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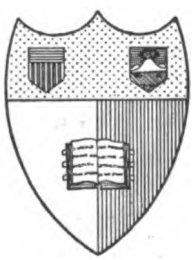
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THE

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PAGANISM.

BY REV. THOS. MCCLATCHIE, M. A.

III.

IN the account given by Herodotus of the first imitative mountain, the pyramid of Babylon,—Nimrod's original tower as completed by Nebuchadnezzar,—that historian mentions *two* temples. One, he says, was situated on the top of the tower, was dedicated to Belus or Heaven, and in it there was no image whatever; the other, which he says was "below, in the same precinct," was also dedicated to Belus, but in it was placed a figure of the god, all of gold, and in a sitting posture, like the colossal statues of Memnon in Egypt.

Here then we have the origin of the worship of the chief god of the heathen systems under different aspects. "The tower of Babel" says Wilford in his *Essay on the Sacred Isles of the West*, "seems to have been the worldly temple of *the spirit of heaven*, and the tomb of his son, either the first man of the Kalpa, or the most ancient king and legislator of the country." "This mountain in the centre of the earth, with seven steps or stories,—or mount Meru,—was really the mountain of God,* the worldly temple of the spirit of heaven, and the tomb of his son" who was "*the first of his embodied forms.*"†

Thus in this tower of Belus mentioned by Herodotus, we have clear evidence of the division which existed between the first idolaters at Babylon; the one party, the unmixed Cushites, worshipping Baal as the animated Heaven or World, or the Great Ancestor of mankind regarded as the *soul* or *mind* of the world; and the other party, the mixed multitude, worshipping the same Baal under an image representing his first human embodiment. These two parties or sects equally worshipped the first Man or Noah, but they differed as to the *mode* of worship. The one sect deified the patriarch, their first ancestor, by making his *soul* their chief deity, and the soul or mind of

* Mentioned by Isaiah, ch. ii, v. 3. † *Asiatic Researches*, vol. x, pp. 129, 135, 136.

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Heaven, Earth, and all things,—"the spirit of heaven";—while the other party worshipped him in his human embodiment under an image. The Cushites, who were attached to the more refined system, have always shown their contempt for the *literal* worship of idols, and have denounced the use of images; yet, the being they worshipped as "mind" or "soul," was *the very same* being worshipped by those who venerated these images. The being worshipped by both sects is the same, and the *mode* of worship alone is different.

The god Belus, as he was the chief god of the Babylonian pantheon, Herodotus correctly identifies with the Zeus or Jupiter of the Greeks. Hence Jupiter himself was also regarded under two different aspects by his votaries; the one sect worshipping him as the soul or mind (Νους) of Heaven or the world, and the other sect worshipping him under an image as the Capitoline Jupiter. "Seneca speaks of the Tuscan augurs as employing the terrors of Jupiter's lightnings to keep in awe those who could only be restrained from wickedness by fear; and adds, that they believed the thunder of heaven to be in the hands, not of the Jupiter worshipped by the Romans in the Capitol, and other temples, but of a Supreme Intelligence, the guardian and governor of the universe, the maker and lord of this world. But he adds, 'To this deity agree the several names of Fate, Providence, Nature, or *the universe sustaining itself by its own energy:*' a doctrine which, as we shall afterwards see, was held by the Stoics."*

Josephus quotes a passage from Hestiæus in which that writer states, that after the wrath of Heaven had been manifested against the builders of the tower, "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia."† As these priests brought this worship to the city of Shinar *from* Babylon, it is plain that both the priesthood and the idolatrous worship must have existed in the latter city before the dispersion; and consequently that Babylon was the source whence this double system (the materialistic or the worship of animated nature, and the grosser polytheistic) was carried to the utmost ends of the earth. And, as we have here two different modes of worshipping the same god, Belus, practised in Babylon before the dispersion of mankind, we find in Scripture that this Belus or Baal was worshipped either with or without an image.

"Baal" in fact is a title—a relative term—signifying "Lord;" under which title the animated Heaven, to which the tower was erected, was worshipped; and hence this God is styled "Baal Shâmayûn" on some Phœnician coins.‡ Hence the prophet Isaiah in the passage al-

* Enfields *Hist. Philos.* vol. i, p iii. † *Ant. Jud.* bk. i. ch. iv, sec 3.
‡ Professor Max. Müller's "*Introduc. to the Science of Religion*," p. 182.

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ready quoted in reference to the idolatry of Babylon, uses as synonymous statements the ascent of the proud king of that city into *heaven*, and his seating himself upon the northern *mount* of the assembly, or the Paradisical—diluvian mount, in imitation of which the tower was constructed.

In the remarkable narrative given in I Kings, xviii. we get some insight into the character and worship of Baal or Heaven. The scene chosen for the contest between the worshippers of the false god and the God of the Israelites is the neighbourhood of mount Carmel; and here, in accordance with ancient usage, the idolaters proceed to erect an altar or mound on which wood and the bullock for sacrifice are to be laid. No image whatever is used, but the altar or round hillock is erected to the circular Heaven or Baal, as the deified Great Father or Ancestor of mankind. And as Noah, the Great Father of the present race of men, erected an altar to the true God on mount Ararat, so, an altar to Jehovah had already been erected in this mountainous region, and it is now repaired by Elijah. The *mode* of worship adopted by both parties was derived from patriarchism, and the same kind of sacrifice was offered on each altar; but the *objects* of worship were totally distinct and different. The "Heaven" worshipped by the idolaters was Baal, —the Supreme Lord; but the God worshipped by Elijah and the faithful Israelites was Jehovah, the *only* God, and not merely the Supreme Ruler of a pantheon.

The peculiar doctrine of paganism designated "Theocrasia," or the mingling of divinity, is clearly alluded to in this narrative. The proposed contest is between the usurping god of heaven whose title is "Baal," and the true God Jehovah; and yet, Elijah tells the idolaters to "call on the name" of their "*gods*"; and we read that they immediately proceed, when offering their bullock, to call "on the name of *Baal*." Baal therefore, although *one* god was also esteemed *all* gods, just as Zeus or Jupiter was regarded by his worshippers as "*deus unus et omnes*." "Though originally *one*," writes Professor Max Müller, "Baal became divided into many divine personalities through the influence of local worship. We hear of a Baal-tsur, Baal-tsidon, Baal-tars, originally the Baal of Tyre, of Sidon, and Tarsus."* The Assyrians, we learn from Macrobius, called their chief god "Adad" or One, that is *Monad*, and they regarded him as being the same as Jupiter. The passage in Macrobius is as follows; "Deo, quem summum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio significat *unus*."† Baal then, and in imitation of him the chief god of each pantheon throughout pagandom, was a monad

* *Introduc. to Science of Relig.* p. 182.
† Bryant's *Anal.* vol. i, p. 24. Lowth *On Is.* lxvi, 17. Ges. *Heb. Lex.*

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and at the same time all gods; these latter being all generated by this monad or the animated Heaven from his own substance, viz. air. As to the early use of numbers to denote gods, Rawlinson observes: "It is well known that numbers among the early Chaldeans were supposed to be invested with mystic powers; and in this view probably the system of notation was brought into immediate contact with the pantheon, the six integers in the cycle of sixty being referred to the two triads of the Pantheon."*

From the irony used by Elijah on this occasion, we obtain a further insight into the character of Heaven or Baal; "Cry aloud," says the prophet, "for he is a god; either he is engaged in meditation, or he is wandering,† or he is journeying, or peradventure he sleepeth and must be awaked." In this ironical language, Elijah is not *merely* turning the worship of the priests of Baal into ridicule; but, he is taunting them with the absurdity of worshipping a being to whom *they themselves* ascribe such a ridiculous character. He is describing accurately the mythological attributes ascribed by the pagans themselves to the chief object of their worship; namely, the Great Father and Ancestor of the present human race, and showing the absurdity of worshipping such a being instead of the only true God. The constant succession of worlds was a part of Babylonian theology; and from Babylon this tenet was carried to the ends of the earth. During the space which intervenes between two similar worlds, the Great Ancestor was supposed to float upon the surface of the chaotic deluge, shut up in the *ovum mundi*, and in a state of quiescence or meditation; or, reclining upon the lotus or some other vehicle, wrapped in profound sleep. In this inactive state he remains during the space which intervenes between two worlds; and when the chaotic waters subside, he is manifested forth or awakes from his slumber, in order to commence the formation of a new world from the ruins of the old. The prophet also alludes to such frantic "wanderings" as Siva and Bacchus were celebrated for, as well as to those "travels" of conquest and civilization which the Great Ancestor of men was thought to have achieved; Noah, as already mentioned, having been supposed to have made the circuit of the whole world in his ark.

As all those particulars,—made the subject of bitter irony by the prophet when addressing the priests of Baal,—are universally ascribed to the Great Father throughout pagandom, we learn hence that the god Baal is the prototype of the being described as the Great Ancestor of mankind, who is worshipped by the whole pagan world as their chief God, by whatever name he may be called in the several languages

* *Herod.* vol. i, p. 481. "Religion of Babylonians and Assyrians."
† See Ges. *Heb. Lex.*

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of the human race; and Baal himself is Noah, deified as the worship of Ancestors became established, and worshipped as the creator of Heaven, Earth, Man and things; his soul being regarded as the deity, and he himself, therefore, as the incarnation of deity.

Noah, we learn from his history begat three sons, or in the mystic language of paganism, this monad mysteriously triplicates his own substance. Accordingly we find that the monad Baal divides into three beings, and hence he is styled in Scripture Baal-shalisha or the triplicating Baal, and his name is given to a place supposed to be triangular in shape, and which is said to be situated to the north-west of Jerusalem.* From Babel emanated this idea of the world commencing with a triad springing from a monad, and hence we find these triads in all pagan systems. Moses states that the Great Father and Ancestor of the present race of mankind had three sons, and this "truth of God" the idolaters, at Babel "changed into a lie," and worshipped a triad springing from a monad, rather than the true Creator. Hindoos, Buddhists, Jainists, Tartars, Peruvians, Syrians, Egyptians, Greeks, Romans, Goths, Celts, the Orphic, Pythagorean and Platonic schools, and the Otaheitèans, all commence the world from a triad springing from a monad. The "first man" is their chief god and great Ancestor and Father of all mankind, who in their mystic jargon mysteriously triplicates his own substance. Hence Damascius says of the imperial triad of ancient Babylonian philosophy, that it was a triad shining throughout the whole world, over which presides a monad.† That these triads have nothing whatever in common with the doctrine of the Holy Trinity must be apparent to all who carefully examine them. On close investigation they will be found to be either parts of the material universe or deified men. In fact, there is one consideration which alone should be quite sufficient to induce us to hesitate in regarding these triads as at all relating to the Christian Trinity;—namely, that we have no ground whatever for supposing that Noah himself was acquainted with that doctrine. When it can be shown that the patriarch himself was fully acquainted with the doctrine mentioned, it will then be time enough to regard these triads as meaning something more than an examination of the pagan systems now leads us to conclude, namely, that they are, although deified and worshipped, merely the three sons of the great Ancestor of the present race of mankind.

The *material* triplication of Baal we learn very clearly from the ancient Babylonian Cosmogony as given by Berosus, a Babylonian by birth and a priest of the temple of Belus. "There was a time" writes

* II Kings, iv: 42. † See Grk. in *Intell. Syst.* vol. i, p. 492.

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this historian, "in which all was darkness and water, and in these were generated monstrous creatures, having mixed forms; men were born with two and some with four wings, with two faces, having one body, but two heads, a man's and a woman's, and bearing the marks of male and female nature; and other men with the legs and horns of goats, or with horses' feet and having the hind quarters of horses, but the fore part of men, being in fact like hippocentaurs. Bulls also were produced having human heads, and dogs with four bodies, having fishes' tails springing from their hinder parts; and horses with dogs' heads, and men and other creatures, having heads and bodies of horses, but tails of fishes; and other creatures having the shape of all sorts of beasts. Besides these, were fishes and reptiles, and snakes and many other wonderful beings, differing from each other in appearance, the images of which are to be seen in the temple of Belus. At the head of all was a woman, called *Omorka* (Armen *Marcaja*), which is said to be *Thalatth* in Chaldean, and translated in Greek, *Thalassa* (or sea). When all these were thus together, *Belus* came and cut the woman in two; and one half of her he made the earth, and the other half the sky, and he destroyed all the creatures that were in her. But this account is to be understood allegorically. For when all was still moist, and creatures were born in it, then the god (Belus) cut off his own head, and the gods mixed the blood that flowed from it with the earth, and formed men; wherefore men are rational, and participate in the divine intelligence."

"And Belus, whom they explain as Zeus (and the Armenians as Aramazd), cut the darkness in two, and separated earth and heaven from each other, and ordered the world. And animals which could not bear the power of the light, perished. And Belus when he saw a desert and fertile land, commanded one of the gods to cut off his head, to mix the earth with the blood flowing from it, and to form man and beasts that could bear the power of the light. And Belus established also the stars, and the sun, and moon, and the five planets."*

In reference to this ancient religion of Babylon as described by Berosus, Professor Max Müller observes, that "The similarities between that religion and the religion of the Jews are not to be mistaken, but such is the contrast between the simplicity of the Bible language and the wild extravagance of the Babylonian theogonies, that it requires some courage to guess at the original outlines behind the distorted features of a hideous caricature."† This similarity between the religion of Babylon and ancient patriarchism, pointed out by the learned professor, proves clearly that the former is merely the latter travestied, and this fact can easily be traced in all known pagan systems.

* *Introduc. to Science of Relig.* pp. 50-52. † *Ib.* p. 48. See also pp. 52-53.

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The charge brought against the pagan world by the apostle is, that they "changed the truth of God into a lie;" and it appears impossible to examine the various systems of paganism carefully, and not to see abundant evidence that this charge is strictly correct. Berosus states, as quoted above, that the Babylonian cosmogony "is to be understood *allegorically*." This is an important statement taken in connection with that of the Apostle just quoted, and considerably strengthens the position that paganism is merely ancient patriarchism allegorized, or in plain language *travestied*. This corruption of facts was brought to a climax during the time which elapsed between the death of Noah and his sons, and the dispersion from Babel, a period of about one hundred and twenty-eight years, and was carried from Babylon to the utmost ends of the world. The descendants of Noah were aware that the world had been originally formed from a chaotic abyss of waters, that it was afterwards, as it were, destroyed by a Deluge, and again virtually renewed out of the overwhelming ocean; and these plain facts were distorted into the theories of an endlesss succession of worlds and the eternity of matter from which each world was formed, by the "allegorizing" propensities of those, who "professing themselves to be wise befooled their own minds" by their "science falsely so called." The first man of the antediluvian world had three *prominent* sons, and the first man of the postdiluvian world had also three sons; these two individuals and their sons appeared in the same locality, viz. the Armenian heights; and these facts taken in conjunction with several other points of similarity* between the first inhabitants of each world, led the false philosophers to blend these two families together, and to adopt the theory that the worlds endlessly succeeding each other, were *exactly similar*, each commencing with the great Ancestor of mankind (or Noah as a reappearance of Adam) and his three sons, these latter being regarded as a mysterious triplication of their deified father. Professor Max Müller mentions several points of similarity between the Babylonian cosmogony and that given by Moses in Gen. i; but, as chaos is equally the deluge, being made so by the doctrine of the endless succession of worlds, this cosmogony contains also plain allusions to the flood.

The first point which calls for notice, is the character of the person who is supposed to have taught the Babylonians their system of cosmogony. The source from which they derived their knowledge on this subject is said to have been the teaching of an amphibious being called Oannes, the upper part of whose body was that of a man, and the lower part that of a fish, and who therefore was the prototype

* See *Chinese Recorder*, vol. iii, 198-199.

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whence were derived the Vishnu of the Hindoos and the Dagon of the Philistines. This deity is said to have ascended daily from the watery abyss in which a previous world perished; and hence he is said by Berosus to have appeared in the first year (*εν πρωτω ενιαυτῳ*),* that is to say, the year of the renewal of each world, or the beginning of each *kalpa*. He ascended, at each appearance, from the Erythrèan sea, the transcript of the deluge; his voice was human; and, having delivered his instructions to mankind he was accustomed to plunge into the waters again, and remain hidden beneath them during the night. Oannes instructed mankind in literature and science, and in all useful arts; he taught them to construct houses, found temples, compile laws, distinguish between the various seeds, and collect the various fruits of the earth. In the cosmony taught by this creature the following particulars are to be observed:—

1. In the beginning, when the chaotic deluge prevails, there is nothing but darkness and water throughout the universe; the heaven is blotted out, the earth is dissolved, and the waters cover the ruins of the previous world. The entire circle of the universe, therefore, may be represented by the following figure;



Darkness and Chaos.

In this *ovum mundi* or dark chaotic abyss are contained, the human species and lower animals, together with various monsters represented in the temple of Belus,† all of which, together with the Heaven and the Earth are eventually generated from this "darkness."

2. When the time for renewing the world arrives, the god Belus or Baal, who is the elder Jupiter or Kronos of the Greeks, arouses himself from his profound sleep or meditation within this circle, and employs himself in its rearrangement from its chaotic state. This process is described in three ways; *a*. He cuts the *darkness* in two, and causes the finer or more subtile portion to ascend and become Heaven, while the grosser portion sinks down and becomes Earth. *b*.

* Bryant, vol. iii, pp. 110, 112.

† See Ezek. ch. viii.

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He cuts the *woman* Omorka in two, and out of one half of her he forms heaven, while out of the other half he forms the earth. *c.* He cuts off *his own head* which becomes heaven, and which then with earth generates the first man.

Now it is plain from this threefold description of the process of forming the world from chaos,—*First:* that the "darkness" or chaotic circle is the *female* principle of all things. From her everything in the universe is generated; so that she is the Great Mother of the gods and of all things; and, from this Babylonian model it is, that "*all* the theogonies" of the pagan world "make an *eternal*" and therefore *divine* "chaos the origin of all things."* Personified, this darkness, the mother of the gods, is Omorka; she eventually becomes the earth; and her symbol is the moon.† *Secondly:* this Great Mother is a portion of Belus or Baal himself; for, cutting off his own head, is the same as cutting her in two; and, as she becomes the earth, this "head" becomes heaven or the masculine portion of Baal; who then, like heaven or the masculine portion of Jupiter, consorting with his own mother, earth, generates the human race. This arranged world may be represented thus:



Darkness
or
Omorka
cut in two.

Hence Baal, as the animated circle or universe, is a monad who divides into Heaven and Earth; he is a hermaphrodite, heaven being his masculine portion, and earth his female portion; in consequence of which he is sometimes spoken of in Scripture as being of the feminine gender. Heaven or the masculine principle is his head, earth being the lower portion of this gigantic god,—his sacred womb from which he generates all things including the brute creation; and, the First Man is the son of heaven or Baal and earth, and like his father is an hermaphrodite, having "two heads, a man's and a woman's, and bearing the marks of male and female nature."

3. But Baal was not regarded by his votaries as inanimate mat-

* Enf. *Hist. Philos.* vol. i, p. 129. † Bryant, vol. iii. p. 108.

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ter; he is not merely the *material* heaven. In fact, no pagan system of which we know anything, ever regarded what *we* call the material heaven as a lifeless thing. The visible heaven was Baal's *hegemonikon*,—the head of the gigantic deity. He himself was "the lord" of heaven, the most subtile ether, the "mind" of heaven and earth, inherent in the dark circle of the chaotic universe, and thus animating the world, precisely as the soul animates the body in man; and from this "mind" which pervades all things, all other "minds" or souls in the universe were formed.* Hence man is said to "participate in the *divine* intelligence," his soul being thus heaven or Baal himself, while his body is earth.

Thus Baal or the *animated* heaven or world was merely the first man of the postdiluvian world deified, which first man was evidently the first sage and monarch Oannes, the great ancestor of the present race of mankind, who was the instructor of his descendants in all that could soften and humanize their manners, and of whom therefore Berosus promises to give an account when he treats of the history of the Babylonian kings.

It is plain from this cosmogony of Berosus, that Baal is a great monad who triplicates, and that his triplication is *heaven*, *earth* and *man*. These three united together form one Baal, and Baal divides into these three portions or powers, generated from his own substance; or in plain terms, he is the great ancestor and father of the present race of mankind, who begat three sons, whom their admiring posterity of the house of Cush, deified and worshipped at the tower of Babel; thus worshipping and serving the creature rather than the Creator.

Belus or Baal is also said to have formed the sun, moon, and five planets.† These being all animated by the one "mind" or soul, were all equally Baal, being parts and members of that great monad; and hence they are depicted on the tower of Babel as described by Herodotus; which tower or pyramid was "heaven," as being his temple and emblem;—the transcript of the "holy mount" on which mankind were saved from destruction. Philo designates him "Beelsamen" or the heaven, and identifies him with the sun.‡ His female portion Omorka, is the same as Isis, or Isi, or Bhavani, which female principle was regarded as a ship§ or "receptacle;" and therefore the moon in her crescent form, resembling" a double-prowed ship, was her emblem; she was also symbolized by a heifer,‖ doubtless from the horns of that animal bearing a resemblance to the crescent moon.

We next proceed to the Ogdoad. Baal being the animated revolving heaven, the term Bel-ain or Bliain, that is the *an* or revolu-

* Enf. vol. i, p. 54.
† *Intell. Syst.* vol. i, p. 526.
‡ *Introduc. to Science of Relig.* p. 182.
§ Enf. vol. i, p. 54.
‖ Tobit. ch. i, v. 5.

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tion of Belus, is, we are told by Vallancey, "the general word in Irish to express the year;"* and hence Baal is the same god as Heaven or Kronos (or Saturn) the elder Jupiter and chief god of the Greek and Roman pantheons. Thus Berosus in his account of the deluge, says:—"Under the reign of Xisuthrus there was a great flood. Kronos (i. e. Bel) appeared to Xisuthrus in a dream, and warned him that all men should be destroyed by a deluge on the 15th of the month Dæsios."† The Hindoos also give the name *cala* or "time" to the great father of mankind, "the idea of which," says Sir W. Jones, "is intimately blended with the characters of Saturn and of Noah; for the name Cronos has a manifest affinity with the word *chronos*, and a learned follower of Zerâtusht assures me, that in the books which the Behdins hold sacred, mention is made of an universal inundation, there named the deluge of time."‡ "The names," says Faber, "by which Saturn is ordinarily mentioned in Holy Scripture are *Baal* and *Molech;* but these are mere titles which his votaries applied to him by way of expressing his supereminent dignity; the one simply denoting *lord* and the other *king*."‖ Baal was also the same being as the god Pan, whose head was heaven and the lower portion of whose body was the earth.

Now Hesiod, in his Theogony, derives the birth of this god and his three sons or mysterious triplication, from the chaotic deluge, out of which each world is formed; and Kronos (or Belus), or Saturn, or Pan are merely different designations of the great ancestor of the present race of mankind, the father of the Cabiri, a family which consisted of eight persons,—father, mother, three sons and their three wives and sisters. Kronos (or Saturn), who is "heaven," is the father, by his wife Rhea or "the earth," of Hestia, Dêmêtêr, Hêrê, Hades, Poseidôn, and Zeus,§ a triad of sons and a triad of daughters. "These Egyptians," says Herodotus, alluding to those who abstain from sacrificing goats, "who are Mendesians, consider Pan to be one of the *eight* gods who existed before the twelve; and Pan is represented in Egypt by the painters and the sculptors just as he is in Greece, with the face and legs of a goat;"¶ and as these principal gods were born from the chaotic deluge, the Egyptians represented them (as they did all their demons) in ships, floating upon the water.** Here again we see plainly how the boasted wisdom of the false philosophers at Babel "changed the truth of God" concerning the deluge "into a lie," and "worshipped and served the creature," their eight great ancestors, the *dii*

* *Harcourt on the Deluge*, vol. i, p. 484.
† *Legends of O. T. characters*, vol. i, p. 119.
‡ *As Res.* vol. i, 244, 240.
‖ *Orig. Idol.* vol. ii, p. 500.
§ Cox's *Aryan Mythology*, vol. ii, p. 312. If this accomplished scholar had studied mythology in the midst of any *heathen* people, his ideas about "sun myths" would have been considerably modified.
¶ Bk. ii, ch. 46, p. 145. Rawlinson.
** *Intell. Syst.* vol. i, p. 400.

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selecti of all nations, "more than the Creator." Thus has Babylon "made *all the earth* drunken: the nations have drunken of her wine; therefore the nations are mad."*

WOLVES IN MONGOLIA.

SOME travellers expect to see wolves as soon as they enter Mongolia. There are wolves in Mongolia, but a traveller may go from Kalgan to Kiachta and never see one. I know one man who crossed the desert twice, and yet could not tell from observation what a wolf was like. Other people again are only a day or two in the country, when they come across a specimen. Sometimes again wolves are heard and not seen. A foreigner was once travelling in winter with a single Mongol attendant. The tent-cart broke down, and had to be exchanged for a common open cart. On one occasion when the caravan was standing still; a sound was heard; the cart camel pricked up his ears and started at full speed, carrying the foreigner away on the cart but leaving the Mongol and the other camel behind. It was the sound of wolves that raised the alarm, and the camel, panic-struck, sped away and away. The foreigner, watching his opportunity, seized his pillows and leaped from the cart as he was crossing some ice, when the camel, uncertain of foot, went more slowly. The foreigner, escaped from one danger, began to think that he had fallen into another; what if the wolves should attack him! Out in the dark wood, alone and helpless, what was he to do? By and by a sound as of something approaching was heard; the luckless traveller stared among the trees expecting to see the wolves appear, when to his great relief up rode the Mongol on his camel. The fugitive camel and cart were found standing beside a tent. The traveller's fear was superfluous; for wolves do not attack men in Mongolia. It is said they do attack men in Russia; and I knew a Buriat who died of bites inflicted by a wolf which he brought to bay in his fold at night. In China also there are numerous stories of men being bitten, and of children being carried off by wolves. Chinamen travelling and trading in Mongolia have a great dread of wolves. Mongols hate wolves, and dread their ravages on their flocks and herds; but they never seem to dream of personal danger. When a Chinaman sees a wolf he runs away from it; when a Mongol sees a wolf, he runs at it gesticulating, shouting, screaming, and generally frantic. Sometimes in the stillness of the afternoon, a terrible uproar and clamour arises suddenly among the tents. Everybody knows what it is and rushes out to join and swell the uproar. A wolf is among or

* Jeremiah, ch. li, v. 7.

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making for the sheep. Systematically treated to such a terrible reception wherever they approach man, it is not strange that the wolves acquire a habitual dread of Mongols and run even from a boy.

The reason for the difference between the Russian and Chinese wolves, which are said to eat men, and the Mongolian wolves which do not eat men, is, perhaps, this,—that the Mongol wolves are never driven to extremity. All the year round, a Mongol wolf can get a lamb or a sheep abroad on the plains by day, or inside a badly defended fold by night. Failing a sheep, which animal is the most advantageous speculation, inasmuch as a single wolf can perform the capture, the disappointed wolf can join a hungry band of disappointed comrades, and compass an ox, or a camel, or a horse, or as many oxen, or camels, or horses, as may be necessary for the requirements of the pack, and have a good feast. Why then should they eat men?—And they do not eat them.

In Russia and China, on the other hand, cattle are fewer and better protected; and it is not strange that now and then wolves are driven by starvation to attack men. The habit of eating human flesh being once acquired, may have something to do with leading wolves to attack men even when other game is procurable. At any rate it is said that the wolves of Urga are fiercer and less afraid of man than usual. The reason assigned for this, is the large number of corpses which are laid out among the mountains for the wolves to consume. The Mongols boast themselves not a little on their superiority to the Chinese in showing a bold front to wolves. They even say that Mongolian wolves know and distinguish Chinamen from afar, and do not hesitate to pursue them. It is true that a practised human eye can tell whether the diminutive outline of a man seen afar on the plain, is that of a Chinaman or a Mongol. There is something very different about the dress and bearing which is manifest a long way off. Whether the wolves notice the difference or not I cannot say; the Mongols affirm most stoutly that they do. If men in blue wadded jacket and trowsers, invariably run away and allow themselves to be eaten when overtaken;—and men in long skin robes rush up howling like madmen and break the heads of any wolves their horses may be swift enough to overtake, it would not be at all beyond the bounds of credibility, that wolves should note the difference and treat the two sorts of men differently.

The Mongols have many pleasant stories of conquering wolves, which have proved the terror of mean-spirited Chinamen. Here are samples.

A Mongol had been down to China trading. Riding up towards Mongolia again, he saw a wolf lying on the top of a wall, lashing its

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tail and ready to spring down into a court where a number of Chinese children were playing. Undoing his gun from the baggage, the steady-handed Mongol aimed, fired and killed his prey. The Chinese had not seen the animal, and were not a little startled at hearing the report of a gun, and seeing a huge wolf fall dead into the yard. Learning how it happened, the Chinese were profuse in their thanks, entertained their preserver to an impromptu feast, and loaded him with presents.

On another occasion, a threshingfloor on the border between Mongolia and China, was frequented by a huge wolf which had already destroyed several men. It raised such a panic, that men could not be got to carry on the work of cleaning the harvested grain;—no Chinaman would go near the place. In the nearest government town was a Mongol on yamen duty, who was noted for his bravery, and was a good shot. A deputation of farmers, shopkeepers, and country people generally, waited upon him and begged him to help them to rid the country-side of this terrible wolf. Inducement offering, he was nothing loth to go and have a shot at a beast he heartily despised. He went and slept on the floor among the grain. The wolf appeared as usual to eat his man; but somehow finding a man who would not run, the wolf ran off, and would not give the marksman a chance; chinese guns handled by Mongols being rather slow affairs. Several nights he tried, but the cowardly beast would not stand fire. At last the Mongol declared he would give up the attempt except some Chinamen watched with him. When the wolf appeared again, the whole of the Chinese took to flight, stumbling and falling all about in their headlong trepidation. Now was the Mongol's chance. Standing his ground, when the wolf came up he was ready and shot the creature dead on the spot.

Still another story.—A number of Mongols were on their way to Peking one autumn. At night they put up at an inn at the foot of Cock-crow Hill. Starting next morning with the early dawn, one of the number saw a shepherd and flock of sheep in full flight, the sheep scattered all about. The shepherd was a Chinaman leading a flock of fat sheep to the Peking market. The practised eye of the Mongol took in the situation at a glance. A wolf had caught a sheep and was tearing it. The shepherd was in full flight, afraid as the Mongol said, of being eaten himself. With the Mongol, to see and understand all this was the work of an instant; at once his blood was up, and, as if he had been on his native plains, howling and gesticulating frantically, he urged his horse towards the wolf. It turned out to be an extra large and fierce animal, and the Mongol had no weapon but a small whip. But no weapon was needed; the bold front and terror-inspiring cries

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of the Mongol put the beast to flight. Dismounting, the Mongol took possession of his prize, strapped the carcase on behind the saddle, and sold it for a good sum at the first town he came to.

A Mongol once related to me an adventure he had with a wolf. He was a lama, and was at the time mounted on a camel, carrying a mail over a very desolate part of the country. Suddenly his camel became alarmed, and soon after a wolf of the largest size showed itself and kept abreast of him a little way off. Such a companion was rather uncomfortable at that particular time and place, and the lama for a time pretended to take no notice of the beast, hoping it would slink away. Then, I think, he resorted to the usual method of shouting and gesticulating, but that would not do. The lama began to think he had fallen in with one of the very few wolves that are spoken of as having attacked men; and, as he had no weapon but a light riding-whip, felt but poorly able to defend himself should he be actually attacked. He kept his wits about him however, and making his camel kneel took a stone and kept on striking it hard on his iron stirrup. The hard metallic ring was quite a formidable noise; and the wolf slowly and with evident reluctance drew off. Had this lama been mounted on a horse and had a stick five or six feet long, he would have treated the wolf very differently.

There are such things as wolf hunts in Mongolia. On large plains, a rider on a good horse can harass a wolf pretty severely; and even when near hills, a couple of horsemen, one to hunt, and one to head off, can be pretty sure of killing their game. There is one tract of country where the plains are wide, and good horses numerous; and woe betide the wolf that shows himself rashly in the day time. The ready Mongols throw themselves into the saddles of the horses which stand ready at their tent doors, and armed with the "horse catcher," soon hem in their victim. The "horse catcher" is a strong fishing-rod looking apparatus, ten or twelve feet long, and fitted with a large thong loop strong enough to hold a wild horse by the neck.

Winter is the best time to hunt wolves on horseback. The snow hinders the wolf much more than it hinders the horse, and a hard ride does not tell so severely on the horse as it would in hot weather. This wolf hunting is not by any means a common pastime. The Mongols have plenty of horses, but are too careful of them to chase wolves unnecessarily; if however, they think their flocks are in danger, they do not spare their steeds.

One day we were encamped beside the tent of a wealthy Mongol. Suddenly his whole drove of oxen, which should have been grazing at a distance, were seen running slowly along in a compact column. "They are chasing a wolf," said the serving men. The master was

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called out to see, and at once ordered his men to mount and pursue the beast. This order made every face radiant with joyous excitement; and in a few moments, the retainers were galloping over the plain, trailing their great "horse catchers" behind them. It was evidently a great treat to the poor fellows, but they were disappointed after all. The sly old wolf seeing them coming, put on speed and got into the hills before he could be intercepted. Once into the hills, pursuit was impossible. The master was a little annoyed at missing the wolf, as he had suffered a good deal from the ravages of these animals; they having come one night in force and devoured a camel tied not far from his tent door.

The wolves in their ravages are not very fierce or formidable, and rely more on not being seen, than on their strength or courage. Very few instances can be quoted of wolves destroying cattle which were properly tended. Sheep are often thus destroyed, but the wolf here relies on his own swiftness and the carelessness of the shepherd. The shepherd is in a tent drinking tea, or sitting on the ground holding his horse, and looking in some other direction; or he has ridden away a few hundred yards to look at something or other; this is the wolf's chance. Running with great speed he is among the sheep before he is noticed, and in the few minutes it takes the shepherd to come up, two or three sheep have been torn, some blood sucked, and perhaps a few fragments of the fatty tail devoured. The shepherd comes up frequently followed by most of the near inhabitants; the torn sheep are examined, and opinions expressed as to whether they will live or die. Meantime the wolf has withdrawn himself to the nearest mountain, or over the horizon of the plain, followed by all the dogs of the neighbourhood.

Wolves do not confine themselves to sheep. Camels, oxen, and horses, they also destroy; but hardly ever attack them in the presence of man, and usually come in a body when bent upon such game. The camel, big as he is, is very timid; and, getting into a panic, soon falls an easy victim. Oxen and horses are braver and can make more defence, but they too succumb, except when rescued by man.

The sheepfold at night is a favourite object of the wolf's attack. The Mongol fold is usually a poorly constructed affair, consisting of a stone wall, overtopped by stakes. Wood is far to bring, and the stakes are often broken and become too few for safe defence. An enterprising wolf, despite the dogs, can usually make his way over the wall and push himself between the stakes, and then he is in clover. Should the uproar bring out the Mongols, he usually escapes as he entered. A story is told of one wolf that got in and could not get out again. There was only an old woman at home at the time, but hear-

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ing the noise, she rushed fearlessly into the fold, got the intruder by the tail and belaboured him to death with a stick. She saved her sheep but got her hand and arm badly scratched and bitten.

People sometimes imagine that wild beasts make one of the dangers of Mongolia;—but it is not so. Personal danger from wild beasts seems never to enter the head of a Mongol about to travel. The wolf is the only formidable animal that abounds in those parts of the country with which I am acquainted; and, as may be seen from what is said above, he is glad to keep clear of men. I never heard of them banding together into the large and fierce packs that are said to appear in Russia at times; and only once have I heard of any place where wolves were said to have attacked man.

Perhaps when the Mongols become as careful of their cattle, and as painstaking over their folds as the Russians and Chinese are, the wolves may be starved into more fierceness. Meantime they feed easily and behave well to man; and if they would only refrain from eating their cattle, the Mongols would not much object to them. But on account of their destructive ravages, the Mongols do dread them, and superstitiously refrain from pronouncing the word *wolf*. The term in common use is *dog*, which is shortened from the full expression *wild dog*. I was once pulled up sharply for venturing to say the proper word for *wolf* after dark; and once reprimanded, was careful always to speak of wolves as *dogs*.

The only redeeming feature about the wolf is his skin. The skin makes capital winter clothing, much too fine and expensive for common people and every-day wear; but it is not the finest nor most expensive fur worn by the wealthier classes. It keeps out the cold well, and makes a respectable-looking garment. It is most commonly used for a short jacket worn outside all the other clothing, and has a comfortable look on a horseman braving the dry blasts of winter. Such a jacket used to cost about two taels of silver; but perhaps it costs a good deal more now, owing to the general rise of prices.

There is no prospect of the skins becoming scarcer from the decrease of the number of wolves in the country. There are such vast solitudes of both plain and hill, that the extermination of the wolf must be impossible for a very long time to come. As long as Mongolia retains its present character, the wolf will doubtless continue to eat the cattle and sheep of the country, and furnish good fur jackets for the wronged owners.

HOINOS.

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SERMON BY REV. HU YONG-MI,

PREACHED AT THE CLOSE OF THE FOOCHOW M. E. MISSION ANNUAL MEETING.

(*Translated from the Chinese.*)

II COR. V. 14, "FOR THE LOVE OF CHRIST CONSTRAINETH US."

THERE is a very deep and precious meaning in this text, and it has a great deal included in it.

These words plainly manifest Paul's heartfelt experience. Every one, before performing an act, has the purpose formed in his heart. The steamer which travels so swiftly and surely, does not do so of itself; but there is an internal power to impel it forward, and a helmsman to direct its course. The motive which actuates the people of the world, differs greatly from that of the Christian. They are willing to undergo every kind of hardship, endure great trials and perform arduous undertakings, simply for the sake of providing for the body. See the student as he toils night and day over his books,—allows himself to be shut up in his narrow cell for days in close confinement, from which some do not come out alive, only that he may obtain rank and a livelihood. Last spring, when the great freshet in the river brought down large quantities of timber, many persons sacrificed even their lives at the bridges in trying to get possession of it. First the desire is conceived in the heart, and then the strength is exerted to accomplish it.

Was the motive which prompted Paul, as stated in the text, the same as that which stimulates the world? Far from it!—he did not work for riches, honor or a great name. No such motive moved him in his toils, privations and persecutions. He had a higher and nobler end in view. The salvation of souls was the sole aim and purpose of his life. Our position to-day is just like his. We have this grand and glorious work before us, and Christ's love should animate us in every action of our lives.

In his high calling, Paul stood in a critical position, and so may some of us. Many reviled and tried to injure him,—and why? Because his reputation as a preacher was already great, and many envied him. This jealousy was covered up deep in depraved hearts, and reports were circulated that he was ambitious and trying to gain authority over the members, who at length began to believe these unjust accusations, and his influence was likely to be impaired; so that he was impelled to state clearly the motives which actuated him. While some reviled him, others flattered him to gain his good-will and impose on him. We must be careful to understand our own hearts, as well as those who speak ill or well of us.

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If persons praise you to your face, be very cautious of them. The following fable will illustrate my meaning. A hawk was flying along with a piece of meat in his claws, when a wolf spying him called out. "Professor! I have often heard of your great name and reputation, and am glad of the privilege of seeing you; will you not stop and converse a moment." The hawk hearing these words of praise, alights on a branch to reply, when his meat drops and the wolf runs off with it;—at the same time making the sly remark, "Mr. Hawk, you had better not listen to such words another time."

So we must ever be on our guard against flattery and deception, as we are beset on every hand by destroyers.

Paul was reviled and misunderstood, but he did not labor for himself. His actions clearly prove the noble purpose of his life; the love of Christ filled his heart, constraining and directing him in all his conduct. He seemed not to think of himself: I believe he never for one moment forgot Christ. Before his conversion he persecuted the church; he was greatly enraged, and so wicked that he certainly would have been lost; but the "light from heaven" fell upon him while hastening to destroy the followers of Jesus, and a voice from above, said,—"Saul, Saul, why persecutest thou me?" The Savior was saddened at his blindness, and sent this voice to check him in his course. He was directed to the city, where he was instructed: his eyes were opened; the scales fell off, and he was made happy in a Savior's love. The Savior forgave him all and bestowed on him His precious grace, made him a recipient of His great mercy, and not only so, but entrusted him with a most glorious calling, even to go forth and save sinners. How do you, my brethren, regard the work in which you are engaged? How precious do you think your calling is? When God called Isaiah to go and preach, He sent an angel with a coal from the altar, and placed it upon his lips to purify and prepare him for the important work. How can man perform such a work, and fill such a calling without being purified and fitted for it? This precious gift is given you,—placed in your mouth.

What book is this I hold in my hand? The very precious Word of God. Its value is inestimable; to preach its truths is a great work. Paul says,—"Who is sufficient for these things?" Who can fill this important office? It is not a little thing to be an embassador for Christ. How would a beggar feel, elevated to the position of a prince?—a leper raised to a high and honorable place? can words express their feeling? Then how inexpressible is our exaltation. We were filthy, sick, dead in sin, but what a precious blessing and great mercy have we obtained!

Paul was not moved by any honor which the world could give.

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The love of Christ filled his soul, and that alone constrained him. When he encountered the greatest dangers, afflictions and persecutions, he counted them his greatest joy, exclaiming,—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Paul was an educated man of high and honorable station; how then could he consent to become despised and persecuted? He sought not the world's praise; he desired only to finish his course. He gladly gave his life for the churches. Brethren, let us see whether the love of Christ fills our hearts and constrains us. Let us examine this matter very carefully.

Have we this precious love which cannot be compared with anything upon earth? Oh how great is the love of Christ! Christ, the God of heaven and earth, born of Mary and Joseph in a manger; for thirty-three years on earth, poor, persecuted and without worldly influence or power. When reviled, he opened not his mouth. He was despised, rejected and nailed to the cross. Words cannot express such love and mercy for sinners.

We should remember what we once were, and the position we now occupy.

How many of us were honored men of ability or reputation? We were without wisdom or strength, ignorant and worthless, sought for by none; bearing heavy burdens of sin, full of lust and deception. Then the Savior came to us, took us up and forgave us our sins. The church invited and urged us to come in. We have advanced from forgiveness to holiness, and how exalted our position now! What is it that brings our western teachers among us, to enter into our filthy houses and be our brothers? Because Christ's love is in their hearts, they are not afraid of our filth and wretchedness. Once my younger brother was sick. Teacher Baldwin visited him, put water on his fevered head and bathed his feet. When I saw that, I was astonished that he could have such love for a stranger. That brother is here to night,—saved! In the United Sates, the people of the south maltreat those who come among them to benefit the freedmen. They go there to preach to them; build churches and school houses, and teach them; persisting in so doing, because the love of Christ is in their hearts.

This indeed seems wonderful. Because Christ loved us, He could say on the cross while even in the agonies of death,—"It is finished." What is finished? Our Salvation; the way of redemption opened. Christ suffered his feet to be nailed to the cross, and the spear to be driven into his side, that you might be redeemed and sanctified. What was it that sustained Peter, Stephen and Paul unto the end but the love of Christ? What wondrous love! Behold him on the cross, the graves opened, the sun darkened, the vail of the temple rent in twain!

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Glory,—Glory to the Lamb! You are now about to go forth to your appointments. May the love of Christ go with you, and enable you to accomplish well your great and glorious work. Amen.

THE PROTESTANT MISSIONS OF HONGKONG.

By Rev. E. J. Eitel, Ph. D.

A Lecture delivered in St. Paul's College, Hongkong, on November 30th, 1875.

As a rule, we object to make the *Chinese Recorder* a repertory of reprints; but Dr. Eitel's lecture being of exceptional interest, and considering that the *China Mail*, in which it first appeared, is seen by only a very limited number of our readers, it has appeared to us advisable to relax our rule for once, in the belief that a reproduction of the article in its integrity, will be more acceptable then a mere notice or criticism, as we had at first intended.—Ed.

HAVING been invited by Bishop Burdon, to give here an address on Missions in this part of China, and considering that the object of this meeting is prayer on behalf of Missions, I thought it would not be inappropriate briefly to review the past history of Hongkong Missions, and to state their exact position at the present day, with a view to stimulate our prayers. If this paper proves anything, it will demonstrate to you the fact, that apart from the remarkable successes obtained by some Protestant missions in China, like those of Amoy and Foochow, where there are numbers of self-sustaining churches scattered over the interior;—and even with exclusive reference to Hongkong missions, there is as much cause for gratitude to Almighty God, as for self-humiliation;—that there has been real positive success in mission work to thank God for, as well as indeed comparative failure in certain points, for which we may be responsible.

Many friends of the cause here may not be aware, that the different missions of Hongkong, with their out-stations on the adjacent main-land, have,—up to this time,—gathered no less than 2,200 native Christians under the banner of Christ; of which number more than 1,400 are regular attendants at the Lord's table. This is the result total of over thirty years up-hill work; and small as it may appear to those who expect great things in the harvest-field of the Lord, it will yet appear to be something to be thankful for, if they will but consider how many years it took Protestant missionaries to find out the right way of going to work in this field of labour; and that even now all we missionaries are doing is but sowing in weakness,—planting the good seed with patience,—looking to the Lord of the harvest to send rain and sunshine,—to give his blessing to the work, and to bring on in his own appointed time the day of harvest, distant though it may be.

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Looking back over the past history of Hongkong missions; reviewing the early growth of the several German missions, the London Mission, St. Paul's College, and the Church Mission with its schools for boys and girls,—our attention is immediately arrested by four remarkable characters,—centres of missionary activity, around which the varied events, failures and successes of Hongkong missions naturally group themselves. These four personages are,—to arrange them in chronological order:—first Dr. Gützlaff, the originator of all the German missions in south China; next Dr. Legge, the founder of the London Mission churches of Hongkong and Pok-lo; then Bishop Smith, the founder of St. Paul's College and Church Mission work here; and finally Miss Baxter, the indefatigable worker among Chinese women and orphans,—among the destitute and outcasts of all nations.

The first in the field was Dr. Gützlaff. He had been sent by a Dutch Society, first to Java,—then to Siam, where he laboured among Chinese immigrants, and with his remarkable linguistic talent learned the Fuhkien dialect in a short time. Having lost his wife and child by death and inherited a small fortune, he was unwilling to remain working among the scattered Chinese emigrants at Siam, and set his heart on missionary work in China. His society declined sending him there, but nothing daunted, he took passage in a Chinese junk, and on arrival in China finding it impossible to effect an entrance, enlisted as Chinese interpreter on opium ships. In this capacity he travelled up and down the China coast for several years, all the time hard at work at a translation he made in the Chinese character of the whole Bible; preparing also many tracts in Chinese, all of which he had printed at his own expense, using every opportunity that offered to distribute copies of the New Testament and his tracts. He never approved of the opium traffic, and readily took service with the English government in 1839, which at the outbreak of the war with China, was glad to avail itself of Gützlaff's services; he being then next to Mr. Morrison and Mr. Thom almost the only European in China, who combined with an excellent knowledge of the Chinese written language, a thorough practical acquaintance with several dialects. He acted as third interpreter throughout the negociations resulting in the Treaty of Nanking in 1842, and was for some time Superintendent of Chusan. He finally accepted the post of Chinese Secretary, to which the Hongkong government appointed him in 1843, and which he retained till his death. As soon as he had settled down in Hongkong, he set to work, combining with his official engagements the most energetic missionary labours. Every morning from 7 to 8, he gathered round him at the government offices, large numbers of Chinese, to whom he expounded the Scriptures in the Fuhkien dialect; then after a hasty breakfast in his office, he gave another

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Bible lecture to Chinese from 8.30 to 9.30, speaking the Punti or Hakka dialects. After office hours, he went out into the town or villages preaching among the Chinese, or worked at home finishing his translation of the Old Testament. From among those Chinese who attended his Bible-classes, he selected the most attentive, and sent them with bags full of New Testaments and tracts into the interior, to the most distant provinces, parcelling out among them the whole of China; supplying them with passage-money and paying them a salary of six dollars per month, entirely out of his own pocket at first, and afterwards with the additional aid of contributions he received for the purpose from America and Europe. No wonder the government offices were thronged with anxious inquirers for the good things to be obtained at Gützlaff's Bible-classes. He had at one time 366 such colporteurs or rather preachers as he called them, who came and went with the utmost regularity, starting from Gützlaff's office with bags full of Bibles, travelling money and directions for the route; and returning at the proper time with well-written journals of travels they had never made, sketches of sermons they had never preached, and lists of converts they had never baptized. Poor Gützlaff,—he believed them all to be inspired with his own holy zeal; he translated their hypocritical reports couched in the most fervent strains of piety and devotion, and sent them to all parts of the world, asking for the support of his "Chinese Union," as he called this host of sham evangelists, which he verily believed was destined to win the whole of China for Christ. Poor Gützlaff,—the very Bibles he bought from the Chinese printer with his hard-earned money, and handed to the members of his Chinese Union, were sold by them to the printer, who sold them again to Gützlaff. He was too charitable to find serious fault with his men, though he did not trust them altogether; for it was one of the principal features of his plan for the conversion of China, that his colporteurs should make their journeys in the interior under the supervision of foreign missionaries; and for that purpose he spent hours every night writing to every missionary society, and to every friend of missions he knew, urging them with all his powers of eloquent persuasion and enthusiastic zeal, to send him men who would not settle down in the open ports like other missionaries, but adopt the Chinese costume, live in Chinese style, and be prepared to live and die in the interior of China. And such missionaries did come and with the warmest enthusiasm they fell in with his plans, joined the Chinese Union, dressed and lived in Chinese style, went into the interior, patiently submitted to being robbed and plundered, driven from place to place, till stricken down with fever, they died, or returned to Hongkong to recruit their shattered health. But these missionaries, as soon as they began to understand

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the language, also began to see the hollowness of this Chinese Union, which in Europe was supposed to be an association of voluntary, unpaid preachers of the gospel, and which they found to be an army of mercenary hypocrites; they protested against Gützlaff's credulity, warned him against impostors, and finally exposed the whole sham, whilst yet retaining their esteem for Gützlaff's own Christian character, and well-meaning though injudicious zeal. Thus this missionary bubble burst, and Gützlaff survived it but a short time. He died in 1851, having just returned from a short visit to Europe, where he had succeeded in establishing several missionary societies for the conversion of China. He died, but thanks to his energetic spirit, the missionaries who came out to join him had gone through an excellent training-school in their connection with the Chinese Union; they had received a thorough acquaintance with the Chinese, their language and their vices; they had learned from the failure of this Chinese Union, to discard the dreams of a speedy conquest of China through paid agents; they had resolved to settle down to quiet steady work in church and school, laying,—in earnest perseverance,—the solid foundations of Christian family-life, to build up thereon a Christian church-life, and to trust to these native churches to bring forth the preachers and agents who shall conquer China for Christ in the appointed time. Thus it was that the German missionaries founded in the interior of Canton province and in Hongkong, a chain of native churches on the basis of a sound faith and strict discipline. The Basel Mission in Hongkong, in the Sunön and Ch'onglok districts; the Barmen Mission and Berlin Men's Union in the Sunön, Tungkun and Fayün districts; and the Berlin Foundling House of Hongkong; all owe their origin to Gützlaff's enthusiastic solicitations, and their success to the salutary warning afforded by the sad failure of this Chinese Union.

The next man who came into the Hongkong mission field after Gützlaff, and who for many years laboured side by side with him, though working on an entirely different plan, was Dr. Legge. After years of tuitional labour in connection with the Anglo-Chinese College at Malacca, Dr. Legge removed to Hongkong when China was formally opened through the treaty of Nanking, and arrived here in 1843. He was too sober and practical a man ever to indulge in dreams of such a speedy evangelization of China, or to be taken in by empty professions of faith and devotion, as was the case with Gützlaff. Patient steady work was his motto, and he persevered in such work, preaching in chapels, teaching in schools, superintending a printing-press and type-foundry for printing Chinese Bibles and tracts, and burning the midnight lamp over his translations and commentaries of the Chinese Classics. And his work had a blessing on it. Two of his Chinese

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chapels were built by native subscriptions, and in these he was effectually supported by a native pastor of his own training, whose preaching powers he often likened to those of Spurgeon. Out of his preaching in these chapels gradually arose a native church, which is not only self-supporting, but supports by its own contributions another native church with its pastor, in the interior. Out of the English services which Dr. Legge used to hold on Sundays in his drawing-room, arose the church and congregation now called Union Church. The Theological Seminary founded by him in 1848, he carried on for years with unflagging zeal; till the patent failure he met with, convinced him that it was a mistake to take heathen boys, pay them, feed them, clothe them and give them a liberal English education, and then expect them to go forth as humble self-denying preachers, or become faithful pastors of native churches. Out of this educational failure arose the plan he urged upon the Hongkong government, and which being adopted, led to the establishment of the present Government Central School. Out of the tracts he printed and sent inland through members of his church, arose the six churches now established in the Poklo district. And last though not least, out of his translation of and commentary on the Chinese Classics, many a missionary not only learns to understand the Chinese language and Chinese mode of thought, but takes the very materials best adapted to be forged into weapons of spiritual warfare. Dr. Legge was always a plodding worker, and he is still at work. May God spare his life, and enable him to finish the work he has still in hand.

Next after Dr. Legge, came Bishop Smith. He arrived in Hongkong in 1850, and immediately set to work to open a training college, which he hoped would supply the Church missionaries in China with well-trained native preachers and teachers. He went to work as Dr. Legge did, took heathen boys, paid, clothed and fed them, obtained first-class teachers for them from England, and thus gave to numbers of pupils a really sound English Christian education, but met with exactly the same failure as Dr. Legge did. St. Paul's College was founded on a mistake, and consequently proved a failure, as in the nature of things it was bound to do. And yet it has done good and lasting work in another direction. Though none of its many pupils became preachers of the gospel; though very few of them became Christians except in name, yet every one of them went forth into life with a mind free from idolatry and superstition, and some of them are now men of mark and influence among their countrymen, in responsible official or commercial positions; and though they may never directly advocate the adoption of Christianity avowedly and openly, they are yet on the right side, and are doing good in their own way. Another school also founded

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by Bishop Smith,—the Diocesan School,—became also a source of great disappointment to him; as not only has it not realized his expectations, but has been diverted from its original purpose to a materially different object. The College he established, still stands, however, and may yet prove a great success under its present management; and the Church Missionary Society's work here, which he initiated and which after his departure resulted in the establishment of a small but living church assembling at St. Stephen's, will always be connected with the name of Bishop Smith, its originator.

This brings me to the fourth missionary character,—Miss Baxter. Bishop Smith received the first impulse to devote his life to missionary work in China, at a meeting held at the house of Miss Baxter's father. From that house,— a centre of religious and intellectual life, a home of social refinement and happiness,—Miss Baxter went forth to a voluntary exile in Hongkong, unaided at first by any society, the servant of none but of her own Heavenly Master, to make herself the servant of all that came in her way. She made her home in Hongkong the home of every friendless, fatherless, motherless, suffering, destitute, outcast woman or child, without any distinction of nationality, creed or social rank. There was no limit to her sphere of work; her home was a general refuge and asylum, combining schools with regular and methodic teaching in English and Chinese, open to all who would come; for all that came near her, whosoever they might be, she considered as sent to her by God, that she might lead them to Him. Her one principle was to do whatever work her hand found to do, and to do it with all her might. And with all this work in her house, she combined the management of day-schools for Chinese children in different parts of the town; she found time to visit the barracks, the prisons, the hospitals;—and even the most wretched hovels of Taiping-shan were not too low for the visits of this noble sister of mercy. No doubt there was not much systematic organization in her work; but her practical common-sense and her presence of mind counteracted this defect, and carried her clear through any entanglement of her varied self-imposed duties. No doubt there was little sympathy in her with sentimental ailings and sickly religionism, and some people thought her character somewhat stern and hard; but her feelings were too deep and true to have any patience with fictitious sentimentalism; and she was too well acquainted with the multitude of real sufferers in this world, to waste her time on imaginary sorrows. She is gone to her everlasting rest, and her work in the schools is still carried on by ladies trained in her own school; but her name will ever be remembered in Hongkong, and her memory be treasured by hundreds still living to whom she was a ministering angel on earth.

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There are others, men and women, who have continued the work initiated by these four missionaries whose lives I have attempted to sketch. Much might be said about the labours carried on by those who trod in their footsteps, but there is no time for it. May it suffice, instead of giving you a history of the last ten years of missionary work, to put before you a simple statement of the present condition and numerical strength of the various missions connected with Hongkong.

The Basel Mission, with a staff of eight German and two Chinese ordained missionaries, have succeeded in establishing regular churches in Hongkong in the Sunön and in the Ch'onglok districts. The majority of their missionaries live in the interior, some at a distance of three hundred miles east of Canton; one of their number having settled down there more than ten years ago, and remained at his post through many a storm of violent persecution, and more than once in imminent danger of his life. The Basel Mission have in Hongkong, a large school for Christian girls, and in the interior a training-school for native preachers; and whilst enforcing very strict church discipline, and requiring their church members to give regular contributions towards the expenses of churches and schools, they have now 968 native church members, of whom 918 are in full communion.

The London Mission of Hongkong with a staff of two foreign and two native ordained missionaries, have a native church in Hongkong, with 142 regular attendants at the Lord's table, and a total of 216 baptized members. This native church supports by voluntary subscriptions, two of its own native preachers, and farther contributes all the expenses of a church of 100 members,—founded by it without any foreign aid,—in Fatshan, where it pays the salaries of a native pastor and a native school-teacher, raising for these purposes every month the sum of $34. The London Mission have further, in different parts of the Poklo district,—a hundred and two miles east of Canton,—six separate native churches, superintended by an ordained native pastor; five of those churches having each its own local preacher, acting also as school-teacher, its own deacons and its church fund. These churches however are not yet able to pay their own preachers; all they can do at present is, to subscribe towards the building or pay the rent of their own chapels, keep them in repair and provide for their own poor; whilst the London Missionary Society spend on this mission $400 a year. There are there altogether 332 baptized members of the churches, of whom 185 are regular communicants. This brings the total of native Christians connected with the London Mission in Hongkong to 648 baptized persons, of whom 399 are communicants.

As to the Barmen Mission, with which the Berlin Men's Union has lately been amalgamated, I could not obtain detailed statistics, as

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all their ordained missionaries, five Germans and one native, are at present residing in the interior; but this is certain, that they have altogether over 400 native members in full communion, with a training-school for native preachers in Canton, and a number of native churches scattered over the Sunön, Tungkun, Fayün and other districts; one being located in Nanhung, the farthest northern point of the Canton province, at the foot of the Meiling pass, 350 miles north of Canton city.

The Berlin Foundling House, with its quiet but blessed work among Chinese orphan girls, maintained by the Berlin Women's Union, with a staff of four German ladies, under Pastor Klitzke, musters altogether under its roof 87 native Christians, of whom however, as the majority of them are children, there are only 14 communicants.

In connection with the Church Missionary Society, with two English and one native ordained missionaries, there are 80 native church members assembling at St. Stephen's, 38 of whom are regular communicants, and seven native Christian students at St. Paul's College, under the instruction of Bishop Burdon.

There is finally a small Baptist church established so far back as 1842; but as the missionaries of this society gave up Hongkong as a mission station in 1860, and the work was only quite lately resumed by an American lady assisted by a native preacher, the church is naturally small, consisting of 11 members in full communion. A boarding-school for native girls has this year been opened in connection with this church.

These detailed statistics of Hongkong missions show therefore a total of 2201 native Protestant Christians, of whom 1487 are regular attendants at the Lord's table. There is, however, a branch of missionary work I purposely kept apart from the foregoing statistics of native churches. I mean the work carried on by Hongkong missionaries among heathen children brought together in schools. The Society for the Promotion of Female Education in the East, with two lady missionaries, have established four separate day-schools for native girls,—the well-known Baxter Vernacular Schools now mustering 160 native girls. There are further in St. Paul's College, 60 native boys under Christain instruction, and 70 native boys in St. Stephen's Church-school; thus bringing the total of native children under the instruction of missionaries of the Church of England to 290. The London Mission has two native day-schools with a muster-roll of 140 boys. The Basel Mission has a day-school and boarding-school for girls, numbering 60 Hakka pupils. With the exception of St. Paul's College, all these schools confine themselves to giving a simple Christian education in the vernacular; and as they have voluntarily placed themselves under government inspection, I can refer you to the impartial testimony of

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the government School Inspector, as published at the beginning of this year in the Government *Gazette*, where full credit is given to the regularity and thoroughness of the teaching given in these schools.

To sum up then,—we find that the Protestant missions of Hongkong have brought together 2200 native Christians, formed into permanent churches with regular administration of the ordinances; and further that they have now (without counting the schools maintained by them on the main-land of China) in Hongkong alone, 400, or—if we add the 73 children in the Foundling House School,—altogether 563 native children under daily instruction in the Word of God.

Yet, there may be people who will say this is very little; with twenty-five foreign missionaries connected with Hongkong missions,—with so many thousands of dollars spent every year,—with so many hundreds of thousands in heathen darkness around them,—what is there after all to see in 2200 native Christians? What are they among so many? They are the seed from which the harvest of the future will spring. God knows I am not boasting of the achievements of Protestant missions. I know full well what feeble men and women we missionaries are; I know full well how many defects our native Christians have; but the feebler we missionaries are, the greater is the wonder that such a result has sprung from our work; and as to the native Christians, with all their weakness of Christian character, I confidently believe that every one of these native churches will stand a comparison with an average Christian church of Europe or America; not in numbers, indeed, but in Christian earnestness and Christian life. We are not harvesting; we are not reaping yet; we are but sowing and planting; and thank God we find that the native Christians are more and more coming forward to take a share in the work themselves,—that they take an interest in it,—further it with liberal contributions,—and with their own personal exertions. Surely the harvest-day will come if we faint not; and if we but continue to sow God's own good seed well and with prayerful perseverance, the time of reaping through the blessing of God will arrive, and then truly the harvest will be great indeed.

A SKETCH OF THE ENGLISH PRESBYTERIAN MISSION AT SWATOW.

By Rev. H. L. Mackenzie.

THE Swatow mission field occupies the north-eastern part of the province of Canton, and has a population of at least five millions.

The mission of the English Presbyterian Church at Swatow was commenced in 1856 by the Rev. Wm. C. Burns. Hearing from a

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Christian captain who had been there, that it was then wholly destitute of the means of grace, and that there was no missionary in all that dark region to make known to the heathen the Gospel of the grace of God, he was induced to leave Shanghai for Swatow. On arriving, in March of that year, Mr. Burns,—after a short delay,—obtained a lodging in the town of Swatow, distant about five miles from Double Island, where the few foreign residents then lived. At that time Swatow was not a treaty port, but foreigners had begun to frequent it for purposes of trade. Mr. Burns wrote thus of the field in which he then began to labour. "The people in this district are, I think, if possible, more blind and hardened in idolatry and sin than in any place (if we except Canton) where I have formerly laboured. Although society presents here the usual features of Chinese civilization, it is coupled with a barbarity in certain circumstances, which I have seen or heard of nowhere else in China. The fishermen, boatmen, and people working in the fields, pursue their work in summer in a state of savage nudity; and within the last twenty years I am credibly informed, persons taken prisoners in the clan feuds have not only been cut to pieces, but their *heart* boiled and eaten by their enemies. Such is heathenism in this part of civilized China."

For more than two years Mr. Burns laboured at Swatow, preaching the Gospel to many in the town, and to still larger numbers from the surrounding country. Occasionally he made preaching tours to the towns and villages in the adjoining district. On one of these occasions he was robbed of all save the clothes he wore, by a gang of armed men, who came upon him and the native brethern accompanying him, at midnight. On another, he was seized by the native authorities at Ch'ao-chow fu, the capital city of the prefecture, and sent thence to Canton by the overland route. There he was providentially set at liberty a few days before war was declared between China and the western powers. It was not given to Mr. Burns to see any fruit of his labours in the conversion of the heathen during his stay at Swatow; but a beginning had been made, and the way in some measure opened up for those who should follow. In October, 1858, he left; and in the following month, the Rev. George Smith, who had arrived at Amoy the year before, came to Swatow to take up the work begun by Mr. Burns. From that time till January 1873, Mr. Smith laboured in the Swatow region, and God, who giveth the increase, blessed his and his fellow-labourers' work, so that,—whereas in November, 1858, no converts had been received, and only Swatow and one out-station, nine miles distant, had been occupied in that wide and populous region,—by the end of 1872, four hundred and thirty-six members (348 adults and 88 children) had been received by baptism into the church

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of Christ. And besides, fourteen out-stations were opened, over a region extending a hundred miles from north to south, and eighty miles from east to west. The first convert was baptized in 1859; and he has for many years been a useful preacher of the Gospel, and a helper in the work in various ways.

In January, 1861, the Rev. H. L. Mackenzie,—who had arrived at Amoy the year before,—joined Mr. Smith at Swatow. At that same time Mr. Burns, who was then revisiting Swatow, went to Yam-tsau, where the Rev. R. Lechler of the Basel mission, had a few years before laboured for a short time. Mr. Burns was induced to visit that place by Lim A-kee, a native who had been converted by Mr. Lechler's means. Thus Yam-tsau became a mission station a second time, and a centre whence the Gospel was preached to multitudes in the towns and villages to the north-east, towards the borders of the province of Fokien. Mr. Lechler, after a few years' solitary labour, had left Yam-tsau with a sad heart, having seen but very little fruit of his labours. Little did he think then, that through one of the few converts whom he baptized, Yam-tsau was once more to be favoured,—that a congregation should be gathered in there, and the good work spread in that region, until at length four other out-stations were occupied, and in turn became sources of light in the midst of the thick darkness all around. Thus were fulfilled the words quoted by our Lord, "One soweth and another reapeth."

In September, 1863, the mission was reinforced by the arrival of Dr. Wm. Gauld, as medical missionary. Having himself given some account of his work,* it is enough to remark here, that from the beginning of his labours a marked blessing has been vouchsafed to the medical work. Many thousands from all parts of the Swatow region and from the departments beyond it have come to Dr. Gauld's hospital for healing; and to these the Gospel has been preached day by day. A considerable proportion of the total membership of the church has been brought in through the medical work, more or less directly; and some interesting cases have occurred, which show that its influence has been very helpful to the missionaries in their work, by disarming prejudice and hostility, preparing the hearts of many for at least a friendly hearing.

Up to the close of 1863, only three out-stations had been opened. In connection with these, thirty-nine adults and twelve children had been baptized, while in the towns and villages accessible from them and from Swatow, the Gospel had been preached to large numbers of the heathen, and many hundred tracts and books had been distributed.

In 1865 the capital city of the prefecture was occupied as an out-station; and though very few converts have been gathered in there, yet

* See Appendix I.

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the word of Life has been made widely known, and we wait and hope for better times. From that year until 1868, eight additional out-stations were occupied, two of these being in district cities, four in large and important market-towns, and two in villages. For fuller information regarding these and the other stations occupied up till the present time, I would refer to the paper on Itinerancy,* given below. In almost every case bitter and outrageous opposition on the part of the people had to be encountered; and on several occasions both the missionaries and the native assistants met with rough treatment at the hands of angry mobs; Mr. Smith having on one such occasion run a serious risk of losing his life. But the Lord, whose the work is,—and who reigns over the heathen, though they know Him not,—delivered His servants from the hands of their enemies, and wrought wondrously in His providence, so that the wrath of man was made to praise Him; and that which the enemy meant for the hindrance, turned out to be for the furtherance, of the Gospel. Where, in the beginning of our work, at some of these stations there was much rudeness and outrage on the part of the heathen, and both the missionaries and the Chinese had to suffer persecution, there is now peace and quietness, and the Sabbath meetings are undisturbed.

Many striking instances of conversion have occurred to cheer the faith and hope of the missionaries; and the sincerity of the converts has been proved in so many ways, that we have from time to time been much encouraged in the work, notwithstanding many and formidable difficulties. Year by year the Swatow region, notorious for its lawlessness and hostility to foreigners, has been opened up more and more widely; and to this day we recall many remarkable providences, which at the time were the occasions of praise and thanksgiving for deliverance from danger, and for guidance and protection in the midst of enemies. Most of the converts have been gathered in the neighbourhood of the various stations and at a distance from Swatow, the treaty port. It is thus in most parts of China, and I suppose missionaries are unanimous in the opinion, that the work is more hopeful and prosperous at a distance from, than at the treaty ports. The evil influences arising from the manifestly unchristian life of many foreigners at these ports, are a serious and painful hindrance to the reception of the Gospel. The larger proportion of the members of the church are of the middle and poorer classes,—farmers, artizans, &c., and the losses suffered, and the persecutions endured by many of these for the Gospel's sake, leave no room to doubt, that they have indeed become Christians. A very few of them have been employed by the missionaries to assist as preachers, chapel-keepers, &c.; but by far the greater

* See Appendix II.

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number reap no worldly advantage whatever from their connection with the missionaries; while nearly all contribute somewhat of their substance to the cause of Christ. It is also specially to be noted that many of the converts have been blessed of God to the conversion of their heathen relatives and neighbours. Husbands, once hostile, have been won to Christ by their wives, and wives by their husbands; children have been the means of their parents conversion, and parents of their children's. Yet in many cases it still holds true, that "the father (is) divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." It is an encouraging feature of the work in China, that so many of the converts are ready to testify to their countrymen of the truth of the Gospel, and openly to repudiate the idolatry in which they once lived.

To give up the worship of the idols,—to refuse to make offerings to their ancestors,—to decline contributing to the support of idolatrous "plays" and rites,—and, in a country where the sabbath is unknown, to keep it in the face of all manner of opposition and misunderstanding, and, finally, to enter what is opprobriously called a foreign religion;—these are tests which most of the converts have stood, and in standing have endured no small amount of persecution. We trust that higher tests are not awanting, shewing that the Holy Spirit of God has been blessing the means used. In many of the converts there are, more or less manifestly, a growing acquaintance with and value for God's word, a habit of prayer, and a gradual victory over sin,—over the covetous, deceitful, lying, and quarrelsome habits of their heathen life. One of the chief trials of missionary work is the unworthy conduct of some of those who have professed to be indeed converts from heathenism, and who have been baptized as such. At Swatow we have had, and still have to endure this trial; a very few have so turned away from the truth, that it has been thought necessary to excommunicate them; and some others are giving us cause for sorrow and anxiety. At such times the missionaries, while seeking to reclaim the wanderers, yet find their chief comfort in this, that the Good Shepherd will not lose one of those who are indeed His sheep.

The Swatow mission has,—though of comparatively recent origin,—suffered some severe losses in regard to the staff of labourers, who are indeed "few" in a harvest so "great." In 1866, the Rev. David Masson, when within a few days' sail of his destination, was swept overboard and drowned. His brethren at Swatow, who had been long and eagerly waiting for reinforcements, were sorely grieved when news of his untimely death came to hand. In 1870, the Rev. James Masson

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and his wife, who had only arrived at Swatow in the end of 1868, were obliged to return to England on account of the failure of Mr. Masson's health. And yet once more, Dr. Alex. Thomson, who had laboured here for two years during Dr. Gauld's absence in England, was drowned in the China sea, in April, 1872, when returning from Shanghai, whether he had gone for his health. But the Lord of the harvest cannot fail; nor will His work suffer through any lack of resources *on His part*. To the great joy of those already in the field He sent additional labourers, the Rev. Wm. Duffus arriving in October, 1869, and the Rev. J. C. Gibson in November, 1874.

Thus the requirements of the field are being in some measure met, though there is still an urgent need for more labourers. This field embraces Chinese speaking two different dialects, viz. the Swatow or *Tie chiu* dialect, and the Hakka dialect. By far the larger number of converts speak the Swatow dialect; but a promising beginning has been made among the Hakkas; and it is to be hoped that the good work among them will grow, and spread far into the interior.

During the past year churches have been organized at six of our Stations, i. e. native office-bearers, viz. elders and deacons, have been ordained; and it is already found that these men give very efficient help in caring for the flock.

The educational means in use are still very limited:—A girls' boarding-school was opened in 1873, and there are now sixteen girls in it. It is under the charge of the missionaries' wives, assisted by a Chinese teacher and matron. In 1874 a training school for preachers was opened, and there are now seven students receiving daily instruction in the Old and New Testaments, and lessons in singing twice a week, with other instruction from time to time as the missionaries have opportunity. Much of the time and strength of the latter is spent in caring for the stations; that is,—for the converts who meet at these places every Lord's day. Each station has or should have, a native preacher in charge; the missionaries regularly visit these stations to preach to the converts, to examine applicants for baptism, to administer the sacraments, and to encourage and instruct the native assistants.

At the close of 1874, the total number of adults baptized was four hundred and thirty-seven, and of children a hundred and sixteen; up to the time of writing these notes, twenty-three additional adults and four children have been baptized. Thus, since the commencement of the mission in 1856, nearly six hundred members have been received into the church of Christ, while many thousands of the heathen throughout the whole region have heard more or less of the Gospel; and a large quantity of Christian literature has been distributed among the people. We may ask, what are these few converts among the

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millions of this populous land? We may not,—we do not despise the day of small things. Nay rather let us say,—"What hath God wrought!" "The Lord hath done great things for us; whereof we are glad." May He hasten *the time promised*, when the "little one shall become a thousand, and a small one a strong nation!"

SWATOW, July 12th, 1875.

[Mr. Mackenzie has favoured us with the following summary of the state of the above mission.]

The China Mission of the Presbyterian Church in England was commenced in 1847.

Swatow was first occupied as a mission station in 1856.

There have been eight missionaries in all, four of whom have been married.

They have sixteen chapels for worship.

There are thirteen out-stations.

There are six organized churches.

There are seven regularly appointed preachers; but services are conducted at five or six of the out-stations by other native brethren.

Six theological students are under training.

Two Bible women are employed.

Up to the end of 1874, there have been baptized in all, four hundred and thirty seven adults and a hundred and sixteen children.

The present number of communicants is three hundred and seventy two, male and female about equal in number.

All the native preachers, are partially supported from a general fund, subscribed by the native churches.

The average of native contributions for the past four or five years has been about $70 or $80 per annum; besides special contributions by one congregation in 1874 for chapel building, amounting to more than $80.

APPENDIX I.

SKETCH OF THE SWATOW MEDICAL MISSION.

BY WILLIAM GAULD, A. M., M. D.

THE healing art was first called to the aid of Mission work in Swatow in the year 1856. The Rev. Wm. C. Burns, of the English Presbyterian Mission had, shortly before, begun his evangelistic labours in Swatow and the region around. At that time Dr. De la Porte was practising among the foreign community at Double Island. In the year named, Mr. Burns secured his services to dispense to the Chinese on two days a week in Swatow. The dispensary was a room of the small Chinese building rented and occupied by Mr. Burns;

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and the attendance of patients varied, being often as many as forty or fifty. The work was thus carried on for about eighteen months, when Dr. De la Porte left for England.

Nothing further was done until 1863, when I came to Swatow as the medical missionary of the English Presbyterian Mission, whose two agents here, the Revs. Messrs. Smith and Mackenzie, had already been several years in the field. A Chinese house was rented and fitted up as a dispensary and hospital. The work speedily increased in the in-patient department, to an extent which necessitated the building of a hospital. By means of funds from the mission, aided largely by the foreign community and Chinese here, a new hospital was erected in Swatow at the cost,—including site,—of about $4,000. It is a two-storied building, having accommodation for about fifty patients, though more are occasionally crowded into it.

Besides wards for the sick, there are dispensary and operating rooms, servants' apartments, and an airy room for worship capable of holding a hundred people. The building was ready in 1866, and has been in constant use up to the present time.

In the same year (1866), dispensaries were opened in *Am-pow* and *Tat-hau-pow*, two populous towns lying in opposite directions from Swatow, each about nine miles distant by water. These were alternately visited weekly. The *Swatow* dispensary was open twice a week for out-patients, the attendance on the in-patients being a daily work.

In 1872, the two outlying dispensaries were given up, owing to our inability to overtake all the work; but the one at *Tat-hau-pow* has been reopened this year (1875).

The present staff of native helpers, consists of three young men trained in the hospital, and a door-keeper. The former have occasionally received regular instruction in anatomy, surgery, and medicine.

No charges have ever been made for medical assistance, but the hospital patients are required to provide their own food and bedding. Pecuniary help is given in rare cases, when it seems advisable.

The patients who come to the hospital belong chiefly to the poorer class of peasantry, from the various districts to the north, south, and west of Swatow; although people of every rank in society not unfrequently seek our assistance. Among those treated one year, was the Tau-tai, or chief mandarin of the prefectures of Chao-chow and Hwey-chow, and the department of Kia-eng. By God's blessing on the remedies used, his life was saved, after he had in vain tried all the native practitioners of any note within his reach. He afterwards sent a donation to the hospital, and in other ways his friendly interest was of service to the mission.

Besides the general hospital, there is a small *leper house*, where

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several tens of lepers are treated yearly, with results more or less beneficial.

The following figures will show the comparative increase, year by year, of the hospital patients:—

1864	1865	1866	1867	1868	1869	1873	1874
250	343	515	536	608	850	833	901

There is a break in the above table from 1869 to 1873. In 1870 I returned to England, Dr. Thomson, a newly-appointed medical missionary of our church, relieving me at Swatow. He carried on the work with great zeal and success till 1872. In the spring of that year his failing health required a rest and change of air. He had accordingly gone to Shanghai, and on his return passage he was drowned in the collision between the two steamers *Ava* and *Rona*. Thus a most promising career was suddenly and sadly brought to a close on earth, when his work seemed so much needed. But the great Master of the vineyard had His own allwise—though to us inscrutable—reasons for calling our brother thus suddenly, and as it seemed calamitously, to the higher service in heaven. I returned to Swatow in the autumn of 1872.

The nature of the cases treated in our practice here, with details of some of the more interesting will be found in the printed Annual Reports

Meetings for worship and religious instruction are held every morning and evening, at which all the patients are expected to be present when their ailments admit of it. The morning meeting is conducted by the various missionaries in turn, including the medical missionary; the evening one is usually conducted by the chief assistant. There is also a service every Sunday afternoon, conducted by the medical missionary. All employed in connection with the hospital are Christians, —members of the church. The extent of country reached by the medical work may be judged from the fact, that in one year the patients came from five hundred different towns and villages, ranging over a hundred and twenty miles of sea coast, and some forty or fifty miles inland. Many places as yet unvisited by the missionary, are thus brought within reach of a measure of Gospel light. People come from them to the hospital, learn more or less of the truth, and carry it back to their homes;—in some cases the seed of fruit unto eternal life, to be reaped it may be in after years, and by other labourers. Yearly, however, we are ourselves gladdened by seeing some with their whole heart renouncing idolatary, and professing a true faith in Christ, received into the church. Of the general good effected by the hospital

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work in disarming prejudice and promoting kindly feeling, notice is taken in the *Report* for 1868—1869, page 13.

SWATOW, *July*, 1875.

P. S. For further information as to what medical missions are doing, and have done, to aid the cause of Christ here and elsewhere in China, I would refer to an article on "Medical Missions" in the *Chinese Recorder*, vol. vi. no. 1. W. G.

[Dr. Gauld gives the following summary of the medical work of the mission.]

The first medical mission of the society was commenced at Swatow in 1863. There are two hospitals,—one general, and one for lepers.

From 1866 to 1870 there were three dispensaries. At present there are two.

A foreign medical missionary is in charge; and three native students are under training.

In 1874, the number of in-patients in the general hospital was 786; in the leper hospital, 115;—in all 901.

The annual number of dispensary patients is from 1000 to 1500.

The patients are chiefly peasanty from the country around, or small tradesmen and labourers; but there are some of all classes.

The average annual expenditure is about $250 for drugs &c. from England, and $500 for local expenses;—in all $750.

The drugs are paid for by friends in Scotland; and the local expenses, including wages, &c. are defrayed from local contributions by natives and foreigners.

Contributions by natives at three annual periods:—

1865	.. .. ..	$ 338. (for building hospital).
1869	.. .. ..	„ 190.
1873	.. .. ..	„ 163.

Dr. Gauld has published Annual Reports of the Swatow Hospital, for the years 1864—1865, 1866, 1867, 1868—1869, 1873 and 1874. He has also lately issued a Chinese Report entitled 醫院錄要 *E yuen lŭh yaou*, being a summary of ten years work at Swatow.

APPENDIX. II

ITINERANCY OF THE SWATOW PRESBYTERIAN MISSION.

By Rev. H. L. Mackenzie.

IN this department of the mission work, we avail ourselves of the agencies of preaching, and sale and distribution of Christian literature, by the foreign missionaries and native brethren. The modes of travelling have been by boats, chairs, and on foot.

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The names of the out-stations opened, and the dates of opening are as follows:—

Tat-hau-pow	達濠埠	a large market town, distant from Swatow			9	miles,in	1859.
Yam-tsau	鹽灶	a large village,	,,	,,	24	,,	1861.
Chhin-tshung	仙洲	do.,	,,	,,	28	,,	1863.
Chao-chow fu	潮州府	capital city of the prefecture		,,	27	,,	1865.
Kway-tham	葵潭	a large market town	,,	,,	60	,,	1865.
Am-pow	港埠	do.	,,	,,	9	,,	1866.
Ung-kung	黃岡	do.	,,	,,	36	,,	1866.
Toa-sua shau	銀沙	a large village	,,	,,	18	,,	1866.
Phu-sua	浮山	do.	,,	,,	30	,,	1866.
Kit-yang	揭陽	district city	,,	,,	36	,,	1867.
Mi-ow	棉湖	a large market town	,,	,,	54	,,	1868.
Chao-yang	潮陽	district city	,,	,,	9	,,	1868.
Sai-pow	西埔	a small village	,,	,,	45	,,	1870.
Ho-po	河婆	a small market town	,,	,,	78	,,	1871.
Sua-pa-kang	沙巴港	a small village	,,	,,	54	,,	1872.

Chhin-tshung and Am-pow were closed in 1873.

To these stations, *frequent journeys* are made by the missionaries, the Gospel being preached on the way to and from as opportunity is given. Very many towns and villages, accessible from these stations, have been from time to time visited by the missionaries and native assistants, and large numbers of their inhabitants have heard the Gospel, while thousands of tracts and fly-sheets have been distributed and sold.

Of the nine district cities of Tie-chiu (潮州), the following eight have been visited:— 海陽 Hai-yang, 澄海 Tăng-hai, 饒平 Jao-ping, 大埔 Toa-pow, 揭陽 Kit-yang, 普寧 Poo-ning, 潮陽 Chao-yang- and 惠來 Hwey-lai.

I. Jao-ping, a district city three days' journey from Swatow, was first visited by the Rev. H. L. Mackenzie in 1865; afterwards in 1870-1, by the Rev. Geo. Smith; and a third time in 1874, by Dr. Gauld and Mr. Mackenzie.

II. Lok-hong and Hai-hong (樂豐 海豐), district cities in the perfecture of Hwei-chow (惠州府), distant from Swatow five and six days' journey respectively, were visited by the Rev. G. Smith in 1867.

III. Jao-an (詔安), a district city in the province of Fokien, between two and three days' journey from Swatow, was first visited by the Rev. G. Smith and Dr. Gauld in 1867, and on subsequent occasions by Mr. Smith and Mr. Mackenzie,—Mr. Duffus and Dr. Gauld.

IV. Kia-eng chiu, the capital city of Kia-eng department (嘉應州) was visited by Dr. Gauld in 1869, in company with J. C. A. Wingate, Esq. U. S. Consul, Swatow, and Rev. Wm. Ashmore, D. D. American Missionary. The city is distant from Swatow about fourteen days' journey, on the western branch of the river Han.

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V. Ting-chow, the capital city of Ting-chow prefecture (汀州府) in Fokien, and Toa-pow district city in Tie-chiu prefecture (潮州府), were visited by Mr. Mackenzie in 1872, in company with J. C. A. Wingate, Esq. U. S. Consul, Swatow. Ting-chow is about two hundred and twenty miles north from Swatow, full three weeks journey by boat.

VI. In 1875, Dr. Gauld and Mr. Mackenzie visited Chong-lok district, passing through part of Lok-hong (樂豐) district in Hwei-chow prefecture, and descending the river Han from Chong-lok 長樂 to Swatow, a distance of about two hundred and twenty miles.

VII. The island and city of Namoa (南澳) have been visited several times by Messrs Smith, Gauld, and Mackenzie.

VIII. The overland journey from Swatow to Amoy has been made on three occasions:—*First*, by the Rev. Geo. Smith in 1872, in company with Mr. A. Wylie, Agent of the British and Foreign Bible Society. In returning from Amoy to Swatow, Mr. Smith visited the district city of Ping-ho (平和) in Fokien. *Second*, by Rev. Wm. Duffus, in 1873. *Third*, by Dr. Gauld and Rev. J. C. Gibson, in 1874.

On these several occasions, the district cities of Jao-an 詔安 and Chang-poo 漳普 were visited.

A SKETCH OF THE AMERICAN BAPTIST MISSION AT SWATOW.

By Rev. S. B. Partridge.

THE American Baptists began their work among the Chinese in the year 1835, at Bangkok in Siam.

In 1843 they began work among the Tie-chiu*-speaking Chinese of Hongkong.

On the opening of the port of Swatow, the mission was transferred to that place (1860).

The missionaries at Hongkong were the Rev. Wm. Dean, D. D. now at Bangkok, the Rev. Wm. Ashmore & Mrs. Ashmore, with the Rev. J. W. Johnson and his first and second wives. In 1860, Mr. and Mrs. Johnson and Mr. Ashmore removed to Swatow.

The Rev. H. A. Sawtelle joined the mission about that time; but on account of failing health, returned home with his wife after a few months residence in China.

In 1873, the Rev. S. B. Partridge and wife, with Miss A. M.

* *Tié-chiu* represents the native pronunciation of 潮州 (in Mandarin Chaou-chow) the prefecture, of which Swatow is the port.

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Fielde joined the Mission, having been transferred from the Chinese mission in Siam. The Rev. J. W. Johnson died in 1872 and Mrs. Johnson resigned in 1875.

The American Baptist Missionary Union has two stations in China, and to distinguish the one at Swatow, it is known as the "Southern China Mission."

The missionaries at present (1875) connected with this mission are the Rev. Wm. Ashmore D. D. and Mrs. Ashmore, the Rev. S. B. Partridge and wife, and Miss A. M. Fielde.

The mission compound is at Kak-chie, opposite, and one mile distant from the town of Swatow. In the town there is a chapel in which the boys' day-school is taught, and which is open daily for religious services.

In the mission compound chapel, there are daily morning and evening services, and two Sunday services.

The girls' school is conducted by Mrs. Partridge, assisted by a native teacher who receives $6.00 per month, the church members paying $20.00 a year toward his salary.

A matron has charge of the girls out of school hours, and receives for her services $2.60 per month. The parents furnish the clothing of the girls.

The boys' school is conducted by Miss Fielde, assisted by a native teacher who receives $6.00 per month; the native church members paying $32.00 a year towards his salary. The boys are allowed $1.00 a month each, towards their support.

Miss Fielde has charge of the work among the women. Two dollars a month is the salary allowed each Bible-woman.

The following is a list of stations and out-stations belonging to the "Southern China Mission" of the American Baptist Union:—

Local pronunciation.		Distance from Swatow.		Direction.
Swatow	汕頭			
Kak-chie	角石			
Tat-hau	達濠	Seven	miles	south-east.
Tang-o	東溝	Nine	,,	east.
T"ie-i"e	潮陽	Nine	,,	west.
Kui-su	貴嶼	Thirty-five	,,	south-west.
H"ue-s"ua	橫山	Forty-two	,,	,, ,,
Sun-hue	溍洄	Four	,,	west.
Kit-i"e	揭陽	Thirty-six	,,	,,
Gue-s"ia	月城	Forty-two	,,	,,
Am-po	峯埠	Nine	,,	north.
Tié-chiu (foo city)	潮州	Twenty-five	,,	,,

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Chung-lim	樟林	Twenty-one miles north-east
E'-ché	下寮	Thirty-five „ „ „

Swatow, *June 16th*, 1875.

[In reply to the inquiry as to the state of *Itinerancy* in his Mission, Mr. Partridge says:—]

"If I understand what is meant by 'Itinerancy,' we do very little of it. We visit our established stations, by boat or on foot, as often as possible; but our force is too small to admit of our taking extensive tours."

To summarize the information furnished, we find that this mission began operations at Swatow in 1860, and that from that time there have been in all four ordained missionaries and five ladies connected with it. At present there are two ordained missionaries (one absent), and three ladies (one absent).

There are twelve out-stations, and fourteen chapels in all.

There are three organized churches.

They have twelve native preachers, of whom two are ordained. One preacher is supported by the native church.

Sixteen Bible-women are employed.

There have been 421 baptisms from the beginning, and the number at present in church fellowship is 305.

THE language of Swatow, locally known under the designation Tié-chiu dialect, is a modification of that of Amoy, generally known as the Fuh-keen dialect. The Chinese resident at Bankok, and part of those at Singapore and other of the Straits settlements, being descendants of residents from the Chaou-chow prefecture, speak the Tié-chiu dialect. But little has been written in English on this subject. We may name the following as published by missionaries who have had occasion to devote their attention to the study.

First Lessons in the Tié-chew dialect. By Rev. W. Dean. Bankok, 1841. 4to. pp. 48.

Esop's Fables; as translated into Chinese by R. Thom Esq., rendered into the colloquial of the dialects spoken in the department of Chang-chiu, in the province of Hok-kien: and in the department of Tie-chiu, in the province of Canton. Part second.—Tie-chiu. By John Stronach. Singapore Mission Press, 1843. 8vo. pp. ii, 37.

A Chinese and English Vocabulary in the Tié chiú Dialect. By Rev. J. Goddard. Bankok, 1847. 8vo. pp. ix, 248.

Among the aids to the understanding of Swatow missionary

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work, we should mention also, the *Swatow Missionary Map*, by the Rev. G. Smith, published in Edinburgh, 1875.

As far as we can learn, the following are all the books that have been published in the dialect of Swatow.

潮音神詩 *Chaou yin shin she.* "Hymn Book in the Swatow dialect." Hongkong, 1873. 8vo. 81 leaves.

The nucleus of this Hymn Book was compiled by the Rev. W. C. Burns in 1861. It has been revised and enlarged from time to time by the Rev. G. Smith. Most of the pieces are adapted from hymns published in other Chinese dialects; a few are translations from English hymns; and a few are original. There is an edition in 12mo in 65 leaves, and another in 8vo in 39 leaves, both printed at Hongkong in 1863,—all by moveable type; 500 of each have been issued.

福音四書合串 *Fŭh yin sze shoo hŏ chuén.* "Compendium of the four Gospels." Foochow, 1874. 4to. 202 leaves.

This is a translation of *The Consolidated Gospels*, published by Bagster and Sons. It was prepared by the Rev. Dr. Ashmore, for the special use of Bible-women. Much of the manual work of preparation was performed by Miss A. M. Fielde. An edition of 500 has been printed by moveable type.

路得氏記 *Loo tĭh she kì.* "The book of Ruth." By Rev. S. B. Partridge. Swatow, 1875. 12mo. 10 leaves. Xylography.

THE PRETENDED ADVANCE OF THE CHINESE TO THE CASPIAN SEA.

By Thos. W. Kingsmill.

MYTHS have been not inaptly described by Max Müller as a disease of language; and to this category we may perhaps relegate the group of modern myths, which have grown up in and around our descriptions of China and its arts. Notwithstanding that such tales have been ably refuted, we still hear in quarters well informed,—or which ought to be well informed,—of the invention of gunpowder, the use of the mariner's compass etc, by the Chinese, long ages before they were introduced from the west. Even writers so little given to enthusiasm as Klaproth, sometimes wax eloquent over some supposed deed of the Chinese in ancient times, which, however, a little investigation would have proved, was founded on mistakes as to the true connection of the sounds of the ancient language.

One of these curious myths, with which foreigners are to be, however, entirely credited, is the supposed advance of the Chinese to the Caspian Sea before the Christian era.

Klaproth, in his work *Tableaux Historiques de l'Asie*, gives currency to this myth as a piece of genuine history.

He traces correctly the retreat of the Yueh-tî and their settlement in Transoxiana, whither the emperor Wu-ti,—anxious to find allies to

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assist in a grand attack on the Hiung-nû,—sends an embassy to induce them to enter into a compact. So little had the Chinese power advanced westward, that in order to reach the Pamîr, the envoy had to pass through Hiung-nû territory, and was taken prisoner and detained for ten years. Turning homewards, he had to pass through the same ordeal with a like result; but after a detention of a year, contrived to make good his escape, and returned to the Chinese court after an absence of twelve years. Of this Klaproth writes (pp. 57, 58):—"C'est cette expédition qui fit connaître les Chinois en Occident, et amena les communications non interrompues qu'ils ont eues pendant long-temps avec le Mawarannahar, la Perse et l'Inde. C'est alors que la soie fut apportée à travers ces pays en Europe. &c.,....Par la suite on verra que les Chinois ont poussé leurs conquêtes presque jusqu'aux bords de la mer Caspienne, et que ce fut justement dans le temps même où les anciens connaissaient les Sères, au centre de l'Asie, alors soumise à la Chine."

Again, writing of the events after the successful campaign of Pan Chaou against the Hiung-nû (p. 67), he adds:—"La défaite totale des Hioung nou du nord, effectuée par le général chinois *Teou hian*, et la soumission entière de ce que nous appelons la petite Boukharie, permirent à *Pan tchao* de pousser ses conquêtes jusqu'à la mer Caspienne. Il soumit plus de cinquante royaumes, dont il envoya les héritiers présomtifs à la cour de l'empereur, pour y rester en otage et demeurer garants de la fidélité de leurs compatriotes. Il (102 de Jésus-Christ) nourrissait même le projet d'entamer l'empire romain, mais le général à qui il avait confié cette expédition se laissa décourager par les Persans, &c., &c."

Such is some of the stuff we are asked to believe as history; and in this matter Klaproth is only one of a series of offenders.

It is a matter of some interest to trace the first embassy, as it brings us in contact with a movement, on which a little light is for a moment thrown by the later Greek writers. Feeble as is that light, it yet tallies with what the Chinese historians really do tell us.

About the year 256 B. C. Diodotus, Satrap of Bactria, revolted against Antiochus II, king of Syria, and established himself as an independent sovereign.

At the same time, or a little after, Arsaces, a soldier of fortune, by some accounts a Bactrian; by others,—and more likely,—a Scythian, passed into Parthia, at the head of a body of Parnian Dahæ, a race of nomads inhabiting the valley of the Ettrek; and in a short time succeeded in carving out for himself and his descendants the important kingdom of Parthia, which reached from Bactria to the Caspian and Mesopotamia, and joined on its north-western frontier the nearly equally important kingdom of Armenia.

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To the west lay the kingdom of Syria, the most important of the states formed out of Alexander's empire, but destined shortly to fall before the conquering arms of Rome.

North lay Chorasmia, "the low tract between the most northerly of the Parthian mountain-chains and the old course of the Oxus. This region, which is for the most part an arid and inhospitable desert, can at no time have supported more than a sparse and scanty population. The Turkoman tribes which at the present day roam over the waste, feeding their flocks and herds alternately on the banks of the Oxus and the Tejend, or finding a bare subsistence for them about the ponds and pools left by the winter rains, represent, it is probable, with sufficient faithfulness, the ancient inhabitants, who, whatever their race, must always have been nomads, and can never have exceeded a few hundred thousands."*

About the year 126 B. C. the successors of Diodotus were expelled from the throne or thrones of Bactria, to give place to a people now first heard of in the west.

Previously there had existed along the west and north-west portions of China, a people, in modern Chinese called the Yueh-ti 月 氏, but whose ancient appellation, as I have elsewhere shown,† seems to have been Viddhal.

About this time, the rising power of the Hans had been successful against the Turkish tribes of the Hiung-nû, and had forced them back from the northern frontiers of the empire. Falling on their weaker neighbours the Viddhals, these were forced upon the mountains of Pamîr, and into the valley of the upper Oxus, whence in turn they precipitated themselves upon the weak and divided Græco-Bactrian state.

This agrees with what we learn from external sources, that the Ephthalites, Hephthals or Haiâthalah, names phonetically identical with the Viddhals, formed one at least of the tribes which conquered the Græco-Bactrian state and established a line of sovereigns.‡ Along with them, and eventually almost superseding them, were the Tochâri of the Greek authors, who originally seem to have been only a tribe of the same race. This dominant tribe gave its name eventually to the portion of the valley of the Oxus, where it begins to open out into the plains of Merv;—namely Tochâristan, by which it was known for many centuries.

The dominion thus established was known by many names, such as that of the Indo-Scyths, the white Huns, &c. but into which, for our present purpose, it is not necessary to enter.

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* *Sixth Oriental Monarchy.* Rev. G. Rawlinson, p. 9.

† Writer in forthcoming *Trans. of N. C. B. Royal Asiatic Society.*

‡ See *Relations Politiques et Commerciales de l'Empire Romain avec l'Asie Orientale.* Reinaud, p. 295.

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During the reign of Wû-ti of the Han dynasty (B. C. 140—86) the Chinese had been more or less successful in their attacks on the Hiung-nû; and the emperor conceived the idea of uniting into one grand league, all the tribes who had quarrels with their restless neighbours. The general Chang Kien offered himself as envoy, and with a hundred men set out to make his way to the Viddhals, whose recent expulsion from their native seats by the Hiung-nû, he rightly concluded was not likely to be forgotten. Chang Kien, having to pass through the enemy's territory, was captured and held in durance vile for ten years. Escaping, with a persistence almost heroic, he made his way to the small kingdom of Ta-wan 大宛, apparently Karâtegîn; but which has generally, without sufficient reason, been supposed to represent Ferghanah or Kokand.

In Ta-wan he was well received and forwarded on his way to the Viddhals, then apparently inhabiting the upper valley of the Oxus, and closely connected with the rising state of the 大夏 Ta-hia,—erroneously identified by many writers with the Dahæ of the Caspian, and which mistaken identity appears to have been one of the foundations of the myth alluded to.

Now apart from the violence done to phonetic rules by the supposed change of *d* into Chinese *t*, we have some positive evidence to guide us in our identification of this, as well as of the Viddhal tribe. The character 夏, pronounced in modern Chinese *hia*, "the summer," represents the root *ghar* in *gharma*, with a meaning identical with that of the Chinese. It reappears in Greek in the word Χάριτες *(Charites)* "the Graces." Tachâroi or Tochâri, the word by which the Greeks designated the inhabitants of Tochâristan, is therefore the analogue of the Chinese Ta-hia. The object of the mission was plain. The Hiung-nû had spread into the plains of eastern Turkestan, threatening on the one side China, and on the other the nations lying between Kokand and India, upon whom they had recently succeeded in driving back a considerable portion of the ancient population of what is now known as the dominion of the Ameer Yakoob khan.

The Chinese envoy desired that the Viddhals should acknowledge the suzerainty of China; a proposition naturally declined, though friendly feeling for their old neighbours seems to have been abundantly shown. Some of the smaller states on the way, driven to desperation by the tyranny of the Hiung-nû, agreed to place themselves under Chinese protection; and in token of this, Ta-wan stipulated to send an annual tribute of horses, for which the country was famous. On his return to China the envoy Chang Kien was equally unfortunate as on his setting out. He was taken prisoner again by the Hiung-nû, and detained for a year. Internal dissension, however, broke out; the

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Chinese took advantage of the occasion to renew their attacks; the envoy escaped home with but one of his former escort, and the Hiung-nû being driven back, communication with Ta-wan seems to have been uninterrupted for some years.

So matters lay for some time; but the Chinese troops having met with various reverses in their campaigns against the Hiung-nû, the people of Ta-wan began to lose faith in the power of their protectors, the supply of horses was stopped, and various indignities heaped upon the Chinese.

Accordingly in the year B. C. 104, the Chinese determined to chastise Ta-wan. "The preliminary arrangements had not been completed, when the sad reverses the Chinese had suffered at the hands of the Hiung-noo, led most of the Chinese statesmen to think it would be best to postpone the siege of Ta-wan till they had somewhat recuperated. Not so the emperor however, who appears to have been the mainspring of the movement; for he remarked:—'If we cannot subjugate a small kingdom like Ta-wan, we shall lose the respect of the Dahæ (really as I have shewn the Tochâri), and all nations of like standing; while the supply of Ta-wan horses will be at an end.'"*

With great efforts the Chinese fitted out an expedition, which passed the Hiung-nû, and was successful in the attack on Ta-wan. "The king had been decapitated, the nobles submitted, and a large offering of horses had been presented."†

We have now followed the first embassy of China towards the west, and found how very little foundation there exists for the so-called extension of the empire in that direction. The table-land of Pamîr and the valley of the upper Oxus formed the limits of Chang Kien's mission. It seems certain however that he took the opportunity of his stay amongst the Viddhals to gain what information he could with regard to the states of the west.

Somewhat more than a century later, during the reigns of the emperors Ming-ti and Chang-ti A. D. 58—89, the Chinese general Pan Chaou had been very successful in his undertakings against the Hiung-nû, and the power of that people was rapidly crumbling to pieces. Yu-t'ien (Khotan of our days), had submitted; Soo-lak 蘇勒, or Kashgar, was placed under a tributary monarch. Northward the Chinese power extended to Khamil and Ku-chè; but even in their immediate neighbourhood, they could not be said to be firmly settled.

Having however, established the suzerainty of China over the cities of eastern Turkestan, the general is said,—on the authority of Klaproth,—to have led his troops across the Tsung-ling, to attack the

* Wylie, in *The Journal of the Anthropological Institute*, Jan. 1874. p. 434.
† Id. p. 436.

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Viddhals, whose new seats, as we have shewn, were in the valleys of the upper Oxus. The Chinese historian of the After Han, makes him to have crossed the Tsung-ling and reached Hien-too 縣度, a by no means impossible feat. At all events his expedition had no permanent effect; and in A. D. 97, we find him at Ku-chè planning an embassy to the west. He had probably studied the results of Chang Kien's embassy; and had in addition, during his Tsung-ling expedition, acquired some further knowledge of the condition of affairs in western Asia.

Parthia, apparently under a sovereign of the name of Pacorus, was harassed by internal disorders; and the great power of Rome in the west was looming over her. Pan Chaou seems to have conceived the idea of sending an embassy to open up communication with the great power, whose fame, in the decrepid state of Parthia, had reached to the banks of the upper Oxus.

As his envoy, Pan selected the general Kan Ying; but to proceed to Rome it was necessary to pass through the territories of what in modern Chinese are called Ngan-sih 安息, and rightly identified with Parthia; and T'iaou-chi 條支, apparently Sarangia or Drangia. And here I may introduce what may seem a curious piece of etymology. There is no difficulty about the ancient pronunciation of 息, which we learn from those dialects where the *jih shing* has been preserved, was *sak*. The *ng* in the former 安 we may conclude from the ordinary rules of phonetic change from ancient to modern Chinese, to represent *r; ngán* therefore, "rest, peace," may be compared with the Greek ἠρεμια, ἤρεμος, with a similar meaning,—which appears mutilated in Sanscrit *ram* "to be pleased, to enjoy happiness, &c." *Arsak* was thus the name by which Parthia was known to the Chinese. This at once brings us in contact with the fact, that from the first sovereign Arsăces, all his descendants had borne as kings, this name in addition to their own real appellation, whatever that might be. "In the native remains the assumed name almost supersedes the other; but fortunately the Greek and Roman writers, who treat of Parthian affairs, have preserved the distinctive appellation, and thus saved the Parthian history from inextricable confusion."*

The envoy seems to have wished to pass on to the sea coast, but the Parthians, aware of their enfeebled condition, and afraid of the effect of an intercourse springing up between China and Rome, persuaded the envoy to return. The sea of T'iaou-chi, which, by rendering the characters 條支 as Tad-jik, has been attempted to be identified with the Caspian, seems really to have been the Gulf of Persia, or the sea of Oman, as suggested by Mr. Phillips (*Notes and queries*, vol. iii, p. 137).

* Rawlinson's *Sixth Oriental Monarchy*, p. 45.

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T'iaou, having the so-called aspirate, cannot be identified with "Tad," nor can *chi* which was never in the *juh shing*, be made to do duty for "jik." Fortunately we are not left without proof from analogy; 條 *t'iaou*, "a branch, a string," is the analogue of Greek σειρὰ, "a chain, a string," connected with the Sanscrit root *si*. *Sara-ngia*, a state tributary to Parthia, and lying between it and the Gulf of Oman, is most likely the country intended. The statement of the length of the voyage, three months,—and of the longing induced for one's native land by such voyage, go to prove that the ocean, rather than an inland sea like the Caspian, was spoken of. The Chinese versions do not even tell us that Kan Ying saw the sea. "Kan Ying hearing this, stopped;"* is the brief announcement.

Having said so much to show the actual position of affairs, and the route of the two embassies, we may ask why the Roman empire was called Ta-ts'in by the Chinese, and the latter Sêres by the Romans? The answer is, that the two names were practically the same. Long after the conquest of the Syrian monarchy by the Roman arms, B. C. 65, the tradition of empire still clung to the name. The pro-consul of Syria was in fact almost independent of orders from the distant capital, and once indeed, in the case of Crassus, brought the empire to the verge of ruin. We can understand therefore, that to the nations of eastern Asia, Syria was all in all, while the name and fame of Rome itself but slowly penetrated to those remote regions.

Now the name expressed by the character 秦, in modern Chinese Ts'in, was that of the state made famous by the exploits of Chwang-siang wang, and which, in the person of his son She-hwang ti, formed the foundation of the first empire of China properly so called, and gave its name to the congeries of independant states now first welded together under one strong central government.

Philological evidence† goes to prove that the old pronunciation of the name was *Sir*. By the time the Han dynasty was firmly established on the throne, it had become reduced to a mere geographical expression; but as the name of Syria clung to the empire, of which it eventually formed a part, long after its own greatness had departed, so the almost identical name of *Sir*,—changed in its long passage to

* Taintor in *Notes and Queries*, vol. ii, p. 61.

† *Ts'*, *t'* and *ch'* are all interchangeable in Chinese, and in many cases the regular representatives of old Chinese *s*. The change of *r* to *n*, though uncommon, is not unknown. The primitive 禾 itself points to a terminal *r*. With the radical 艸 we find it in *ts'in* or *chan* as meaning "abundant or exuberant herbage," apparently connected with Sanscrit *sára*, "medulla, vis, vigor," or as an adjective, "eximius;" with a slight variation it is discovered as 泰 *t'ai*, the exact analogue of the Sanscrit word. These facts taken in connection with the name given by external nations to the Chinese, would seem to raise probability to an almost certainty.

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Europe into *Sér*,—became the traditional name of the empire of the far east; while its inhabitants were denominated Seres.

As Sir, from being China itself, had become only the name of a district, there was the less difficulty in applying it to Syria; *Ta Sir* as "Great Sir," in contradistinction to "Sir" at home, became the distinguishing name of Syria, or what in the far east was its equivalent,—the mighty and far-reaching empire of Rome.

We thus find from a close investigation of the old records relating to China,—as we naturally should expect to find,—that the great elevated mass of the Pamîr, the Ts'ung-ling or Liang-shan of the Chinese, formed the limit of the extension of Chinese influence westward, as it did of European eastward. Up to its eastern slopes, Chinese influence has at various times been exercised; as to its western, has in succession that of Persia, of Greece, of Parthia and Rome. As, however, Bactria formed the extreme limit of western conquest, so Ta-wan or Kârâtegîn was that of eastern. The instance of the Turks and Mongols, who from the north succeeded in establishing their power at both sides, scarcely contravenes the rule. In each case the intruding nation found itself cut in two by the physical obstacles presented by the lofty table-lands of Pamir.

IN MEMORIAM.

MRS. JENNIE HOYT CHURCHILL.

"CLOUDS and darkness are round about him" said the psalmist of Jehovah. In trying to reconcile some of God's doings with our ideas of what ought and ought not to be done, the soul is brought to realize at times, that "clouds and darkness are round about him." God's way is incomprehensible. Nevertheless the soul finds rest in the truth expressed in the remaining part of the verse from which the words above quoted are taken:—"righteousness and judgment are the habitation (or foundation) of his throne." *God does right.* In all his ways he is wise and just. This truth is fitted to bring comfort and peace when the reasons for the providential act which destroys so many bright hopes, and brings sorrow to so many hearts, are not at all apparent. Mrs. Jennie Hoyt Churchill came to China fitted by the possession of a vigorous constitution, rare natural gifts, and an excellent education, for a life of eminent usefulness in this her chosen field of labor. Only about eight months elapsed from the time of her arrival in Ningpo, before she was prostrated by the disease, which in little more than five months longer, brought her to the grave. Hopes of a long life of useful labor are destroyed; and the harvest that so much needs the efforts of every laborer, has to experience the untimely

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loss. But *God does right;* and on this rock the soul may rest and be at peace, saying of Him who both giveth and taketh away,—"Blessed be the name of the Lord."

Mrs. Churchill was born near Penn Yan, Yates Co. New York, on the 16th of July, 1845. At the age of twelve she lost her mother. In her sore grief she knelt by the side of the bed on which the body of her mother lay, and called to God for help. It was her belief that God met her at that time and changed her heart. The new life however was not developed, for want of the culture it needed, until she came to the age of sixteen. Then, during a revival of religion in her neighborhood, she was led to realize her need of a Saviour; and she publicly professed faith in Jesus, and united with the church in Penn Yan of which her parents were members. From that time onward she made progress in the divine life; her leading characteristic being a firm, unswerving adherence to Christian principles. She was loyal to her convictions of right and wrong. She was educated at the district school of her neighborhood, and at the Academy of Penn Yan, from which she graduated in 1866.

She subsequently studied a year in Livingston Park Female Seminary at Rochester N. Y. and then became one of its teachers for a year. The following year was spent in private study and teaching. Subsequently she accepted the position of preceptress in Phipps' Union Seminary at Albion, N. Y. and held it for two years, resigning it to become preceptress of the Jamestown Union School and Collegiate Institute at Jamestown, N. Y. Here she taught for one term of one year, and the whole of the following year. Naturally of a winning disposition, she possessed a special power over the hearts of the young. The large package of letters sent her last spring (numbering over forty) by her pupils and fellow-teachers at Jamestown, bears witness to this fact.

She loved to teach. Her keen insight into human nature, added to the possession of a strong character, firmness of will, kindness of heart and rare tact in government, made her a very efficient and successful teacher.

She closed her labors at Jamestown to prepare for removal to a far distant field of labor. It cost her a severe struggle to make the sacrifice, required of those who become missionaries of Christ in heathen lands. The sacrifice was made however, in the feeling that she could do *anything* for Christ. He helped her and He blessed her.

She reached Ningpo on November 17th, 1865. The illness which resulted in her death began apparently about the middle of July. It soon took the form of a severe fever, and she experienced great suffering. At first she could not understand why she should thus be

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stricken down, and kept from taking care of her little one,—then only a month old,—as also from doing the work for which she came to China. Her spirit did not at once become resigned to prostration on a bed of helplessness and suffering; but God soon taught her,—as she afterwards said,—that her work was *His* work,—not hers; and if He chose to take her from it, it was well. The progress of Christ's work depended, not on her efforts, but on His own power; and so she became resigned to His way and rested in God.

In joy and gratitude over deliverance from deep distress, the psalmist cries out "I will declare thy name unto my brethren: in the midst of the congregation will I praise Thee." It is fitting that this memorial notice should close with the mention of some characteristics of Mrs. Churchill's sick-bed experience, that magnify the name and show forth the praise of the mighty and gracious Redeemer. To those who should fulfil His command, "Go ye into all the world, and preach the gospel to every creature," Jesus gave the promise, "Lo I am with you alway;" and our Lord's dealing with Mrs. Churchill attested Him the faithful Promiser. He was *with* her. Christian friends who visited her in sickness, felt their faith strengthened by the evidences of Christ's working which they saw.

God gave her *peace* that seemed to abide with her to the end. It was a peace undisturbed by unfulfilled desires. She did not know that her disease was consumption until she reached Yokohama, some seven weeks before her death. When the knowledge of this fact came to her, it caused one brief pang, and then all was held in resignation to God's will. The wish to get well and tell the story of Christ's love to the lost, was held in abeyance to the evident desire that the will of God should be done. The aspiration to go to God and be at rest from suffering, bowed in patience to the will of Him who would bring the longed-for release at the right time.

It was a peace unmarred by anxiety for the future. The little one left in Ningpo, God,—to whom he had been given,—would keep. A bereaved husband and father, God would console. Unconverted brothers would yet be brought to Christ in answer to her prayers.

It was a peace unbroken by the fear of death. The king of terrors was not such to her. "I wish Jesus would come and take me this minute,"—she would often say; death to her, was going to be with Jesus; two lines of a favorite hymn:—

> "Safe in the arms of Jesus,
> Sweetly my soul shall rest."

—she used often to repeat.

Besides *peace*, God gave her *a clear perception of His wise and just disposition of her way*. Her coming to China had not been a mistake;

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it was but going in the path of God's appointment. Her sufferings were chosen for her by God, who knew what she needed, and by them taught her the sweetest lessons she had ever learned. Her separation from her dear infant and her illness and prospective early death, were "all right,"—as she frequently said. In addition to the above, God gave her *a realizing sense of His great goodness.* She felt that He had been very patient with her, and that He had used the best means He could in teaching her what she needed to learn. The suffering she endured was a mark of His goodness, that would not leave her until she had been made to learn much-needed lessons. "O, He is *so* good!—*God is so good to me,*" she would often exclaim, with a face illumined by the joy the thought awakened.

God gave her moreover, a *realizing sense of His great love.* She had an experience of Christ's presence almost overpowering the strength of her emaciated frame. Christ's love for souls seemed unspeakably great. "O how He loves them!" she said of the Chinese in Ningpo; "they don't know how God loves them."

Finally,—God gave her *enlarged views of what a Christian's life should be, and deepened her sense of vast deficiency.* She longed to get well, that she might carry into Christian work, this clear conception of what God required of his laborers; and to be the means of giving to the Chinese women of the Ningpo Baptist church, fuller instructions as to their duty to tell of Christ and His love to their friends and neighbors still in heathenism.

She had been able to acquire but a meagre knowledge of the Ningpo colloquial, yet in endeavoring to lead to Christ the servant who attended her, she found her tongue loosed beyond all expectation. Her words were the means used by God of bringing him out into a pronounced faith in Christ, which he will soon testify through the ordinance of baptism. His report of her sayings,—to the church at Ningpo,—made a deep impression, as the remarks of those who heard it afterwards indicated.

A better idea of this Christian experience,—which glorified Him who gave it,—than the words of the writer can give, is gained from the words of a Christian friend in Yokohama, who often talked and read and sang to Mrs. Churchill. For this reason, the writer in closing this article, will take the liberty of quoting from her letter to Mrs. Churchill's father, Benj. L. Hoyt, Esq. of Penn Yan, N. Y.—"It has been my privilege," she says, "to sit by the death-bed of your precious daughter, and hear words from her lips, that must take the sting of bitterness from your overflowing cup of sorrow. Indeed you have wondrous cause for thanksgiving to God, for such abounding dying grace given to your beloved child. She lived in her Saviour's presence, and His

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banner over her was love. Tears of joy filled her eyes, as she spoke of His great condescension and love to her. He revealed Himself to her so gloriously, that she desired to depart and be *with Him*. She told me about her beloved father and brothers,—how hard it was to leave them,—especially her father; 'but O!' she added, 'how plainly and wonderfully Jesus has led me all the way. My first thought, when told that I could not live, was,—Jesus is going to take me home, and it is so sweet; I am so glad that it was my first thought; I have not had a single fear of death through all my illness.' I asked her,—'Does Satan never come to tempt you at all?' Her reply was,—'O yes, he often throws a cloud over me; but I look right up to Jesus and then it is gone. Last night he came asking,—How do you know Jesus will meet you at the river? with such power that I had not only to look up to Jesus, but answer aloud,—Jesus will meet me at the river; for He says so.'—'O! won't I be glad when I am beyond his power,' she added, with a very decided emphasis. She asked me to sing, 'Safe in the arms of Jesus;' at the close of which I looked up, and her face, though wreathed in smiles as usual, was also bathed in tears. She quietly said,—'Sometimes it almost seems hard to *wait with patience* till He comes for me.' I asked if she would be willing to get well and work for Jesus if He wished it? 'O yes indeed! would I not work and work for Him if He chose,—and *love to do so!* but I do not think He does, and it is all just right; I have given up everything into His hands.' One day she said to me, 'I had such a longing yesterday for my dear little baby, but I soon gave it up—it is all right.' She seemed always just resting in the bosom of Jesus. While she delighted to talk of you, and her face expressed more love than her words; yet it was Jesus who was the chief theme of her tongue; she could not find language to express His preciousness, or her love to Him."

Another friend who called upon Mrs. Churchill and who watched one night with her, says in a letter to Mr. Hoyt:—"When I first went into the room, she whispered to me,—'Do you know I am going,—going very soon,—perhaps to-night?' When I asked if still all was bright?—'O so bright!—such peace!—I am just bathing in God's love.'.....It was beautiful to see how quickly her mind turned to holy things, as soon as I began to repeat some of the precious promises of God's word;—she seemed at once to forget self and be lost in thoughts of heaven and of Him whom her soul loved.....Some of the expressions she used were these—'His left hand is under my head, and His right hand doth embrace me,—O He is so good!—so good!—what could I do now if I had not Jesus?'"

Other expressions like the above might be selected from the letter in which these are recorded, but a limit must be fixed. The writer

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closes this notice with the wish therein expressed,—"May we know *all* that that means, when the call shall come to us as it has to her,—'Come up higher.'"

Correspondence.

Monthly Chinese Union Prayer-meeting.

DEAR SIR.—

This afternoon, at the Episcopal chapel (Rev. Mr. Thomson's) in the city, a monthly *Koong-je* of an unusually interesting character was held. For the benefit of some of our friends, I may explain, that a *Koong-je* is a general meeting of all the native Christians. Although the number in attendance was comparatively small, there was a life and spirit in the whole exercise, that marked the meeting as extraordinary. Indeed, I have never heard such pithy, pointed, earnest remarks from our native helpers as on this occasion. The subject for the day was the words of John's Gospel "He that believeth on the Son hath everlasting life." Upon various aspects of this general subject, five different speakers (Chinese) made brief but appropriate addresses, which were interspersed with prayer or praise.

There was a purpose and a vigour in these addresses, which marked them as peculiar; and some of the thoughts uttered are worthy of record;—for example,—"As all things within the sphere of human experience have their adaptations, the Bible in like manner is exactly adapted to man's spiritual necessities." Again,—"The creatures under man's dominion,—such as beasts, birds, and fishes,—live, many of them, to an old age; whereas man's limit is fourscore. This inconsistency or inequality is a hint that something is wrong, that there is an abnormal condition on man's part; and his creation in God's moral image makes it entirely reasonable and of a piece, that his true life should be eternal like God's."

Many other thoughts almost as striking as the above, made this meeting, in connection with its spiritual character, altogether unique; and inspires a hope, that it is but an antepast of some precious occasions in the future. Oh! that the Lord of the harvest would pour out his sprit upon these native pastors and preachers, and arouse them to devoted labour, and burning zeal for the regeneration of their land.

J. S. ROBERTS.

SHANGHAI, *January 16th*, 1876.

Hangchow Missionary Association.

DEAR SIR.—

Last evening there assembled at the house of our excellent neighbour, the Rev. S. Dodd, a presbyterian synod rivalling in numbers the one described by him in your last issue.

It is true we were not all ministers or ruling elders; nor quite all Presbyterians. But as any Episcopalian or church-and-state predilections would have been in a hopeless minority;—and as in place of

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ruling elders we had a goodly attendence of influential matrons, and not a few νεώτεροι, who will, God willing, one day 'close the ranks' when the seniors 'fall out,'—I think 'presbyterian synod' might not inaptly describe our gathering so far as concerns its constituency.

All told, we numbered more than thirty, of whom twenty-three were missionary men and women. Of these, ten I think, were from stations of the American Northern Presbyterian Missions at Shanghae, Soochow and Nanking, assembled here just now for the Annual Meeting of their missionary society.

We came together last night however,—not to consider the affairs of that society; but, in short,—to hold the third monthly meeting of our newly-formed Missionary Association; of which, though it has as yet but a short history, some account may perhaps interest your readers.

It occurred incidentally, a few months ago, to one of our number to think how ignorant he was,—and possibly some of his brethren not much less so,—of the contents of the tracts which we all assist in distributing, by sale or gratuitously, to the Chinese. This was indeed no new thought for him; but the occasion seemed more favourable than heretofore, for giving it a practical result; and finding that his fellow-missionaries generally shared his views, at their suggestion, he draughted a scheme for setting on foot monthly meetings, with the twofold object of *mutual improvement in Chinese grammar*, and *the examination of, and registration of opinions on, tracts* such as missionaries usually circulate.

His proposal was that at each of these meetings,—to be held in turn at the different missionaries' houses,—one of the number should read his translation into English of a tract or portion of a tract; to be followed, first by a criticism of the translation, and afterward by a discussion on the merits of the tract itself. The missionaries were to do duty as *translators* month by month in order of seniority; but the *critics* were to offer their remarks, in order of juniority as residents in China. Membership was to be open to all missionaries who desired it; and accordingly our visitors last night were invited in their turn to criticize the work before us.

It would be hardly worth while to transcribe here our rules and bye-laws; if for no other reasons,—because they have had as yet so brief a trial; and because, even to the partial eye of their draughtsman, they are by no means perfect. Our hour of meeting is at present seven p. m. after tea in the house of our entertainer; and we propose to close punctually at nine. Hitherto however it has been found impossible to get the reading, criticism of translation, discussions of the tract, and incidental business, all into the two hours. Either, it seems, we must enlarge our limits, or curtail our criticisms; and I hope at all events, the latter alternative may be avoided

Our first meeting was held in November, when several members had only lately returned from Ningpo and Shanghae; and neither translators nor critics had had time for sufficient 'training,' to attain any remarkable distinction. Our subject was Dr. Nevius' tract on ancestral worship. One criticism is perhaps worth recording, as one on which we were quite unanimous;—namely that the title,—*Examination of the Errors of Ancestral Worship*,—was rather calculated to repel than to attract the attention of readers. We thought that a general one,

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such as—*Discussion of the Principles of Ancestral Worship*, would at least give less offence to those who held conscientiously the moral obligation of the rites in question.

At our second meeting in December, we heard an eloquent rendering of Dr. McCartee's '*Western Scholar's Reasons for coming to China.*' The version called forth lively criticism, which was met with strenuous and effective defence. The meeting agreed upon a warm expression of approval of the tract, as well adapted to its object.

Yesterday our subject was the "Preface" and "Introduction" to Dr. Nevius' tract, *The Two Lights*;—pieces of composition which call for no little research and thought, to render them into adequate and yet idiomatic English. Our good brother brought both qualifications to the task; and both the reading and subsequent criticism were exceedingly interesting. The tract itself is to be presented at our next meeting by another translator, when we may perhaps take a general view of the merits of the whole performance. It was generally felt last evening, that the "Introduction,"—though embodying a valuable statement of truth concerning the two Lights of conscience and revelation,—was somewhat overcharged with Chinese learning;—attractive enough to a certain classes of readers;—but obscuring rather than illuminating the matter in hand;—and open to criticism by the more cultivated, on the ground of scholarly taste.

Amongst the criticisms of translation, not the least interesting, though there was hardly time to follow it up, bore on the rendering of the title, 天牖二光, which our translator gave, if I rightly remember,—*The two Heaven-created Lights;*—remarking that the word 牖 *yiu* was taken by his teacher to mean "to open"—"to pierce with windows." One of his critics preferred the sense of "to guide," and would render the title,—*Two Lights of heavenly Guidance.* It would be interesting to know what special meaning the excellent author of our tract had in view, in inserting the word in his Title. In the Delegates' version of the Bible it is used in two places, in a somewhat perplexing way. In Gen. vi. 3, it is the equivalent of the word "strive," (authorized Version), otherwise rendered "dwell" and "be despised." Again in Rom. viii. 11, it stands for ἐνοικοῦν. Did the translators intend to *translate* those words by 牖, or only paraphrase them? In either case their reasoning seems to me a little obscure.

The ladies shew their equal interest in our association, not only by their attendance, and the hospitality with which in turn they entertain the members at tea; but also by careful preparation, either of written translations or notes, to enable them to follow the version, and enter into the remarks of the critics. I cannot close this desultory epistle without expressing a regret, that an association of this kind was not in existence when I began—a task which has now occupied me these nearly eighteen years,—learning Chinese and to be a missionary.

The Chinaman whom we dignify with the title of 'teacher,' is generally innocent of any teaching ability in the true meaning of the word. He is useful as a walking dictionary, a model of pronunciation, an exercise in talking,—in which capacity however he soon loses his value by getting accustomed and callous to our blunders,—and of course as a scribe. But anything like serious and strict correction, or, still more,

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anything of the nature of grammatical principles, or even grammatical rules, is foreign to his views, and usually quite beyond his capacity. Yet missionaries seldom have, or think they have, time to assist their junior brethren by way of communicating the results of their own hard-earned experience; and it is not always that juniors see their way to accept the assistance, even if it were offered. Not many months ago, your journal contained a paper on the art of learning a foreign language; in which the writer earnestly *deprecated* criticism by one missionary of his comrade's linguistic performances. Of course there is criticism and criticism; but I do not think missionaries generally would deprecate *friendly* criticism or suggestion, no matter how frankly offered. I for one, have always wished for, and when I could see any chance of success, sought the criticisms and advice of both senior and junior brethren of the craft, and not without conscious advantage.

Hitherto we are all, I think, here agreed that we may, in this sort of exercise, both give and take with great mutual advantage. None of us can afford to be oracular; and not one of us but has—I venture to think—already contributed some valuable help to his brethren by way either of correction, question, or remark.

The other branch of our object,—the examination of Tracts,—is one of no small moment to missionaries of all standings; and especially to juniors, who are for the most part, obliged to take on trust, not only the doctrinal soundness, but also the adaptation to particular uses of the tracts they distribute. Our association hopes to present its members with an intelligible English version of several tracts every year; at the cost, it is true, of some labour and time to be devoted by each successive translator to his special study; but,—if we may argue from the tracts hitherto taken in hand,—not without benefit to his general knowledge of the language and of the Chinese canonical books.

I have nothing further to communicate, except that on the one hand we exclude all controversial tracts,—as between different Christian communities,—from our programme; and, on the other, do not exclude heathen moral and religious works, if at any future time it seems desirable to bring such under our review.

Your readers know who has written,—"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." As one who entirely believes and acknowleges the all-exacting fulness of this obligation, and has tried with but scant success to fulfil it, I know well that even such a harmless and, as one would fain hope, useful exercise, as our association contemplates, must needs be brought under the same rule; and guarded lest for those of us who love, and are apt to idolize language and books, it minister to some form of selfishness instead of glorifying God.

May He grant to me, and all my associates and neighbours in His service, more and more simplicity of purpose in this and every part alike of our training and our work!

If that be granted, surely we cannot train ourselves too incessantly, nor strive too hard or constantly to perfect our tools, and give precision to our modes of operation. Greatest and most momentous of all is prayer,—earnest prayerful 'conflict' for the souls whom we may

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influence, and for our Master's beneficent triumph;—prayer, and prayerful exercise in the infinite and infallible Word.

But intellectual γυμνασία, and that of language, *especially* as we are strangers in a strange land, are not to be neglected or slightly wrought at; and surely there is nothing but truth in the earnest words of the old Jesuit and Christian Prémare, with which I may be allowed to close these desultory remarks:—*Vellem ut, quod nemo me facere monuit, alii facerent dum viret memoria et anni adhuc floreat, scilicet ut quatuor libros classicos memoriter discerent eo planè modo quo solent pueri Sinæ. Repuerascendum nobis est, si volumus Christum Jesum his gentibus cum fructu annunciare. Quem, amabo, laborem talis spes non leniat? Notitia, p.* 5.

"I would that others would do,—what no one ever advised me to do,—whilst memory is vigorous and they are yet young; namely, learn by heart the classical *Four Books*, precisely as Chinese boys learn them." (One may demur perhaps to the '*precisely.*') "We must become boys again, if we mean to preach Christ Jesus to these gentiles with any effect. But what labour, I pray you, will not such a hope make easy?"

I am, Dear Sir,
Faithfully yours,
G. E. Moule.

Hangchow, *January* 21*st*, 1876.

We are glad to hear of the formation of such a society as the "Hangchow Missionary Association" professes to be, and beg to thank Mr. Moule for his very interesting and suggestive letter on the subject. A combination for the proposed object, if persistently carried out, may mark an era in the all-important question of tract publication and circulation. We would moreover deferentially suggest to the Hangchow brethren, the desirability of extending the benefits of the institution,—which is quite practicable,—by publishing the translations, which have passed the critical ordeal;—and if with some of the most salient criticims, so much the better. We believe a volume of translations of this kind would be of great value to missionaries. Such a proceeding would not be a novelty altogether. The thing has already been done to some extent in India. Three volumes of translations into English of the most useful vernacular tracts in the several languages of India, have been published; to give an idea of their contents, and to facilitate their reproduction in other dialects. A list of the tracts they comprise is given in Dr. Murdoch's *Catalogue of the Christian Vernacular Literature of India.* The third volume contains a series of Bazaar addresses, by the Rev. Dr. H. M. Scudder.—Ed.

Correction of a Verbal Error.

Dear Mr. Editor:—

The last section of my letter regarding Canon McClatchie's *Shin* and *Shang-ti*, which you published in the November-December No. of the *Recorder*, contains a sentence beginning with the words:—"If this reasoning be not admissible,"—and ending with the words: "can himself be a spirit." The latter part should run thus:—"*cannot* himself be a spirit." I should like to know by whose negligence this most essential word has been allowed to slip;—by my own, or by your

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printers; and in either case, shall feel grateful for correction. Of course any thinking man can see the error without having it pointed out to him; but at first sight, the sentence is apt to puzzle the reader.

Yours truly,

J. G. LOERCHER.

HONGKONG, *January 25th*, 1876.

We much regret the *lapsis* that has occurred in the sentence alluded to, but must exonerate our printers from all blame in the matter. Fortunately the MS. was not destroyed when we received the above communication; and we have been able to satisfy Mr. Loercher that the omission originated with himself, there being no trace of a negative in the place indicated, as the copy reached us,—ED.

The term for "God" in Chinese.

DEAR SIR.—

1. In his letter which appeared in the last number of the *Recorder* (Nov.-Dec.), the Rev. Mr. Loercher asks how I can assert that the term *Shin*, as applied to the "Light and Ether," cannot mean "Spirit in our sense of the word." I reply, because this ethereal light is composed of particles, and is therefore material; whereas "Spirit" in our (the Christian) sense, as opposed to the heathen sense, is immaterial. The western philosophers designated this "Light and Ether" —God; *e. g.* Zeno:—"æthera *deum* dicit."* Therefore the term 神 *means* "God," and does not *mean* "Spirit;" and both *Shin* and *Deus* are "spiritual" only in the pagan sense of that term. The soul, according to Confucianist and western philosophers is a decerpt portion of this divine ether, and is therefore material in our sense of that word.

2. This Ether *(Shin,—Deus)* both in China and in the west, is the rational soul and the ruler of the body in the world and also in man; and in both, "Fate" or the "Incorporeal Reason" is inherent in it. Mr. Loercher asks whether this "Fate" is "Light and Ether" or not? Choo-tsze states distinctly that it is not. We might as well assert that the Confucianists regarded Reason as the soul and the soul as Reason; these two, they tell us, cannot be separated, but must never be confounded together as if they were one and the same thing. Choo-tsze carefully distinguishes between these two component parts of the "Great Extreme," or Origin of all things.

3. But Mr. Loercher further states in reference to my translation:—"he himself has translated,—帝是理 The *(Shang-te*, Supreme) Emperor is Fate (*Cosm.* p. 69, par, 27)." Those who have got my translation in their hands will be surprised, on turning to the passage, to find that both in the Chinese and in the English Mr. Loercher has omitted a material part of the sentence. The entire statement of Choo-tsze is 帝是理爲主; and my translation is, "The (Supreme) Emperor is *Fate acting as Lord*." Fate does not act *immediately* in the formation of the world but *mediately*, through his demiurge *Shang-te*, on whom he confers certain powers to enable him to generate the world, but whose acts are in reality the acts of the Divine

* Cic. *De Nat. Deor.* lib. I. ch. xiv. (Ed. Henricus Alanus, A. D. 1836).

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Reason which unites with *Shang-te's* soul, and makes him to be a "Mind." Supposing, for mere illustration sake, that the emperor should send down a high officer as judge, to any province, giving him the necessary powers and authority to investigate and act in a certain important case. Let us suppose further, that Mr. Loercher, in writing an account of this case, should use the phrase;—"*That mandarin was the emperor acting as judge.*" What would Mr. Loercher think if I represented him as stating, that the mandarin was the emperor in person; alleging in proof that "he himself" had affirmed in writing, that "*That mandarin was the emperor,*" thus stopping in my quotation in the middle of his sentence? Would Mr. Loercher consider that I had represented his view "with candour?" If Mr. Loercher will take the trouble to read the *Cosmogony* carefully and without hurry, he will I think see, that according to Choo-tsze, the "incorporeal" Principle, Fate or Reason must never be confounded with the corporeal "Principle or Air, although *both* are included sometimes under the same appellation; viz. "nature," "the Great Extreme," &c. The strict propriety of the simile of the horse and his rider will then be apparent. "Fate is *the Root*" (p. 5); "Fate is *undoubtedly Lord*" (p. 19).

4. "Fate" is SHIN and Vacuum; *Shang-te* is *Shin* and Ether. Mr. Loercher asks, which of these is "Spirit?" I answer that *both* are "Spirit" in the pagan sense, and *neither* in the Christian sense; and that the term *Shin means* "God" *(Theos, Deus)* in these, and therefore in *all* cases without exception, and *never* means "Spirit."

Proofs. a. "You may mention nature, *fate*, fortune; names of this kind are all *names of God* variously employing his power."* "God is that *Space* which surrounds and encompasses the whole nature of things."† According to the stoics "nothing is *incorporeal* except that infinite vacuum which surrounds the universe."‡

b. "*God* the Ether." "In the earliest ages, God himself was believed to be *light and ether.*"‖ This *second* God (or *Shin)* is Jupiter; *e. g.* "The ether of Jove;" "the *divine* ether."§ "I first invoke.... the mighty Jupiter ruling on high, the *monarch* of Gods....*most august Ether*, life supporter of all; &c."¶ Ennius writes thus;—"Aspice hoc sublime candens, *quem invocant omnes Jovem.*"** And this fiery ether, the rational soul of the world, is in the same passage designated the "*patrem* divomque hominumque"; and is said to be "præsentem ac præpotentem *deum*," an omnipresent and omnipotent god;—attributes which belong to Jehovah alone. Is then the 帝 Jupiter, *Jehovah*, as well as the Confucian *Shang-te?* And, does *Theos* or *Deus* here "*mean* Spirit" and not "God," as 神 Shin is said to do? *Theos* and *Shin* are both designations of the rational soul of the *one* Heaven above us, the animated chief God of pagandom; and therefore, if the one term "*means* Spirit" and not "God," so does the other, and the apostles made a serious mistake in not "*using*" Jupiter for the word "God," and *Theos* for the term "Spirit" in the New Testament. In Jupiter

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* *Intell. Syst.* vol. i, p. 249, note.
† *Ib.* vol. iii, p. 242, note.
‡ Enf. *Hist. Phil.* vol i. p. 332. Compare *Cosmog.* p. 3, par. 3.
‖ *Intell. Syst.* vol. iii, p. 279, note.
§ *Ib.* p. 279, note.
¶ *Aristophanes;* "*The Clouds*"; vol. i, Bohn's Classical Library.
** Cic. *De. Nat. Deor.* lib. II, ch. ii, (Ed. Henricus Alanus, 1836).

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or Heaven, as in *Shang-te* or Heaven, we have a god who is so designated, because his *soul* is "god" or divinity; and hence we have in China the *Shin* of a *Shin* as we have in the west the *Theos* of a *Theos*.*

5. Jupiter, being twofold 氣, was "Demon" as well as "*Theos;*" and hence he was sometimes styled Δαίμων "by way of eminence."† Shang-te is also "Demon" as well as *Shin*."‡ Also, as "Theos" was sometimes used "by way of eminence" for Jupiter,‖ so is "Shin" alone used for *Shang-te*, a clear instance of which is given in Mr. Moule's letter; and this is an additional proof that the term Shin *means* "God" and not "Spirit." Take also the following:—

"*Shang-te* is Heaven; all the Gods of Heaven *collectively* are *Shang-te*." (*Cosmog* p. 131.)

"All the thousands and myriads of gods are but *one* God."§ (Scarborough's *Proverbs*, p. 401.)

Thus as the τό πρῶτον Θεός (Fate, Incorporeal Reason, or Vacuum) was thrust out of his own world, his demiurge Jupiter usurping his place; so in China the 至神 (Fate, Incorporeal Reason, or Vacuum) is thrust out of his own world, his demiurge *Shang-te* usurping his place. In *both* instances the demiurge is the first man deified, the great ancestor of mankind, whom Moses calls Noah, and who is deified under the designation "Heaven."

6. 氣 is the "origin of life," as "ether" is "the life supporter of all;" and, "form" both in China and in the west, "is the receptacle (舍 lit. house) of life," whether it is heaven and earth, the head and feet of Jupiter and *Shang-te*, or the body in man. The other passage from Kang-he quoted by Mr. Loercher should be translated "Air is the fulness (πλήρωμα) of Deity." Surely Mr. Loercher would not translate 二氣 "the *two* breaths, of nature?" The 氣 has nothing whatever in common with either the "*Ruach Elohim*" or the "*Ruach* himself" of Christianity. The last paragraph of Mr. Loercher's letter merely reiterates the mistake which runs through the entire communication, viz. that according to Choo-tsze, *Shang-te* or the Air is Fate, and Fate is *Shang-te*. Choo-tsze himself states the contrary frequently in the *Cosmogony*, and carefully cautions his pupils against confounding these two. Take a single example:—

"'Nature is Fate;' when we speak of Nature, we *include* the Air. ....'Yet if we *always* consider the Air to be Nature, and Nature to be the Air, *we do not clearly understand the subject.*'"¶

The entire primordial air is generated by fate, and is of two kinds, fine and coarse; and the dregs of this twofold air congeal and form the earth, while heaven is formed from the finer portion. These statements are precisely similar to those of the western philosophers regarding the primordial matter. The *whole mass* at first, is the primordial air in it's chaotic or mixed or "accumulated" state.** For a description of the double ethereal soul of heaven and earth, which

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* See several interpretations given of Θεοὶ, Θεῶν in *Intell Syst.* vol. i, p. 392, note.

† *Ib.* vol. i, p. 430. ‡ See description of this double soul in *Cosmog.* p. 97, and note.

‖ *Intell. Syst.* vol. i, p. 430, 431.

§ 千神萬神都是一神. It is surely unfair to insist that the Chinese are such dolts as to assert that there is in reality but "*one Spirit*" in the universe?

¶ *Cosmog.* p. 126. ** Ib. *p.* 53. par. 1.

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makes these to be living beings, see *Cosmog.* p. 97, par. 25. Heaven and earth are both included under the one name "Heaven;" and thus this Heaven or *Shang-te* is a man; heaven is his head, earth his feet, the sun and moon his eyes, and he is *both male and female*. His rational soul is *Shin* (which is the most subtle ether,—*Theos, Deus)*, and his sentient soul is Demon (鬼 Δαίμων). Thus in China we find a striking proof of the correctness of the apostle's general statement, that the pagans worship and serve the *creature*, rather than the *Creator*.

The two great questions which missionaries have to investigate are:—first,—Who or what is the Confucian *Shang-te?*—and second,—What is the *meaning* of the Chinese character 神 *Shin?* We have now more than a year to prepare for the discussion of these questions; and, if I may take so great a liberty, I would strongly urge upon all interested, the necessity of studying carefully some standard work on western philosophy, and to thoroughly master *at least* the system of the Stoics, with their use of the terms *Theos, Deus, Pneuma*, and *Spiritus*. I would invite especial attention to the fact, that *all* Gods from the highest down to the lowest are *souls*, and that *Pneuma* is *never* used in pagandom to denote a personal immaterial being, as *e. g.* "angels;" such use of that word being only found in, or derived from, the Scriptures.

THOS. MCCLATCHIE

January 24*th*, 1876.

Persecution and Reparation.

MY DEAR SIR.—

One more victory for Chirst! About a year ago I purchased a house in the city of Chung-lim, some twenty miles north of Swatow. It was purchased in the name of one of the native Christians; but to avoid difficulty, the head man of the section of the city in which the house stands, was consulted, and induced to buy the house of the owner; after which he gave a deed to the native Christians, in whose name I purchased it, the head man understanding distinctly that the house would be used as a place of worship.

The people in the vicinity of the house were very much dissatisfied when they found there was a place for Christian worship in the city; for they had for more than twelve years successfully resisted all efforts in that direction, and they manifested this displeasure in Chinese fashion, by putting all the blame on the head man.

On Sunday the second day of the present year, just as the church members were leaving, a mob, led by the same head man, entered the house, broke up or carried off every movable article, and then pursued the Christians, who were fleeing across the rice fields. Several of the Christians were badly kicked and beaten; their clothes were torn off, and their money was taken. The bracelets and hair ornaments were taken from the women, and one of the number had her head badly cut, and had to be taken home in a chair. The affair was at once made known to the American Consul, who immediately took action in the matter. During all these months the case has

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been lingering; the local magistrates striving to place the blame on the Christians and to avoid making reparation.

A statement of particulars would occupy too much space. The result is this. I have been informed that two of the mob have been imprisoned. The house has been fully repaired; one hundred dollars have been paid to make good the losses to the chapel and to individuals; and—best of all,—the Tautai 道台 has, on account of this outrage, issued a general proclamation defining the treaty rights of Christians.

I enclose a copy of the same. It is not all that might be desired, but it is a long step for an official to take in this turbulent section of China; and we may now hope for a period of comparative peace. There are now in this north-eastern prefecture of Kwang-tung province, about nine hundred Christian church members and the outlook is encouraging.

Very truly yours,
S. B. P.

Swatow, *January*, 24*th*, 1876.

欽加鹽運使司銜廣東分巡惠潮嘉兵備道張　爲
出示曉諭以安民教事照得各國洋人在內地租屋安分傳教毋
得搔擾滋事條約本已載明至教士自向華民租屋建設教堂應
向業主先行議明如果彼此情願兩無抑勒即於立契之日將契
呈明領事官照送地方官查勘明確分別稅印送還立案亦經通
飭遵照倘有族內子弟私自盜賣即由房族呈明地方官聽候妥
爲辦理毋得擅行阻撓藉端滋鬧致傷和氣誠恐各處未及週知
合就出示曉諭爲此示諭闔屬紳耆士庶軍民人等知悉爾等須
知各國洋人前來內地傳教係屬條約准行之事嗣後如有教士
向租房屋開設教堂應先彼此議明兩相情願免滋後論凡係安
分傳教習教之人均當以禮相待以期民教綏安凡爾族中明理
紳耆各宜訓束子弟不得妄生議論致滋事端至習教民人遇有
訟事應聽地方官持平辦理固不得藉教士爲護符別教之人亦
不可將拜耶穌信道之人搔擾凌虐自示之後各宜凜遵毋稍故
違自干拘究切切特示

光緒元年十二月二十二　日示

"Chang, (Tau-t'ai) Intendant of circuit of Hwei-chow foo, Chao-chow foo, and Kia-ying chow,—issues this proclamation to tranquilize the people, and for their information.

"It is clearly stated in the Treaties that foreigners of all nations may rent houses in the interior, and propound their doctrines, without molestation or disturbance.

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"Missionaries wishing to rent houses from the Chinese, for the purpose of opening chapels, should first come to a clear understanding on the subject with the owners, to the satisfaction of both parties, so that there be no coercion.

"When the title-deed to the property is made out, it should be presented to the consul, who will forward it to the local magistrate, to examine and see that the sale is genuine, and that he may record it, stamp and return it to the consul for registration. Notice to this effect has already been given.

"If a younger member of a family clandestinely sells property, the aggrieved members of the family shall inform the local magistrate, who will examine the case, and his decision must be awaited; that there be no disturbance of amicable relations, or breach of the peace.

"Fearing these matters may not be generally understood, this proclamation is issued for the information of the gentry, elders, scholars, soldiers, and people.

"Be it known unto you all, that the treaties permit foreigners of every nation to come into the interior of the country, to preach their doctrines.

"In future, missionaries renting houses or opening chapels, must have a clear understanding with the owners, to ensure mutual satisfaction, and avoid all subsequent disputes.

"Let all preachers and their converts be treated in a becoming manner, that peace may prevail among the people.

"Let the gentry and elders,—the more intelligent of the community, instruct the younger members that they avoid all fraudulent transactions, which tend to create disturbance.

"In cases of litigation, let converts of the religion peaceably submit to the decisions of the local magistrates, and not rely upon protection from the missionaries.

"Worshippers of Jesus Christ are not to be disturbed or persecuted by people of other sects.

"After the issuing of this proclamation let all give heed to its injunctions, and beware of the penalties of disobedience.

"A specially important proclamation."

"KWANG-SU, 1st year, 12th month, 22nd day [January 18th, 1876]."

Chronology.

Dear Sir:—

I have just been writing the Chinese calendar in the blank spaces of my own prayer-book calendar, and find that this year is one day short by the *Heen shoo*, of what the Table—No. V, at p. 105 of the *Recorder* for March-April, 1874—led me to expect; so that next China New-year will fall on February 13th, instead of the 14th. Is this owing to the arbitrariness of Chinese chronological arrangements, or what?

If you think it worth while, will you insert this as a 'Query' in the *Recorder*, and do me and others the favour of answering it?

M.

January 31st, 1876.

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The Chinese *She heen shoo* (時憲書) is perfectly correct in making next New-year's day fall on February 13th, and not on the 14th, as given in our table. But our correspondent will observe that our Table V is entitled "*Approximate* table, &c." and makes no pretension to anything more than the approximate dates for all the moons of the Metonic cycle. On page 104, we state that, it "gives the *proximate* European date for the 1st day of each Chinese moon, during the whole cycle;" and on the same page as the table, we have written,—"Table V as it stands will give the dates for any new-style year *within a day or two*."

The object of our table is not *to determine the days of new-moon exactly*, but *to shew which moon of our calendar is the Chinese moon in question*.

No general table can be given for the days of new moon;—which must be calculated by one or other of the ordinary processes.

In *The* 100 *years Anglo-Chinese Calendar*, by P. Loureiro, on page 15 of the Appendix, is a "Table of the first day of the Chinese New years for 1876 to 2000 A. D." by B. J. von Gumpach. To illustrate our preceding remark we extract from that, the dates of the several New-year's days corresponding to the 18th, year of the cycle of our table:—1877=Feb. 13; 1896=Feb. 13; 1915=Feb. 14; 1934=Feb. 14; 1953=Feb. 14; 1972=Feb. 15; 1991=Feb. 15th. From these data it will be seen that our table preserves something like a mean between the two extremes,—Ed

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A Layman on the "Term" Question.

Mr. Editor.—

A man who has been an observer of a controversy for twenty years, must have formed opinions on the questions in dispute; and I make no apology for presenting mine on the question,—"What term shall be used for 'God' in Chinese?"

It is admitted by all, that the Chinese language contains no *equivalent* for the words *Elohim* and *Theos*. In the search for the word nearest to them, parties have differed. Some consider *Shang-te* the best term, and others prefer *Shin*. Although other terms have been proposed, the discussion has been chiefly confined to these two.

For many years there was a warm and active controversy, and learned papers and pamphlets were published on both sides. The arguments advanced by both parties, and the objections urged by each against the term of the other, so nearly exhausted the subject, that the controversy was suspended for a period of years, with only now and then a demonstration by one side or the other, to shew that each held its ground. From a calm review of the discussion it may be seen:—

1st. That the arguments of neither side have convinced the other; and they stand now just about as they did when the controversy began, forty years ago.

2nd. That of the objections urged by each party against the term of the other, some are weighty and some are trivial; and a careful comparison would doubtless show that as to each term, the two classes are pretty evenly balanced.

3rd. That neither party can *answer the objections to their term*, so as to remove them.

4th. That each party necessarily accepts its term *with the objections*. It amounts therefore to a choice between two things, neither of which are entirely satisfactory.

5th. As regards those who have entered warmly into the contro-

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versy, each one finds the objections to his term (as he views them) growing less and less; while the objections to the other term (in his eyes) are steadily increasing in magnitude and importance.

It will be thought no strange thing, that grievous errors have been committed in this controversy. It is much to be regretted, that personal feeling has been allowed to influence both parties; and that language calculated to give pain has been indulged in. Harm has thus not only been done to the cause intended to be sustained, but much more to the cause of missions.

As a result of the one-sided view taken by partisans in this controversy, each party has been careful to exclude the term of the other from the Bibles and tracts which they have circulated; and thus Bible, tract and missionary societies at home, have been made to take sides on a question about the merits of which they knew nothing. Some of these societies have been compelled to withdraw from this position, and to admit the use of both terms. There are certain *facts* bearing on the question, which claim consideration:—

1st. The two terms have been used by about an equal number of missionaries, for a period of thirty years or more; and it is not far from the truth to say, that the advocates of the two terms are equal in learning, in honesty and in piety; and therefore (aside from any arguments *pro* or *con*), both terms have an equal claim to be considered as established by usage; and common courtesy demands alike from each party, that this fact should be admitted with reference to the term of the other.

2nd. Both terms have been used in the Scriptures, in tracts and in preaching, and with equal success in propagating Christianity.

3rd. Neither term is understood in its Christian sense by the heathen; and both alike require long and careful explanation, in order to convey the true idea of that Divine Being, who "is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth."

4th. Native Christians, who have been instructed, understand both terms equally well; and can worship God in the use of either. In union meetings of native Christians, both terms are necessarily used.

5th. New missionaries generally adopt the term used by their associates already in the field, and their choice is decided for them in advance. While this is true, the majority of new missionaries have not become partisans unreservedly committed to the term which they accept; and herein is the hope of an early adjustment of this unfortunate controversy.

If the above statements are true, it is very evident to any unprejudiced mind, that it is a matter of *entire indifference* which term is used; and that *all parties might unanimously adopt either one term or the other, without any detriment to the cause of Christianity in China.*

If this were the best course to pursue, then the only question among Christian brethren should be,—which party shall be allowed to yield its preferences in the cause of harmony? But when we know, that on both sides of this question, there are men irrevocably committed to the term which they consider best, it is too much to expect of them to surrender their convictions even in a cause where harmony is so desirable.

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Even if men were ready to sacrifice their convictions for the sake of harmony, the habit of years cannot be easily changed, and the use of the familiar term would ever be recurring.

Moreover, such a settlement to be effectual and final, must be unanimous; for the opposition of a small minority would vitiate it; and no one who has been familiar with the state of feeling on the subject, will be so blind, as to anticipate any such result.

The conclusion seems inevitable, therefore, that *to exclude* or *set aside either term is an impossibility.*

Neither would the adoption of a new term, such as *Tien-chü* or *Shang-shin* be any better; for the same difficulties, or even worse, would lie in the way of a unanimous agreement.

But it is not necessary "in order to harmonize all parties," to demand that any one shall surrender long-cherished preferences. Let the *facts* enumerated above be admitted (and they admit of no denial), and we have two terms which can be used interchangeably.

If each party will courteously admit the term of the other, then the discussion will come to an end; and the advantages claimed for both terms will remain, while the progress of Christianty and the healing virtues of time will remove the objections urged against both.

J. G. KERR.

One Hymn-book.

DEAR SIR.—

Having worshipped in several chapels of different denominations recently, I have noticed that each had its *Hymn-book*, but that there were only slight variations in the hymns.

Could not the conference of 1877 appoint a committee, who should prepare a Hymn-book which might be adopted by all the missions in China? Perhaps sub-committees might be appointed in two or three different cities, who after working separately for a year or two, could meet together in council.

Any missionary could send in hymns translated or prepared. The advantages contemplated are,—first:—The expense would be lessened; as a large edition of one, would be cheaper than many small editions of several; second:—It would probably be superior to any book now in use; third:—It would set forth practically the *unity* of Christ's church in China. All denominations are represented in Ningpo, but they use the same hymnals.

H. C. D.

'Spirit' and 'God':—How should they be translated?

DEAR SIR.—

The controversy on the term for *God* and *Spirit* has again begun. When I arrived in China, nearly twelve years ago, the echoes of the great discussion had about died away. But now, after the lapse of some thirty years, the controversy has revived. I wish it had been let sleep a good deal longer; but now that the discussion is really upon us, let us examine whether the review of the old campaign, and the

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experience of the intervening three decades of comparative peace, may not supply us with lessons of great utility for our guidance in our altered circumstances.

1. It is no longer possible to give the discussion even the *appearance* of a contest between British and American sinologues. In the old controversy such an attempt was made by some, though without good reason; as even then there never was unanimity in either nationality. But now it is specially plain, that there is no ground for such an impression; for while some British missonaries use *Shin* for "God," there are on the other hand many Americans who use *Shang-ti*, including ALL the American missionaries at Fuh-chau and Amoy, and also (if not others), at least the weighty name of Dr. Martin. We have also now the large company of German missionaries, who unanimously use *Shang-ti*, a circumstance of very great controversial value, when we consider the studious and accurate habits of our German brethren.

2. The experience of the numerous native churches (of course I mean the Protestant churches) has enabled us to test the suitableness of the terms. Especially, we have the great fact, that all the native churches in the province of Fuh-kien (as well as all the missionaries), without exception use *Shang-ti* for "God," and *Shin* for "Spirit." I have called this a *great fact*;—for the province of Fuh-kien, including as it does the missions of Fuh-chau, Amoy and Formosa, contains about as many professing Christians *as all the rest of China* put together.* In the rest of the empire the proportions are about equal; so that about three-fourths of the native Christians use *Shang-ti* for "God" and *Shin* for "Spirit." But I wish to draw special attention to the absolute unanimity of the churches of this province.

It may be said however (*e. g.* by Dr. Dean), that the native Christians reflect their teachers. To a certain extent this is true, especially in the case of those who have been trained from childhood; but the remarkable fact taught us by experience is this;—that in numerous cases, while the missionaries use *Shin* for "God," their converts prefer to use Shang-ti; while the converse is very rarely, if ever, to be met with. Indeed, so far from reflecting their teachers, the strong preference of the native Christians at Fuh-chau for the term *Shang-ti*, greatly assisted the American missionaries there in making the change.

A striking illustration of the views of the native Christians,—especially of the better educated among them,—occurred last year at Canton. A prize was offered for the best essay on a subject, to be issued as a tract. All the Canton missionaries (a large proportion of whom use *Shin* for "God") united in offering the prize, and the competition was open to all the Christians. Forty-two essays were sent in. *Shang-ti* was used for "God" in the great majority,—and *exclusively in the best written ones*. Of the minority, a few used *Shang-ti* interchanged now and then with *Shin*. *The three best used Shang-ti;* and one of these was by a preacher of the American Presbyterian Mission, who in this case certainly did not reflect his teachers.

* I have not been able to get the exact statistics, but am certain that it is correct to say "about as many." Probably I might have said with truth "more than all the rest of China."

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3. In the old controversy, each maintained too rigidly that Chinese words or phrases could be found, which might be carried through the whole range of the Greek and Hebrew words respectively. I should hope that the lessons of patient study in the interval have shewn, that there are very few cases, where a Chinese word can be carried right through all the uses of a word in the languages of the west;—least of all in the domain of morality and religion. All we can do, is to find the nearest approximation. But in this relation it is a canon of great importance, that it is much safer to use a word which applies to a more limited number of objects, than one which includes too many.

4. We have become accustomed to speak of THE controversy on the terms for God and Spirit; but it is important to remember that there are two distinct subjects of discussion:—(1) The translation of "Spirit;" (2) the translation of "God."

I have reversed the usual order (though the question of the translation of "God" has attracted most attention, and is indeed the more *important* of the two; so that the respective terms for "God" have given the designations to the existing parties), because I believe that the real key of the position is the question,—how to translate "Spirit,"—*Pneuma*,—*Ruach*. For it may well be expected, that the ideas of a heathen people will be more accurate and definite, in regard to "Spirit" than in regard to "God."

In approaching that great question, is there not some reason why those who use *Shin* for "God" should doubt whether their minds are free from bias, as they are already committed to the use of that term for "God." But on the other hand, those who use *Shang-ti* for "God" can come to the enquiry with the most perfect impartiality, as they are committed to no terminology which can affect either way the claims of *ling* and *shin*. And it is surely an extremely remarkable fact, that *almost all who do not use Shin for "God,"* do use *it for* "spirit;" *e. g.* the Roman Catholics, using *T'ien-chu* for "God," use *shin* for "spirit;" so also Bishop Burdon and those who act along with him. Is not this a very strong indication that *Shin* is the proper translation of "spirit," and that *ling* is only used from necessity, when the proper term has been otherwise applied.

Again, a representative man like Dr. Williams, though he advocates the use of *Shin* for "God," and *ling* for "spirit," in translation, is yet compelled by the sheer force of facts, to admit,—nay to *teach*, that *shin does mean* "spirit." He actually gives the translation "spirit" to about one half of the examples adduced in his great *Dictionary*.

So also under the character *ling*, less than half the examples are translated "spirit," "spiritual," or such phrases; while the most usual translations are "efficacious," "effectual," "influences," "skilful," and such like.

It is especially noteworthy, that *in none of the three examples* given by Dr. Williams, where *shin* and *ling* occur in the same phrase, do the two words *respectively* mean "God" (or "divine") and "spirit." He translates *Shin-ling* by "divine influences," and *Ling-shin* by an efficacious "god;" while in the only other example, the two words

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form a parallelism, and the combined sense of *shin* and *ling* (speaking of "a recluse") is given as "his spirit;" *i. e.* a human spirit. So also he states, that the *wei-ling* 威靈 of a "god" is his "awful efficacy," not his awful or majestic *spirit*.

It thus appears plainly from all Dr. Williams' examples, that wherever the *ling* of any being is spoken of, it means,—not his "spirit," but his "efficacy," "influences," or "marvellous power."*

The real difference between *shin* and *ling* is brought out with wonderful clearness in an extract from Lieh-tsze and his commentator, quoted in the *China Review*, May, and June, 1875, pp. 344, 345, where the *shin* or "spirit of man" is sharply opposed to the *ling* or "active intelligence," which might be supposed to be "*the result of material organization.*"

It would therefore tend to encourage materialism if *ling* were to take the place of *shin*, as the translation of "spirit" in general. But I have no objection to the occasional use of *ling*,—in cases where it cannot lead into any error; *e. g.* sometimes for "spiritual," as in the Delegates' version of 1 Cor. x. 3, 4; xv. 44; and I Pet. ii. 5; where it may probably be suitable.

And there are cases where *pneuma* and *ruach* are better translated by 心, or by 氣 than either by *shin* or *ling*. Possibly there may also be cases where other words may be employed with advantage.

THE OTHER GREAT QUESTION is,—how to translate "God" and "god,"—a question really quite distinct from that of the translation of "spirit," and (as it seems to me) somewhat more complicated. I trust there are now very few persons of competent scholarship, who would maintain that there is any word or phrase which *closely* corresponds with the Greek *Theos* or the Hebrew *Elohim*;—neither including many objects which they do not cover, nor excluding many which they denote. Or to put the dilemma in another form:—I have good reason to believe that the opinion is very wide-spread among thoughtful men of both parties, that no one word or phrase can be found, at once so elastic, that it can be used to denote all objects of worship, and at the same time so definite and dignified, that it can be used, *standing alone*, to translate "God,"—the one living and true God.

I have long felt that the term *Shang-ti* is far too august to be applied to the whole rabble of inferior deities; and I believe this feeling is quite general among those who have really considered the subject.

On the other hand, there is much evidence from many sources, that a large proportion of those who have used *Shin* for "God" and "god," are beginning to feel, that it is neither sufficiently august, nor sufficiently definite, to be used by itself for the Supreme.

Now I do not mean to ask the one party to admit that *Shin* cannot be properly translated "a god;" nor do I hold out the slightest hope, that the other party will admit, that it can, strictly speaking, be

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* It may be objected that it is hardly fair to use the examples in a dictionary as expressing fully the views of the author. But in this case, we cannot doubt that Dr. Williams has bestowed special care on the examples under these characters; as he has long taken a very decided position against *Shang-ti*, and has even taken the unusual course (unusual at least since Johnson's time), of introducing into his dictionary a long controversial note against *Shang-ti*.

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so translated (see this more fully explained below); but,—to put the question in a *practical* form:—supposing it to be found, that one term is the best for "God," though not applicable to the whole multitude of inferior deities; while another term, though it may in some sense be applied to gods in general, is not sufficiently distinct and majestic to be used for "God" as the designation of the most High; then the question arises,—Which of these two ideas is it the more important to have distinctly presented in our Christian literature and discourses? Clearly by far the more important thing is, to find a term which can be suitably used alone when speaking of "God;" while it is a matter of comparatively inferior importance, whether or not a word can be found, that may comprehend the whole range of objects of worship.

Which of the two then,—*Shin* or *Shang-ti*,—is the more suitable to be used alone for "God," *e. g.*, in such phrases as "God created the world;" "worship God;" "God hears prayer;" "the son of God;" &c., &c.? This is the really important question; and unhappily a vast deal of what has been written about it is utterly beside the mark; I mean the respective attacks made on each term because of idolatrous uses. Of course both terms are largely used in idolatrous and pantheistic senses, as we should expect in a heathen country.

But though, in the common language and literature of China, *Shang-ti* is applied to a limited number of gods of very high rank, yet in the true classical sense it is strictly monotheistic, and comes wonderfully near the pure Theistic or Scriptural idea of the one Supreme God; far nearer indeed than could have been hoped for in a heathen land. —The further we go back in the classical literature, the more pure and majestic the idea becomes; so as to suggest the belief that we have here a fragment of unstained tradition, from the uncorrupted religion of the earliest patriarchs. There is no dispute that *Shang-ti* is the most majestic term to be found in the language, and that it gives naturally the idea of ONE BEING; and the experience of many flourishing native churches (especially the entire province of Fuh-kien) has proved that it can with ease be thoroughly "Christianised;" that is, freed at once from all the idolatrous and pantheistic ideas that have gradually, in the lapse of several thousand years, more or less clustered round it; so that it is fully fit to express the one, living, personal, almighty God.

But can *Shin* be safely thus used for the one Supreme God? On the shewing of the most learned opponents of "*Shang-ti*" (such as Dr. Williams), it is proved, that *shin does mean* "spirit," whatever else it may mean. Dr. Williams gives the following senses *inter alia*, "the 陽 powers above"; "a spirit"; "the human spirit, the directing power of the body; the animal spirits, in which senses the Taoists use it much;" "spiritual;" "very, exceedingly." He also gives the following phrases and translations:— "安神 to cheer one's spirits; to relieve one's ailments;" "神魂 the soul, the vital principle, before or after death;" "養神 to refresh one's spirits, as by a show;" "好用神 keep your wits about you;" "沒有精神 out of spirits, low spirited;" "心神不定 his health is not very certain;" "留神假票 be on the lookout for counterfeit bills;" "和神 one's agreeable feelings;" "神散解 mind not composed;" "眼神 a bright eye, the

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eye flashing;" "出神兒 absent-minded;" "原神 the form or being a man had before birth; his prototype or protoplasm."

I could multiply such phrases indefinitely, but I refrain from quoting any examples except those which are certified by a witness such as Dr. Williams, who cannot be accused of being a partisan of *Shang-ti*.

With such a host of various meanings, how can it ever be safe to use *Shin* alone to denote the one God? And what an abuse of language to talk of the possibility of it being "Christianized" to mean "God." Not one of these meanings is anti-Christian or unchristian; and therefore no Christianizing process can abolish them. They are part of the Chinese language, and will remain so in spite of all attempts to force on the Chinese a foreign *usus loquendi*.

Among the many indications of the feeling, that *Shin* standing alone is too indefinite, may be noted the extensive use of 眞神, and of 神明; also the plan of leaving some honorary vacant spaces before 神 when used for "God;" or lifting it up above the top of the column; as also the more recent proposals of 至神 and 主神. Mr. Preston (in the July-August No. p. 288), makes the curious mistake of supposing our argument to be, that *shin* "is never used in the singular;" while our real argument is, that when used alone, it most naturally suggests the idea of the plural; or at least the indefinite idea of "a god" or rather "a spirit." This would be a very serious objection, even if it could be proved that *shin* properly means "a god," and that it could be restricted to that meaning alone. But as *shin* has been proved to have so many other meanings, it becomes all the more evident, that it is not the word which can be used to translate "God,"—a place which belongs to *Shang-ti* alone.

On the other hand, I should not object to see *shin*, or some compound, such as *shin-ming*, used with considerable freedom in speaking of false gods; especially of those of inferior rank: and I believe that such a feeling is wide-spread. Not that I or my friends admit that *shin* ever really means "god," any more than 王, or 公, or 老爺 or 爺, which are also profusely applied to idols. What we do mean is this, that such words as *shin* and *shin-ming* are actually applied to great multitudes of objects which are worshipped as gods;* so that in many cases they can be conveniently used as approximations, instead of the more cumbrous and involved phrases, which would describe with strict accuracy all objects of idolatrous worship.

Even in speaking of the inferior deities of the heathen, it seems to me that there are many cases in which *shin* cannot be used: *e. g.*

(1.) When connected with a possessive pronoun, or with the name of a person in the possessive case; for it has been abundantly proved beyond dispute, that the *shin of a person* is, according to the usage of Chinese composition, not the *shin* which he worships, but simply *his own spirit*.

(2.) In many negative phrases,—which would seem to teach dangerous error; as they would exclude not only all the *shin* that are

* This I take to be the true explanation of the antithetical scroll, which attracted Mr. Moule's attention (see Nov.-Dec. No. pp. 435, 436). The *shin* spoken of is not the "spirit of *Ti* (the god,)" but the "spirit" 神 which *is* the "god" 帝 in the parallal clause.

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worshipped, but all *shin* whatever; that is all "spirits:" *e. g.* "There is no *shin* besides thee," would mean "There is no "spirit" "besides thee" (see proof above from Williams' Dictionary),—which is pure pantheism.

May the Lord of the harvest be pleased to use these remarks as a means towards the settlement of this question,—which so vitally affects the cause of His work in China,—on a true and solid foundation.

CARSTAIRS DOUGLAS.

Missionary News.

Births, Marriages and Deaths.

BIRTHS.

AT Shanghae, on January 9th, the wife of the Rev. Hampden C. Du Bose, of the American Southern Presbyterian Mission at Soochow,—of a daughter.

AT Broadway, Shanghae, on January 15th, the wife of Charles T. Fishe (Honorary Secretary of the China Inland Mission),—of a daughter.

MARRIAGES.

AT the Cathedral, Shanghae, on January 8th, by the Very Rev. Dean Butcher, the Rev. J. R. RACE, of the Wesleyan Mission at Hankow, to Miss HANNAH DAWSON.

AT the United States Consulate, Bangkok, on January 29th, the Rev. HENRY V. NOYES of Canton, China, to Miss ARABELLA ANDERSON, of the American Presbyterian Mission, in Siam. The ceremonies were performed by the Rev. William Dean D. D.

AT H. B. M. Consulate, Shanghae, on February 22nd, WILLIAM GAVIN STRONACH, of H. B. M. Consular service, to CATHERINE ANNIE, widow of the late Rev. George DUNCAN of the China Inland Mission.

DEATHS.

AT Kobe, Japan, on January 27th, Orramel H. Gulick, son of Rev. Luther H. Gulick, M. D. (Agent of the American Bible Society for China and Japan), and foster son of Rev. Orramel H. Gulick, missionary of the American Board at Kobe,—aged eight years and ten months.

AT Hongkew, Shanghae, on February 4th, Ethel Winn, daughter of Rev. John S. Roberts,—aged one month and twenty-five days.

PAOU-TING.—The Rev. Isaac Pierson of the American Board Mission, who has been stationed in this, the provincial city of Chihli, for several years past, left about the end of last year for a visit to his native land in the United States. He travelled in a native cart from Peking to within a day's journey of Chinkeang on the Yang-tsze; from which port by steamer he reached Shanghae on February 5th. He left again on the 12th, by the steamer *Taku* for Foo-chow, intending to visit Amoy and Swatow also on his way to Hongkong; from which he proposed sailing in the French mail steamer; taking the opportunity to visit some of the mission stations of his Board in western Asia. Mr. Pierson has done good service during the seven years of his residence in China, having had the honour and privilege of opening up two Protestant mission stations in the interior;—first, Yu-chow, where he lived for some years with Dr. Treat, and not without a degree of opposition,—on one occasion amounting to open violence accompained by personal danger. He has had the satisfaction of living down to a great extent the ill-will that at first prevailed. At Paou-ting he has been living for years in an inn, being unable to procure a more suitable location, till quite recently that he has had premises offered him for a chapel, with

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a prospect of a more permanent settlement. During his absence the Rev. C. Goodrich of the same mission will occupy the station.

* * *

HANKOW.—The Rev. Mr. Bramfitt arrived in Shanghae, by the *Sarpedon* from Liverpool, on January 7th, *en route* to join the Wesleyan Mission at this port; for which he sailed on the 12th. Miss Dawson of the same mission also arrived by the *Sarpedon*.

The Rev. T. and Mrs. Bryson of the London Mission arrived in Shanghae from England, *via* the United States, by the mail-packet on January 18th, and left by steamer two days after, for his former station at Hankow.

The Rev. W. Muirhead has favoured us with the following account of a recent outrage upon two of our brethren stationed at this port —

"On the 31st of January, the Rev. Mr. John and Dr. Mackenzie of the London Mission at Hankow, went to visit Hiaukan a city about 40 *le* distant. They passed on quietly and pleasantly through the intervening villages, until within a mile of their destination, when the people began to be greatly excited; and by the time they reached a bridge which lay directly in their path, the mob,—now about a thousand in all,—were in a state of frenzy, and would not listen to a word. They began to pelt the missionaries with clods of hard mud, and Mr. John was struck on the face and back of the head, both wounds bleeding profusely. The Doctor was also struck severely. When they reached the bridge, the people were determined to push them across; and the villagers on the opposite side stood there ready to withstand them. They thought it impossible to go back, so tried to proceed; but at the first step, received a shower of missiles, one man brandishing a rapier, another a club, with threats to kill them if they proceeded another step. They felt for a short time that their end was near. From the attitude of their assailants, they knew that if they went on the bridge, they would be thrown into the water, which the mob had tried to do already; so they proposed to the mob behind, to allow them to return to Hankow; which, to their great astonishment, they consented to do. They went back, some of the converts surrounding them, and receiving the blows in their stead. It was now dark, and after walking some distance, wondering where they could spend the night, they fell in with one who had been a patient at the hospital, who kindly received them into his house and entertained them hospitably. The matter was laid before the Consul, who communicated with the authorities, and in due time the magistrate of the place came to Hankow, visited the missionaries, and expressed his deep sorrow at what had happened. As a personal favour, he begged the missionaries to return to Hiau-kan, promising an escort on the occasion, and that no further trouble would take place. It is important to note the origin of the affair. It was simply on account of the ill-will of the people to Christianity. The missionaries were visiting the place with a view to meet the converts residing there, and to preach in the neighbourhood. The populace were enraged at the idea, and yelled and shouted to the brethren to return to Hankow and preach about their Jesus there,—they would not listen to them. It was antipathy to the Gospel, and to the missionaries as such,—not as foreigners at all. The brethren are very hopeful as to the results of the work in that part of the country, and we join them in thanksgiving to God for their merciful deliverance."

* * *

SHANGHAE.—Miss Knight and Miss Goodman arrived by the *Crocus* on

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February 9th, to join the China Inland Mission.

THE publications of the Protestant missionaries in China, that were collected for the Centennial Exhibition at Philadelphia, have been all classified catalogued and forwarded—for transmission—to the Commissioners of the Chinese government. The Catalogue is in two prime divisions. The first,—and by far the most important,—includes 1,040 separate publications. The other consists almost entirely of books in the English language, to the number of 109. The Chinese works are classed according to dialects; the literary or general book language of China comprising 733, or more than two-thirds of the whole. Of the coloquials there are 97 in Mandarin. Among the local dialects, Shanghae contributes 63; Foochow, 34; Ningpo, 28; Amoy, 24; Canton, 18; the Hakkas, 10; Soochow, 5; Swatow, 4; Hangchow, 3; and Kinhwa, 1. These include nearly everything that has been published by those now living, and the greater part of the works of our predecessors who are gone. It is gratifying to have found such unanimity of response to the proposal of our old and tried friend Dr. S. W. Williams, and says much for the spirit pervading our missions. Especially are we indebted to the mission presses of Shanghae and Foochow, for the liberal way in which they have furnished copies of the various works they have issued for years past.

* * *

SOOCHOW.—From an esteemed correspondent we learn, that the first formal dedication of a Protestant chapel in this city, took place on the first Sunday in January. It is situated in the 養育巷 Yang-yew heang, on the lot spoken of in our last No. as in the possession of the Southern Presbyterian Mission. In view of the importance of this city which has been from ancient times, famed for its wealth and magnificence, its present opening to missionary enterprise becomes an object of interest to all who love the kingdom of the Lord Jesus. Since the day of opening, large and orderly congregations have daily listened to the preaching of the Gospel. The building is purely Chinese in structure, thirty feet by forty, and seats two hundred and fifty people. In front is an open court,—on one side of which is a book room; and the whole front of the chapel consists of Chinese doors covered with shells. At the first services, brethren of the Presbyterian Board, London Mission and Southern Methodist Mission took part. The officials have two men shut up in the Yamen on account of the chapel; but it is hoped that they will be soon released.

* * *

FORMOSA.—The Rev. David Smith arrived from England, at Amoy in December, to join the English Presbyterian Mission, at Tae-wan foo in this island.

The Rev. Hugh Ritchie of the same mission, who has been stationed at the port of Ta-kao for about eight years, left in January, for a visit to his native land, and to bring back his wife, who had gone home a year or two previously. Mr. Ritchie has been much blessed in his work, both among the Chinese there, and the aboriginal islanders inland; and the report he is able to carry with him, must have proved very refreshing to his fellow-labourers at Amoy and Shanghae. He arrived at the latter port by the *Ningpo* on February 12th, and left by the *Ping-on* on the 17th, for Japan, *en route* for the United States.

* * *

HANGCHOW.—A pen which is ever acceptable to our pages, has kindly furnished the following notes, which we feel persuaded will be perused with interest by most of our readers:—

"The 'Week of Prayer,' commonly so called, was scarcely observed here

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this year; partly owing to our being without any special reminder from home; partly perhaps from a feeling that for the Chinese Christians, *their* New-year's festival is the fitter season for religious meetings and special prayer. Two days of that *week* however, January 5th, and 6th, were marked at the China Inland Mission house, by a gathering of preachers and other members of the mission; to which missionaries and Christians generally were kindly invited. The weather was very cold and wet, and the attendance,—at the morning meetings at least,—was not numerous. I attended each morning, and had reason to be thankful for what I heard. At the first meeting,—which was a kind of 'Committee of the whole house' for receiving reports,—many interesting things were said. In particular, mention was made of Mr. Stevenson's (late of Shao-hing) interview with the king of Burmah, and of his present temporary settlement at Bhamo, whence he hopes to enter Yunnan in due time. He is accompanied by a colleague who practises medicine, and for whom he interprets to the numerous Chinese patients. On the second morning, a meeting for prayer and exhortation was held. One of the native preachers (C. I. M.) from Fêng-hwa near Ningpo, made a brief address, which I would gladly have preserved *verbatim*, but for my ignorance of short-hand. A previous speaker had urged the importance to the native Christians of a constant and earnest study of the Holy Scriptures. The Fêng-hwa preacher remarked that, though no doubt all Holy Scripture was most important and precious, there was yet one cardinal truth, which he and his brother evangelists must especially keep in view, namely the doctrine of Christ crucified; —the aversion of self-righteous persons, and of those who do not understand it;—but the one thing needful, the one saving knowledge, without which no amount of correctness on other points can avail anything with a view to eternity. But,—he added,—not Christ crucified only, but crucified for our sins, and risen again for our justification; it is this which we must preach, and, like the apostles, *witness* wherever we go 'in season and out of season.' The simplicity, point, and conciseness of the address, and the correct and suitable Scripture quotations which illustrated it, greatly delighted me, and constrained me to see in the speaker, a man 'sent' of God to preach the Gospel. I learned that he had been a Christian some ten years,—bore a high personal character, and was very useful in his district. He was originally a tailor; but studious, and apt at self-improvement; as in fact I have found Chinese tailors often to be. Having passed by our own New-year's week, we were very glad, at the invitation this year of the native Christians, to appoint aggregate meetings for prayer on the occasion of the Chinese festival. Three such meetings were held,—on the 1st, 3rd, and 5th, of the first month, answering to our January 26th, 28th, and 30th,—at the Presbyterian chapels north and south, and the C. M. S. chapel respectively. All three were fairly attended, considering the bitterly cold weather. That at T'ien-shui kiau, (A. P. M. South) being held with open doors, several strangers entered, and witnessed our proceedings with apparent interest. The other two were held with closed doors; and consisted almost wholly of Christians or natives connected with the missions. The meeting at the C. M. S. chapel, falling on Sunday, had perhaps the largest attendance, the little building being quite full. The service consisted of a brief extempore prayer by the catechist, an address by him,—after reading Eph. v. 1-16—on 'redeeming the time, because the days are evil',

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three hymns, and the litany of the Church of England. As a ground for some encouragement, it was mentioned, that, whereas at a meeting held in December, 1874, the aggregate increase by baptism in all the Hangchow missions was stated at but 33 adults in *two* years, during the year just closed (Feb. 6th, 1875 to Jan. 26th, 1876), an equal number had been admitted. This meeting was attended by two ladies and five missionaries, besides the members of the C. M. S. mission. The full chapel, and the serious demeanour of the congregation, were an encouraging sight for all interested in our work. But I confess the pleasure was somewhat marred by the sudden and loud exchange of New-year's greetings and the general conversation which arose immediately on the close of the prayer. This levity and, so to speak, hastening out of the atmosphere of worship is perhaps, too characteristic of our native congregations, at least where they are so large, or so mingled as to be beyond the control of the minister. Yet it is most desirable to alter such habits of theirs, and to lead them, if possible, to seek to carry with them home, instead of leaving within the church doors, the hallowing impression of the house of prayer."

* * *

CANTON.—After a period of nine or ten year's service, the Rev. H. V. Noyes and his sister, Miss Hattie Noyes, have lately left for a season of relaxation in the United States. They proceeded by way of Siam, Singapore, Syria and England.

Dr. Kerr having in view, to leave soon for the United States, specially to care for the education of his children, Dr. J. Flemming Carrow with his wife arrived recently by the P. M. steamer *China*, to take charge of the Medical Missionary Society's hospital in Canton, in his place.

NAN-HEUNG.—This departmental city, situated at the foot of the Mei-ling mountains, on the northern border of Kwang-tung province, is the site of a prosperous branch of the Rhenish Mission. The church there has been recently placed under the pastorate of the Rev. Chan A-si, a native of the province, who has been educated at the Rhenish Mission college at Barmen. He was lately married to Augusta Lyang, a pupil of the Berlin Foundling house at Hongkong, who has had a good education there, and speaks the German language. They left Hongkong for their charge on January 29th. We look upon this as a very important and significant movement, and earnestly commend our native brother to the prayers of all his fellow-labourers.

The Rev. W. Louis, senior member of the same mission is daily expected back from Europe, after an absence of two years. For a part of that time he has been engaged preaching in North Germany, and during the interval, we hear his health has been quite restored. Soon after his arrival in China, the Revs. E. Faber and J. Nacken intend leaving for Europe, on account of failing health; Mr. Nacken having been suffering from asthma for three or four years past. We trust these brethren may soon regain their former vigour, and in due time return to their important spheres of labour.

* * *

CHANG-LO.—We regret to hear that the Rev. H. Bender, who has been occupying a station at a village in this district, in the north-east part of Kwang-tung province, is obliged to relinquish his post for a time at least, on account of sickness. Mr. Bender arrived in China in 1862, and after a preparatory residence of two years in Hongkong, left for his present station. There he has remained ever since, with the exception of an interval of two

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months every two years. On his arrival there he found a company of eighty professing Christians, who had been baptized by native agents. These he organized into a church, and during his residence there, has increased the number to two hundred and fifty baptized,—adults and children included. He will be succeeded in the pastorate by the Rev. R. Ott, who has been at the same station since 1873, and who will be assisted by the Rev. Chan Min-syu, a native of the province and a student in the Basel Mission college from 1863 to 1869. Mr. Chan was to leave Hongkong for the station on February 8th.

* * *

BURMAH.—We cannot but think the directors of the China Inland Mission have acted wisely in sending Mr. Stevenson and Mr. Soltau to watch their opportunity of obtaining an entrance into western China, by way of Burmah. It is very gratifying to learn the reception they have met with so far; and although there are doubtless trials before them, we have every confidence that a strong faith in the Lord will bear them through. We are told that these two brethren left Rangoon for Mandalay the capital, on September 9th, accompanied by Mr. Rose an experienced American missionary; and found the way opening up for them in a wonderful manner. The following is an extract of a letter from Mr. Stevenson, written from Mandalay, September 29th,—copied from *China's Millions*:—

"The Lord has most manifestly answered the prayers of Christians at home in prospering us so far. The King of Burmah puts no obstacle in the way of our residence at Bhamo. We had an interview with him on Monday last, and he was both kind and cordial. He said he would rather that we stayed in Mandalay, where he could better protect us, and where he thought we should be more successful in our work; but as we had decided to go to Bhamo, we might go. He has given us permission to reside there, and will give us a piece of land on which to build a dwelling-house, &c. The same permission has been granted to Mr. Rose for the American mission. We took no presents to the King, but he gave each of us a large silver betel box and a bag containing one hundred rupees (about ten pounds), to show his friendship and good wishes. He warned us to be careful and not to expose ourselves to danger among the wild Kakhyens, as he has no authority over them.

"Since writing the above we have been to the head Minister's house, and have received a letter to the Bhamo Woon (or Governor). He is directed to allot us a piece of land, and to empower us to buy material and employ workmen. Praise the Lord!"

By later news we hear of them being settled in Bhamo, accompanied by Mr. Harvey as a medical associate.

* * *

BRITISH BURMAH. BASSEIN.—Most of our readers have doubtless heard of the very encouraging work which has been going on for many years past, among the Karen population in Burmah; and we should be glad to be the means of extending a knowledge of the labours of our brethren and the fruits thereof in that interesting field. We avail ourselves therefore of permission to publish an extract from a letter dated December 10th, 1875, from the Rev. C. H. Carpenter, who is stationed among this people; by which it will be seen that theirs is not mere profession, but their faith is manifest by their works. He says:—"The Karen Christians in this district are making good progress in self-support. Besides maintaining their own pastors and chapels (over sixty in number), eight or ten itinerants among the heathen, and many village schools, without a particle of foreign or government aid,—they have this year given 1,500 bushels of uncleaned rice, and 2,000 rupees in cash, for the current expenses of the station school under my care. Having previously expended 15,000 rupees in erecting substantial school dormitories, &c., they are now raising a special fund of 20,000 rupees, for the erection of a new 'Institute' building. Twenty-five years ago, they were an ignorant and oppressed people, just beginning to

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open their hearts to the Gospel. When will their strong 'elder brother,' the Chinaman follow them into the kingdom?"

Notices of Recent Publications.

The Language and Literature of China. Two Lectures delivered at the Royal Institution of Great Britain in May and June, 1875. By Robert K, Douglas, of the British Museum, and Professor of Chinese at King's College, London. London: Trubner & Co., 57 and 59, Ludgate Hill. 1875.

It is the simple statement of a truism, to say, that the Chinese language and literature are far from popular in England. Professor Wilson's remark still remains true, that previous training is necessary to render such subjects interesting. "They cannot interest where they are not understood, and cannot be understood, where they are not studied." Professor Douglas has made the most of his subject, and we recommend his little book to all who would gain a general idea of the Chinese spoken and written language, at the expense of an hour's reading. Here we have the main facts set forth in a very readable form by an accomplished scholar. We think Professor Douglas has erred in the arrangement of his subject, by commencing his lecture on the language, with a description of the characters. This is the beaten track usually followed, but wrongly so we think; as it tends in the first place to scare aspirants,—who in some way conceive that a knowledge of these symbols is a necessary preliminary to a knowledge of the oral medium;—an idea which we are sure the Professor would not willingly foster. In the next place, it implies that the characters are used for writing the spoken language, which is only true to a limited extent. The lecturer enlivens his analysis by a comparison with the hieroglyphs of Egypt and Assyria respectively. The question of tones, which is anything but a subject of merriment to a student, forms a kind of safety-valve in a popular lecture; and Professor Douglas adroitly avails himself of an anecdote in this connection, at the expense of *a well-known Chinese scholar* at Hongkong, who set the Honourable Governor and Council by the ears, by misinterpreting the tone of the syllable *Kwai*, —converting the *Honourable* Kingdom, into the *Devil* Kingdom. Were an oriental to attempt a lecture on the Literature of Europe, and confine his remarks almost exclusively or chiefly to a description of the Bible,—however much we reverence and value the sacred Book above all other books, —we should think his review somewhat incomplete. The literature of China however has been largely dealt with after this fashion. Professor Douglas by following the same course to some extent, has given a stamp of authority to the method. His remarks are most judicious, and instructive; and we could wish the limits of his time had permitted him to deal in the same way with some of the other departments besides the Sacred Books. No man in England probably has greater facilities for doing so. In closing a few remarks on the national histories, he says;—"The movements of the tribes in Central Asia, to which her policy has largely contributed, are all clearly traced, in the Dynastic Annals; and it was with the view of placing the record of these within the reach of European readers that a proposal was recently made to translate, *as a beginning*, the History of the Han Dynasty." We congratulate all students of the Chinese language and history on the prospect of such a gigantic enterprise being accomplished.

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THE

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TRACES OF THE OLD BURIAT MISSION.

"A MISSION among the Buriats, a Mongolian tribe living under the authority of Russia, was commenced by the Rev. E. Stallybrass and the Rev. W. Swan, who left England in the year 1817-18. The mission was established first at the town of Selinginsk, and afterwards also on the Ona; but in 1841 the emperor Nicholas broke up the mission, and the missionaries retired from the field."

Such is the brief official record which the London Missionary Society is wont to produce, when occasion arises to refer to its first endeavours for the conversion of the Mongols. The history of this most interesting mission has never been written,—probably never will be written. No attempt at a history is made here; but as this old mission is often asked about, perhaps the few particulars that have in various ways come to the knowledge of the present writer, may have some interest for some of the readers of this magazine.

Among the traces of this mission may be mentioned the *tombs of the dead.* On the banks of the Selenga, and within easy reach of the town of Selenginsk, is a substantial stone-built enclosure containing four graves,—those of Mrs. Yuille, her son, and two of the children of the Rev. E. Stallybrass. There is also inside the protecting wall, a stone pyramid of decent height, with a Latin inscription, so obliterated as to make it impossible to discover, whether it marks the resting-place of Mr. Yuille, or merely commemorates the erection of the monument by him. Two or three years ago, the wall, the pyramid, and the graves, were in a state of good preservation, though, according to the account of the natives, they had suffered somewhat from a great flood of the river.

About three days' journey from Selinginsk, at a place called Anagen Dome, are other two tombs. Originally they had been surrounded by some enclosure, but latterly all traces of the enclosure

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had disappeared, and the tombs stood in the open field unprotected from the cattle, which used to come and rub themselves against them. They,—the tombs,—were simple brick erections, two or three feet high and covered with full-length cast iron plates, the one bearing a Latin, the other a Russian inscription. The Latin inscription runs as follows:—

IN HOC SEPULCHRO CONDU
NTUR RELIQUIAE MORTALES
SARAE STALLYBRASS
UXORIS CARISSIMAE FIDE
LISSIMAE QUE
EDUARDI STALLYBRASS
EMISSARII A SOCIETATE
LONDONENSI PRO EVAN
GELIO INTER ETHNICOS
PROPOGANDO
OB^{T} FEBRUARII 10 DIE
A S H 1833
AETAT 49
UBI EST MORS STIMU
LUS TUUS
UBI EST SEPULCHRUM
VICTORIA TUA

The grave with the Russian inscription is that of another Mrs. Stallybrass, who died in 1839, aged 32.

Both at Selinginsk and at Anagen Dome, the mission houses stood close to the graves; the graves in fact being within the enclosures of the premises. Two or three years ago, the mission house at Selinginsk was standing, in good repair, and occupied by a Russian official. The house at Anagen Dome had been sold to some one, who removed it to another locality.

Some miles from Anagen Dome stood another mission house, which, when the missionaries left, fell,—I think,—into the hands of a Buriat chief. It was finally acquired by the Russian government, and transported to Anagen Dome, where it served for the parish school and school house; the teacher, not long ago, being a young Buriat who was proficient in both the Mongolian and Russian languages.

These houses, built and inhabited by the missionaries, were the ordinary dwellings used by the Russians in Siberia. They are log-built, the seams being caulked with moss. Such houses are very strong and substantial; and well calculated to resist the violence of the earthquakes, which are said to visit the country. An earthquake occasionally shatters a brick-built church, but a log house is as safe as a basket,

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and could scarcely fall in though it were pretty well tilted on its side. It is no uncommon thing to see houses, whose foundation has given way, leaning over in an alarming degree; but beyond looking laughable, they are as good as ever, and the inhabitants go in and out as if the house were newly built and square up. This log structure of the houses affords exceptional facilities for removing the building. The logs are merely taken down one by one, carted to the new site, and a few Buriat carpenters soon put them up again as they were. The mission house, after being removed to Anagen Dome, was in all particulars the same as it had been when standing in its original place.

Both at Selinginsk and at Anagen Dome, the missionaries displayed great good taste in the selection of localities. At Selenginsk their abode looked straight out on a reach of the river where they could see the broad flood flowing away from them. Close to the house on the left hand was a huge bluff; away to the right they looked up the river. On the other side of the river was a broad expanse of field and forest, gradually rising up towards the mountains, which formed the back-ground and bounded the view.

At Anagen Dome also, the main feature of the landscape seen from the mission house, was the river winding along the level bottom. There was a broad expanse of level land, and the scene was finely shut in by well-wooded hills. Any one who had to live in Siberia could hardly have made a better choice of scenery.

But the missionaries, though perhaps they had an eye for the beautiful when they decided on the exact site of their dwelling, were evidently guided by the interests of their work, when they selected the locality. Selenginsk was a conveniently central situation, and a missionary could hardly have done better, than settle on the wide and well-peopled (for Siberia) plain at Anagen Dome.

And there they were, those heroic men, and more heroic women, fifty years ago; for the gospel's sake, making their homes in the country to which Russia banishes her criminals. There they lived, there they laboured, and there three of them died. Banishment to Siberia! Exile in Siberia! Death in Siberia!

Siberia, now-a-days, and under some circumstances, is not so bad a place at all. A Russian peasant or a Buriat thinks it rather a fine country. The climate is severe, the winters are hard and long; but there is plenty of work, good wages, and abundance of cheap food. The distances are great, there are tracts of bleak desolate country, the forests are gloomy, and people few; but these things the natives are used to, and do not seem to mind them. Even educated and refined Russians find the country quite tolerable now. There are telegraphs reaching to every large town; there is a complete and cheap postal

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system; and travelling is more easily accomplished than perhaps in any other country not possessing the facilities of railways. These things at the present date make Russian existence in Siberia quite tolerable.

But the missionaries were not Russians, and lived not in the ameliorated Siberia of to-day, but in the old dismal Siberia of half a century ago. To be in Siberia then, was to be pretty well out of the world; and for Englishmen and Scotchmen to be there, meant a degree of isolation and solitariness that must have been hard to bear. No telegraphs then, and postal facilities were very meagre. They were foreigners in a strange land, looked on with suspicion by the government, the ecclesiastics, and the people; and above all were utterly beyond the range of Christian sympathy. And there they were year after year, learning the language, translating the Scriptures, preaching the gospel, and instructing the ignorant adults and children.

They had gone to Siberia,—not to seek to bring men over from the faith of the Greek church,—but to seek the conversion of the Buddhistic Buriats; so remembering their aim, they removed themselves as much as possible from the Russian inhabitants; and surrounded themselves with, and sought friendships among the Buriats. This was severing the last link that bound them to the civilized world, and rendering their isolation pretty nearly complete. There was some romance in their situation, but the sustaining power of romance is feeble when it is a year or two old; they had a noble aim and a strong enthusiasm, which no doubt sustained them well; but even then there must have been times when they thought fondly of their native lands and home friends, and when the depressing effect of their intercourse with the degraded Buriats, and the bleak gloom of the desolate distances of Siberia, must have weighed down on their spirits like a mill-stone.

To the ability, devotedness and perseverance of the missionaries good testimony has been borne, even by those who had no sympathy with them in their endeavors to convert the Buriats. One of the missionaries after spending a term of years in Siberia, revisited his native land. When he returned to his field of labour, he did not go alone; but accompanied by a youthful bride who had been reared in the enjoyment of all the elegancies and refinements of one of the most refined of British cities. Turning her back on so many things and friends that were dear to her, she set her face towards Siberia, and arriving there in due course, so mixed with the people, and so applied herself to the acquisition of the language, that not only could she speak it well among the natives, but could read and write it, so as to be able to conduct a correspondence in it, upwards of a quarter of a century after the missionaries had left the country, at the command of the emperor Nicholas.

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A strange spectacle were those missionaries in Siberia, to the Russians who dwelt in the various towns. The Russians could not understand them, and seem never to have been weary of talking about them, and wondering and laughing at them. One curious instance of how the missionaries were misunderstood has reached us. The Russians declared they were not clean;—that they liked to be dirty! Now, to understand the full meaning of this charge, it must be remembered that most Russians in Siberia now, and perhaps a greater proportion then, would not be by any means considered models of cleanliness. The peculiar wooden architecture of the houses, the moss packing between the logs, the cracks and chinks in the timber walls, combined with the pretty universal lack of plaster, puts the housewife at such a disadvantage, that, in most cases, she seems to give up the contest with enemies to domestic comfort, whose appearance in a clean English home would cause a war of extermination or a change of quarters. The Russians,—perhaps partly from necessity,—accept the situation very placidly, and this gives rise to a state of matters, that causes not a little astonishment to Englishmen, who happen to go into Siberia and take their native ideas of cleanliness with them. This is only one particular, but it is perhaps enough. And yet these Russians, so deficient in cleanliness themselves, used to think that the missionaries were not clean! It seems strange at first, but the cause is not far to seek.

Remembering that they had come to Siberia for the sake of the Buriats, they,—as far as possible,—discarded Russian servants, employed Buriats about them, and cultivated the society of Buriats. Who,—a Russian would ask,—would prefer to live with Buriats rather than with Russians? And who, but a man that loves dirt, would rather loaf about in dirty Buriat huts, than drink tea and vodka and play cards in an elegant Russian house? And so it came to pass, that people who hardly knew what the rudiments of cleanliness were, decided that the missionaries were not clean enough for them!

This is only one instance of misunderstanding, and it is somewhat amusing. Doubtless there were many seeming eccentricities that afforded amusement and laughter to the self-satisfied Siberians. But this was not the worst of it. At even a much more recent date than the times when the missionaries were in Siberia, and even in much more enlightened districts of the country than witnessed the missionary labours, Russians are not only in the habit of being amused at strangers, but are often dangerously suspicious of them. For example, a stranger arrives at a town, and spends a few days there. Before he leaves, if a fire breaks out, he is almost certain to be suspected;

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and, should he run to see the sight, may run the risk of being thrown into the flames.

A great fire broke out once in a Russian frontier town. At the time there happened to be an Englishman staying as a Chinaman's guest, just across the border. The Englishman during his stay was sometimes seen in the Russian town; and after the fire, even intelligent men of the upper classes did not hesitate to hint their suspicions of the stranger.

The Russians doubtless were amused and laughed at the eccentric missionaries, who came from such a fine place as most Russians regard England to be, to such a poor place as Siberia, and took to the Buriats in preference to the Russians. But they did not stop at laughter. From good sources the information comes to us, that there were not wanting men who warned the authorities against the strangers, and brought against them all manner of charges.

One thing too must have told against the missionaries; namely, the inability of the Russians to understand religious enthusiasm or earnestness. Religion with them is taken very easily. It seems with most to consist of the observance of saints' days, attendance on services, crossing before pictures, &c. They may be bigoted enough, and hold firmly enough to the rites and ceremonies of the Greek church, but thousands of idolatrous Buriats about them would not disturb them much. They are Buriats, why should they not be and remain Buddhists? Is not their religion as good for them, as ours for us? To be a Buddhist is to be a Buriat, to be a Christian is to be a Russian; if the Buriats want to become Russians let them be baptized, and take a Christian name; if they do not, let them be as they are,—who cares? "Was born a Buriat;—became a Russian," is a phrase sometimes used to denote a converted Buriat. Religion with the Russians seems to be a political affair merely, divested entirely of the earnestness and enthusiasm which characterizes politics in such countries as England and America.

Loyalty to Christ,—love to Jesus,—a feeling of anxiety in one's own heart because men do not trust in Christ for salvation,—an earnest desire to bring men to Christ; these are emotions such as perhaps most Russians do not understand for themselves, and would be slow to credit others with the genuine possession of. There may be happy exceptions, but it is to be feared, that this is true of the great mass of the Siberian adherents of the Greek church.

What then were they to make of the missionaries? Unable to understand their motives, could they do anything but misconstrue their aims and actions? And so it happened, that evil reports were continually finding their way to the authorities, who, perhaps, were

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not so far ahead of the people in enlightenment of ideas and friendliness of feeling toward such intruders as English missionaries in Siberia.

But the missionaries had come authenticated from St. Petersburgh itself; and though they might think and speak evil of them, none could interrupt them. And so things went on for years.

Of their modes of carrying on mission work, there is not much to say particularly. They travelled much, as might be supposed, seeing that the Buriats live scattered, a few here a few there, over a wide space. Medicine they used, perhaps because they could hardly help it. Doubtless the Buriats then, like the Mongols now, credited them with the possession of medical skill; and the little that an unprofessional foreigner may happen to know about a few cures, is often a wonderful improvement on native means and methods. At any rate, their fame as doctors got established, and long journeys were often undertaken in the hope of being benefitted by their treatment.

When a few people could be assembled, something like a service would be held; when only individuals could be got at, conversation was used. Schools too were established, with the hope of raising up an instructed, and if possible Christian generation.

But the great work which they ever returned to, as their other missionary duties permitted them, was the translation of the Bible into the language of the Buriats. This was no light task for two men to accomplish; but they did complete it, and printed and published the Old Testament in Siberia, under an imperial license dated St. Petersburg, 1840.

The New Testament was not published till 1846, and then it was done in London. The type with which the Old Testament was printed, is of the proper Mongol shape; but the New Testament was printed with Manchu type adapted. The Manchu type does well enough; though very different in appearance from real Mongol type, it is yet quite as legible as the true Mongol shape. But to return;—the Old Testament had been printed and published in Siberia, and the missionaries were proceeding with the preparation of the translation of the New Testament. They were in good spirits and were more hopeful than they had been.

One man, a Buriat, had opposed them and their doctrine much. He was a man of intelligence and of great energy. Many were the long arguments and contentions he had entered into with the missionaries about their religion and his. Many a stern duel had he challenged them to in controversy, and in most if not all these contests he considered himself, if not victor, at least not defeated, and certainly not convinced. One man of this stamp counts half a host. Suppose a

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Buriat had half thought of becoming a Christian, perhaps one of his most serious obstacles to open declaration would be the thought of this man. If the missionary hardly silenced him, what could he, the feeble convert do? And so one man may keep back a large number of would-be converts. Doubtless this man did.

Well at length this man of a thousand showed signs of giving in. He was a man of no half measures; and if he became a Christian, would help as energetically as he had opposed. Well might the missionaries be glad and hopeful. They had gathered a few converts about them already; could they but secure this man for a Christian, his thorough-going temperament would be a strength to them, and the mission which had progressed so laboriously slow, might now be expected to begin to reap in joy.

About this time one day a notice was sent from the local government office, summoning the missionaries to hear an imperial order from St. Petersburg read to them. It had come at last;—they were ordered to leave the country.

Perhaps the order was couched in respectful language; perhaps it was even highly complimentary to them in some respects; it certainly did not order them out of the country in so many words;—not at all, it only said that they could not remain where they were, except they bound themselves not to teach religion! I think,—but cannot be sure about this,—there was even mention made of the fact, that they might remain so long as they confined themselves to secular instruction, and efforts directed towards the social elevation of the people; but Stallybrass and Swan had come to preach the Gospel of salvation, and if not permitted to do that, could not remain. Sorrowfully they settled their affairs, packed their things, took tearful farewells of their few converts, and feeling that they were leaving them as sheep in the desert without a shepherd, entered the tarantass, and were driven stage by stage Europe-wards, over hills and desolate plains; and through hamlets they were never again to be allowed to visit;—banished from Siberia.

Besides Stallybrass and Swan, there was a Mr. Yuille connected with the mission. Some obscure trace too appears of a Mr. Abercrombie,—connected with the printing press perhaps. One of these two,—apparently Mr. Yuille,—remained it is said some time;* pledged not

* Mr. Yuille who had charge of the press, remained in Siberia after his colleagues had returned to England. The convert Shagdur, in a letter written to Mr. and Mrs. Swan, a year after their departure, speaks of having met Mr. Yuille at Udinsk, and says he had no intention of leaving soon. Mr. Abercrombie was a native convert from Karass, engaged, in the printing office. Passing through Selenginsk in 1863, the writer of this note heard of Mr. Abercrombie having, at a recent date, been in that neighbourhood. He was known through the country, under the designation of *the Englishman*,—probably in consequence of his ability to speak English, and his former connection with the missionaries.—Ed.

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to teach religion;—working for the education and elevation of the people;—but after a short time he too was withdrawn, and so ended the labours of the missionaries in Siberia.

The few Buriat converts had, *nolens volens*, to join the Greek church; and the energetic Buriat who contested and held out so long, but gave in at last, and who, bold as ever for his convictions, declared himself for Christ,—if I mistake not, *after* the order removing the missionaries came, had to be dealt with specially. His energetic character and name were so feared, that he was ordered by the paternal government to remove from the neighbourhood, and take up his abode at quite a distance. It was not expressly stated that this banishment was in consequence of his having become a convert; but both he himself, and everybody else knew all about what it meant. His determination and influence were so dreaded, that it was thought safer to send him out of the way, to a place where he was not likely to do any harm; and there he remains till this day, or at least did remain till a recent date.

Russia, it seems had let the missionaries go on unmolested till they were beginning to be successful, and then she stopped them. The ecclesiastics in Siberia are generally supposed to have been the real cause of the suspension of the mission. Probably at no time were adverse rumors and reports wanting; but when the priests of the Greek church saw converts joining another church, they,—it is reported,—redoubled their efforts, and succeeded in obtaining an order for their removal. Ecclesiastical influence is great in Russia; and it is not at all impossible, that even had the Emperor himself been favourable to the mission in Siberia, he might have found it advisable to yield to the solicitations of the religious dignitaries.

What argument was advanced against the continuance of the missions, perhaps cannot now be known, but one thing can be mentioned, which may have something to do with it. Even a quarter of a century after the missionaries left Siberia, all converts were spoken of as belonging to the English, or rather as being Englishmen. The converts themselves knew better; but the mass of the people, Russians and Buriats, seem to have regarded conversion to Christianity as a desertion of Russia and a going over to England. It is easy to see how powerful an argument this could become in the mouth of a person inimical to the mission, and how ready a Russian ruler would be to listen to advice, which urged him to quash the beginnings of an English faction in Siberia.

It is hardly probable, that the mission was broken up from religious motives on the part of the Russian government. A government which,—at least,—provides for the religious wants of its subjects according to requirement, managing, controlling, and providing for the appointments in the Greek, Lutheran, Roman Catholic, and Buddhist

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churches, could hardly have very serious religious scruples, about a few Protestants more or less. Perhaps, though, it may be that one element of aversion to the mission, was the fear, that, at some future time, there might be another added to the many sects, for which the government would have to provide worshipping facilities in Siberia.

Despotic governments do not usually burden themselves with giving extended reasons for their actions; so in its own summary way, Russia spoke the word and the mission ceased, in 1841.

It may be asked then, what did all the zeal, labour, and ability of the old missionaries accomplish? The answer is,—a score or so of converts, the translation of the Bible, and an indefinite moral influence.

As to the converts, some remain to this present day, members of the Greek church, and apparently good, warm-hearted, intelligent Christians. As to the original number, perhaps there were not so many as twenty; perhaps there were more. But even though there were a few more than the larger number, that were a small harvest to reap after twenty years labour of two or three men.

The translation of the Bible into the Mongolian language, opened up the sealed book of the Scriptures to the Buriats of Siberia and to the Mongols of Mongolia. No small result this. The translation is not by any means perfect, partaking of the imperfections of all first versions of the Bible in any language; but the work has been well understood in Siberia, and, for the most part, quite serviceable in the various regions of Mongolia in the Chinese empire.

Superficial judges have sometimes condemned it, because frequently a Buriat or a Mongol will look at it, read a little, shut up the book and hand it back saying he cannot understand it. A little more experience often leads to the conviction, that it is not the language that is the difficulty, but the subject matter. This is not the place to enter on a discussion, as to how far the Bible without note or comment is likely to reach the understanding of a previously heathen people. There are perhaps instances which can be quoted, in which the Bible alone, unassisted, unexplained, has done and done well its wonderful work of convicting and converting men, and even of starting a little company of devout Christians. These instances, it is said, can be quoted but they are rare; and perhaps the old Siberian missionaries would have done better, had they first prepared and published (that is if the Russian government would have allowed them) some little compendium of Christian truth and doctrine, couched in the common language of the people. The peculiar relation in which they stood to the Russian government, may have had something to do with determining them to seek first the translation of the entire word of God.

The New Testament has been circulated quite extensively in

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Mongolia. Now and again, in out-of-the-way places, an English traveller may be informed that so and so has a foreign book; and when it is called for, out comes a New Testament in Mongolian by Stallybrass and Swan. On inquiry, it frequently turns out, that the said copy has been brought from Kiachta on the Russian frontier, by some friend who had gone there with camel-loads of goods. In not a few cases,—perhaps in all where the book has come from Kiachta, the English title-page has been torn out. This probably points out the book as one from a couple of boxes of Testaments (or Bibles, it does not appear which) that were obtained by the Russians from Peking some years ago, and which seem to have been very widely scattered over Mongolia; probably by being given to Mongols visiting Kiachta.

In addition to the gathering of a few converts, and the great work of translating the entire Bible, the Siberian missionaries have exerted a moral influence of no small extent. The picture of these men away among the remote tracts of Siberia, searching out the few and scattered inhabitants, and seeking to impart to them the truths of the gospel, is well calculated to sustain flagging missionary zeal in other less difficult fields. This of itself is a good deal; for such pictures are not usually lost on the world.

But the most practical outcome of this influence seems to be the fact, that the Greek church has started mission work for the Buriats. About the extent or nature of the work no details are forthcoming; but that it exists at all is something; and the great probability is, it owes its origin to the example set by the English missionaries, who began their work in Siberia more than half a century ago. It is rather a pity that the Buriats who embrace Christianity, should be under the necessity of embracing at the same time, all the many errors and superstitions with which the Greek church has adulterated the truth. On the other hand, many good things can be said of the Greek church; one is that she extends the open Bible to her followers.

It is a matter of devout thankfulness, that she can hold out to the Buriats, who join themselves to her, the complete word of God in their own language.

The other missionary labours of the translators were condemned and stopped long ago; they were not allowed to preach and teach; they had to leave the country; but this enduring monument still remains. In time to come it may be revised, corrected and improved, as all first versions have to be; but still after all, it will be essentially their work; and perhaps the time may yet come, when there shall be many Mongol-speaking Christians to read their Bibles, and bless the labours of the early missionaries.

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THE TERM FOR "SPIRIT" IN CHINESE.

By the Rev. Canon McClatchie, M. A.

"IT is the custom with a great many," writes Dr. Mosheim, "to believe the ancients to have attached the same ideas to words that we do at this day, and to take for granted that the old philosophers followed the same laws and principles in their reasoning as ourselves; hence they altogether remodel those philosophers, and present them before us, not such as they really were, but such as they would have been had they been educated in our schools."* This learned writer further states in the same note, that "it appears very doubtful, whether that which the ancients termed ἀσώματον† and incorporeal, was intended to be such as what we call *spiritual* and *spirit*. Certainly many things seem to show, that the very thing which they supposed to be immaterial, was considered by them to consist of particles, although certainly the most subtile."

The term πνεῦμα as used by the ancient schools of philosophy, did not bear the meaning or application, which was afterwards assigned to it in the Christian church. Sanchoniathon in his description of the Phœnician theology, states that they regarded a dark air, πνευματώδη or *spiritu fœtum*, as being the first principle of all things; on which Dr. Mosheim remarks, that this *pneuma* is merely "a certain efficient power, destitute of knowledge, and diffused through the whole mass of rude matter."‡ Aristotle speaks of *pneuma* as "a subtile *body* analogous to the element of the stars."‖

Another application of this term, was, to *souls* as living beings. The Stoics, for instance, held that all souls were properly corporeal, and only differed from the body in being "a more thin and subtile body" and "a hot and fiery spirit *(pneuma)*."§ But while both souls were designated *pneuma*, that term was more strictly applied to the sentient soul, which was supposed to be in the shape of the outer body. Dr. Mosheim in citing Aristotle's opinions as to mind and soul, says:—"....the rational mind is *lodged and domiciled in* the ψυχὴ that springs from seed in the sentient soul; whence it comes to pass, that the rational minds are of various kinds; since the *pneuma* or "spirit" in which they are clothed differs exceedingly, according to the state and condition of men. In Aristotle therefore....ψυχὴ, θερμὸν and πνεῦμα, are here synonymous terms, and imply *the sentient soul or life*." The Platonists and Pythagoreans also, whose opinions on certain other points

* Cud. *Intell. Syst.* vol. i, p. 53, note.
† In Chinese 無形.
‡ *Intell Syst.* vol. i, p. 40, note.
‖ *Ibid* vol. iii, p. 469.
§ *Ibid.* vol. ii, p. 96.

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differed from those of Aristotle, yet designated "the *body* of the soul which it assumes to itself from the elements, by the name of *pneuma*."*

The sentient soul was regarded as "a certain corporeal spirit which was diffused through the entire body, and therefore possessed the same form as the human body, and which was fed and nourished by the blood of a man as its proper food." "That the earliest philosophers imagined the sentient souls to be fed by blood, is put beyond all question, even by the history of Ulysses in Homer."† The ancients declared it to be "a shade, and similar to wind and vapour."‡ Porphyry calls this body, a "*pneuma* which the soul collected from the spheres."‖ The *pneumata* of Homer, which Ulysses beheld in the lower regions, "were spirits representing the form of the human body."§ On the propitiation of the manes, on the *feralia*, in February, Ovid says:—"Now does the ghost feed upon the viands left for it."¶

From the above statements of western philosophers, we learn the following particulars about *pneuma*:—

I. That the dark chaotic air from which the universe springs is informed by *pneuma*, being *spiritu fœtum*.

II. *Pneuma* was regarded as a subtile body composed of ethereal particles.

III. This term was applied to souls, but chiefly to the sentient or irrational soul; which latter is in the shape of the body, and is the domicile of the rational soul.

IV. The sentient soul was nourished by the blood; and these manes fed upon the viands which were placed near the tombs, on the *feralia*.

In each of these particulars the Chinese term 靈 *ling* corresponds exactly to *pneuma*.

I. According to the Chinese Confucianists, 氣 or air is that substance from which the whole universe is formed. Before the formation of the world this air is "mixed up and dark."** This "one air" then divides into "two airs," viz. the *yang* 氣 or most subtile ether, and the *yin* 氣 or thicker ethereal air; the visible heaven forming the body of the former; and grosser matter which congeals and becomes the earth, the body of the latter. This ether-air is designated *ling*; *e. gr.* "The ethereal air of the *yin* (earth), is called *ling*." "The ethereal brightness of *shin* (*i. e.* the *yang* or heaven) is designated *ling*."†† This ether-air, in the world is designated,—the latter, 鬼 or "demon," and the former, 神 or "god," *e. gr.* "demon" is the *ling* of the *yin* (earth), and "god" is the *ling* of the *yang* (heaven)."‡‡

* *Intell. Syst.* vol. iii, pp. 471, 472, note.
† *Ibid.* p. 280, and 281, note.
‡ *Ib.* p. 300, note.
‖ *Ib.* p. 301.
§ *Ib.* p. 284, note.
¶ *Fasti*, bk. ii, p. 566 (Bohn's Classical Library).
** *Confucian Cosmogony*, p. 55.
†† *Kang-he*.
‡‡ *Chung yung*, p. 11.

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Hence the entire mass of dark, chaotic air, from which the universe is ultimately arranged, is *spiritu fœtum* or informed by 靈, which therefore corresponds to *pneuma*.*

II. As *pneuma* was regarded as being composed of ethereal particles, so is *ling*—the 精氣.

III. The ether-air is *precisely the same*, in man and in the world.† In man this 氣 is designated *ling*, and it divides into *hwan* the "rational soul (ether)" and *p'ih* "the sentient soul (air)." Properly speaking, it is *after death* that these two souls are designated respectively 鬼 "demon" and 神 "god,"‡ when they revert to the twofold soul of the world, the great demon-god, of whose substance they are each a decerpt portion. The designation *ling* however, is more frequently given to the sentient soul, which, after death, becomes 鬼 or "demon," and to which sacrifice is offered; *e. gr.* "That portion of their deceased parents which was supposd to come and partake of the viands," was their 氣 (*i. e.* their *yin-khe* or air), or their 靈. "They thought that these *ling* collected and became manes," &c.‖ This sentient soul or *ling* is in the shape of the body; *e. gr.* "The *anima* is body (體)." "The *anima* is form (形)."§ And it is the domicile of the rational soul; *e. gr.* "First, at the birth of a man, there is the grosser substance or *anima*, which is the outward form *inclosing the inward spirit*."¶ Hence the phrase 靈魂 means the *anima* and *animus* or the double soul in man.

IV. The double soul is nourished by food, and the sentient soul (*ling*) chiefly by the blood; *e. gr.* "At the generation of the human *fœtus*, that which is first formed is called the *p'ih* (*anima*). When this *anima* is generated, the *yang* (ether) is called *hwăn* (the rational soul). By the use of things (food) the subtile ether multiplies, thus the rational and sentient souls gain strength. By this means they become vigorous even to the developement of god-like intelligence."** "Everything we drink nourishes the *yang* air (ether or rational *ling*), and everything eaten nourishes the *yin* air (air or sentient *ling*)."†† "The semen belongs to the blood." &c. "The semen is the *p'ih* (*anima*)."‡‡ "The blood and ether being firm, the rational soul (ether) and the sentient soul (blood) are invigorated."‖‖

In the 今古奇觀 vol. i, we have an account, in the second tale,

* Virgil calls the rational portion of the soul *purum.....ethereum sensum*; and the sentient portion, which is in the shape of the body, *aurai simplicis ignem*. This is precisely the ether-air of Confucius. See *Æneid*, lib. vi, p. 747.

† See *Mencius*; also *Confucian Cosmogony*, p. 15, par. 23.

‡ *Theology of the Chinese*, pp. 95, 97. ‖ *Chin. Rep.* vol. xvii, p. 559.

§ *Le ke* and *Kung-he*. ¶ *Chin. Rep.* vol. xvii, p. 286.

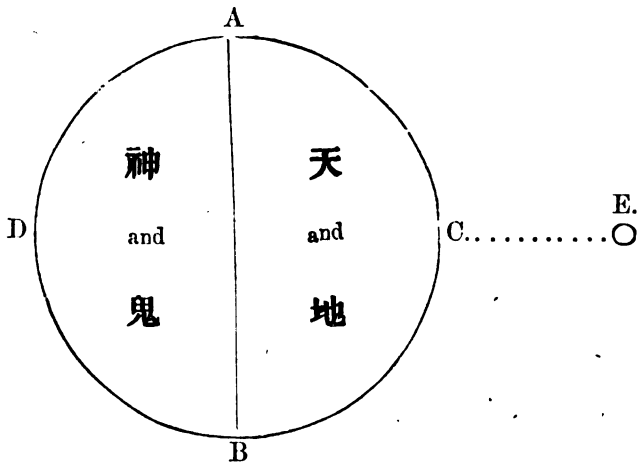
** *Chun tsew* (compare Legge, pp. 613, 618; and *Chin. Rep.* vol. xvii, p. 285).

†† *Le ke*, sec. v, p. 23. ‡‡ 性理 &c. sec. xviii, p. 16. ‖‖ *Ibid.* p. 13.

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of two brothers whose parents being dead, the elder acts the part of instructor to the younger. The latter, however, not improving as he ought, nor paying that attention to his studies which his elder brother required from him, the elder youth then goes to the ancestral temple, and prostrating himself before the shrine of his deceased parents, accuses himself of remissness, and prays that their *ling (pneumata)* may descend upon himself and his brother, to illumine their minds, and to enable them both to perform their several duties.*

According to the Confucianists, the universe and everything which it contains is made of 氣 or air. Let us then, as they do, represent the world by a circle (the *second* circle in *Cosmogony*), and let us further divide this circle by a line A.B. to show distinctly its component parts. Let the point E. be a *supposed* stand-point in space (*πού στῶ*) outside the infinite circle or universe; regarded from which point the hemisphere C, will be the *visible* portion, and the hemisphere D, the *invisible* and life-giving portion of the whole circle or world;—



1. This whole circle is 氣 or air, which, *before* its arrangement into the formed world, is one dark, infinite mass, called "*yin* air;"—in fact, the air of Anaximenes, of the Phœnicians, and others. This is the chaos with which *every ancient system* of cosmogony commences, irrespective of what may be regarded by different philosophers, as the chief element in it. This *yin* air, which eventually becomes the hemisphere C. or the body (體) of the world, is informed and animated by the *yang* air, or more subtile ether, which eventually becomes the hemisphere D, and is designated *ling* or *pneuma*, being the double soul of the world.

*願父母有靈啓牖二弟

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2. When the world is arranged, the line A B divides this whole globular mass of air, or "heaven" as it is all called, into the *yang* air and the *yin* air; the *yang* air being all on the side D, and the *yin* air on the side C; the latter being visible to the supposed spectator at E, and the former being invisible to him.

3. Thus, each of these airs, according to the Confucianist law, divides into both *yin* and *yang*. The visible side C. is the *yin-yang* body (體) of the world or "heaven," 天 being the head or *yang*, and 地 being the feet or *yin* portion. The side D is the *yin-yang* soul *(ling* or *pneuma)* of the world; 神 being the *hwan* or rational portion, and 鬼 being the irrational or sentient portion (p'ih).*

4. In the chaotic mass therefore, *all* is 氣, but when this infinite mass assumes form, then heaven and earth are the body, and the twofold animating soul is the 氣 or more ethereal portion,† and is the animating *ling* or *pneuma* according to Confucian and western philosophers respectively. Thus the world consists, like Man, of 氣 or "animating air," (D) and 形 or bodily form (C). When the 鬼 and 神 (D) are treated of in the classics, the latter term, which designates the νους or "mind" of the world or heaven, is sometimes called 氣 alone, and the former, being its ethereal body, and being in the shape of the external body, is then called 形,—being the coarser of the two 氣. This is sufficient to show what care should be exercised in interpreting the various terms used in the Confucian classics; not to confound them together, nor to suppose that the *application* of any term must necessarily be the same wherever it is used. In chaos for instance, and in the *fœtus* (whether human or other), the whole mixed mass is 氣; but in the formed world, and in man *when born*, the body (C) is called "the shell," and the twofold soul (D) is called the 氣. Sometimes this term refers to the mind or rational soul; but it then *includes* under it the sentient soul, for both these are 氣. Thus in Confucianism as in the systems of the western ancient philosophers, one term constantly includes two things; for, in western philosophy "a thing is often denominated according to its nobler part."‡ Hence in both east and west, heaven and earth are included under the "nobler part" heaven; the twofold soul both in the world and in man are included under the "nobler part" mind; and in China, the two 氣 are both included under the "nobler" 氣 or "most subtile ether." It is plain that the entire infinite globe or formed universe is in reality a man; and that the Confucianists have, like western philosophers, transferred their ideas of man to the

* For a full description of this double soul of Heaven or the world, see *Confucian Cosmogony*, p. 97, par. 25; also p. 71, par. 36.

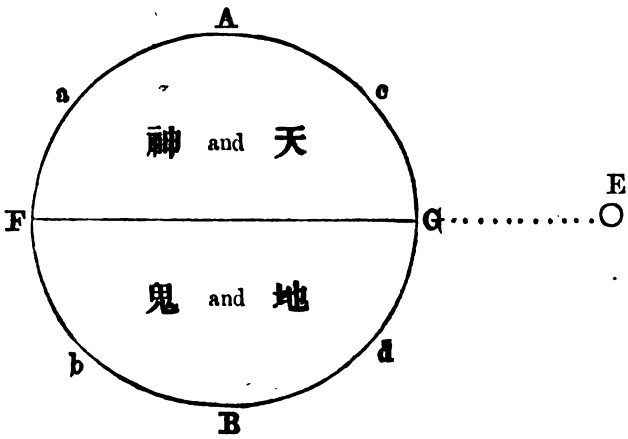
† "*Conf. Cosmogony*," p. 59. par. 11, and p. 71. par. 36.

‡ *Intell. Syst.* vol, i, p. 193, note.

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world, to make their chief deity. Man's 氣 is his *hwăn* and *p'ih* or *animus* and *anima;* and heaven's 氣 is also *hwăn* and *p'ih*, or *shin* (god) and *kwei* (demon), as the souls of men are called, *properly after death.* This twofold soul (D) is declared to be precisely the same 氣 both in man, and in heaven or the world. Hence it is that the Confucianists, like the ancient western philosophers, declare with one voice, that heaven is man and man is heaven; that is, that *Shang-te*, like Baal, Jupiter, Osiris, and every other chief god of a pantheon, is merely the first man of the human race (whom Moses calls Noah) deified; who is sacrificed to, as the Chinese say, "to recompense *our origin.*"

Let us now divide the circle, or the entire formed universe by a horizontal line, thus:—



1. In this infinite circle of the universe, or the arranged 氣, which is all designated "heaven," the supposed spectator at the point E, still sees the visible heaven and earth (hemisphere G); but these are not mere dead matter; for they are each animated by a soul; heaven (c), by mind or the rational soul (a); and earth (d), by the irrational or sentient portion of this soul (b); the former being designated 神 or "god," and the latter 鬼 or "demon."

2. Thus we have now *two beings*, viz. the animated heaven, (hemisphere A), the great masculine power (φαλλος)* or husband of the world; and the animated earth, his wife (hemisphere B), the great feminine power (Sakti); that is to say, we have here the first man and woman of the human race, who come out of a circle which represents the Argha or ark, with "six children," three sons and their three wives, as Confucius himself states in the *Yih king;* the whole

* This term has a *double* application, viz. to the *power himself*, and also to his *physical emblem.* The mistake of the writers in the *China Review*, is, confining the application *to the latter.*

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family escaping from a deluge of waters, which destroys a former world in the *ninth* period, in consequence of the wickedness of the inhabitants.*

3. Hence we have in this entire globe, or "heaven" as it is *all* called, the great hermaphroditic deity of pagandom,—the infinite monad who divides into "all things," which are therefore his parts and menbers.†

4 The 神 in this circle, or the "rational soul" (a), is the "fiery ether" (氣) which rules and governs the whole body, whether that body be regarded as the visible world or as the first man, sage and emperor. Hence it is called 帝 or the "ruler," *in both*; and this 上帝 we are told is 天之神 (a) or the *theos* of Heaven, 天之靈 or the *pneuma* of Heaven, and 天地之心 or "the mind (*νους* or *mens*) of heaven and earth." *Shang-te* therefore, designated by his body (體) is heaven and earth (c d), and designated by his "honourable sovereign mind," invisible to the spectator at E, he is the 氣 (hemisphere F) or double soul of the world; being, like Jupiter and all other chief gods, both "god" (神) and "demon" (鬼). Confucius designates him in both ways; *e. gr.* "By sacrifices to heaven and earth (c d), they served *Shang-te.*" "The sacrifices to heaven and earth, are to show gratitude to the demon-god"‡ (a b), *i. e. Shang-te's* double soul, or the being himself. Hence also the twofold soul in man is *Shang-te; e. gr.* "That which Heaven and earth possess *in common with* man, is designated demon-god." (a b);‖ *i. e.* the 氣 which Mencius says "fills up" both heaven and earth or *Shang-te* (c d), and man.

The term *ling*, it is plain, is a more comprehensive term than *shin*, if we adhere to the strict *classical* division of all the objects of worship in the Chinese pantheon; for, it includes the class 神 *shin* or "celestial gods," the class 祇 *khe* or "terrestrial gods," the class 鬼 *kwei* "demons" or "manes," and the class 仰 *sëen* or "genii." *Pneuma* in like manner, comprehended the celestial gods, the terrestrial gods, demons or manes, and genii; all which objects were *in a certain sense* called *θεοι* and *dii* by the Greeks and Romans, as they are *in a certain sense* called 神 *shin* by the Chinese. Also, in the animated world and in man, *both* souls are *ling*, and both are *pneuma*. Therefore, *shin* corresponds to *theos* and *deus*, and never does or can *mean* "spirit;" and *ling* corresponds exactly, in all the particulars mentioned, to *pneuma* and *spiritus*, and therefore *means* "spirit" in the sense of pagandom.

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* Hence we need not go beyond their own classics, to prove to the Chinese the correctness of the Mosaic account of the creation and deluge. See *Sinensis* paper No. 1.

† See *Le ke*, sec. iv, p. 60; and *Confucian Cosmogony*, p. 131.

‡ *Chung yung*, sec. xix; and *Le ke*, sec. ix, p. 9. ‖ *Choo-tsze's Works*, sec. li.

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A comparison of the other applications of *pneuma* as given in Liddell and Scott's *Lexicon*, with those of *ling* given in Chinese lexicons, will show to how great an extent these terms correspond.

February, 26th, 1876.

SOME NOTES ON LIAO-TUNG.

By Rev. J. Ross.

BARON Richthofen in one of his interesting papers, enters minutely into the character of the semi-clayey soil called *loess*, which is so universal in the north of China, and believes the origin of this peculiar stratum should be traced to the action of wind. In the west and south-west of this province, from the east of King-chow to Shan-hai gwan the whole country is studded with round hillocks, or ranges of hills composed of loess. At times these hillocks rest on a basis of granite; at times the road, cut through their centre to their base, shows nothing but loess. It is difficult to conceive how these latter could by any possibility be heaped up of dust carried by the wind; and it is just as improbable that the same thickness of loess should prevail all through these hillocks and hills; for the prevailing wind carrying dust being north and north-east, it is inconceivable the same quantity should lie all round the centre attracting the flying dust. The north and south sides should be thickest, the east and west should be bare or nearly so. But the stratification is equal all round, like snow falling in a calm, and wholly unlike the same snow driven by wind. I observed also in cuttings in that district, at Liao-yang, in many spots south of Hai-chung, in a great gully to the west of Kai-chow bluff, many stones in the face of the cutting; some rounded, some angular, from the size of an egg to that of a man's head, and at various irregular distances from the base, some of them of granite, but most of quartzite. The presence of these in such positions is, it appears to me irreconcilable with the theory that wind blew all this singular and irregular formation into its present position. To those interested in the question, the following notes of a cross section of the country may be interesting.

Starting from Ying-kow or the port of New-chwang, due east we pass through loess washed down by the river, of a dirty dark colour, strongly impregnated with salt, which produces tall millet though of scanty growth. The villages are numerous but small for 30 *li;* when the loess becomes of a lighter grey colour, with no salt, and therefore much more productive. Here we come upon the first hills, "Great level hill" and "Small level hill." Beyond this we pass through a rich loess, and at the distance of 55 *li* come upon "The Great Stone Bridge"

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where we have a station. The productiveness of the soil here can be conceived of, from the fact that the villages within a radius of 10 *li* from this station, contain a population of over a hundred thousand, wholly dependent on the produce of the land. This district of loess has a slightly reddish tinge.

Before coming up to the main line of mountains, we pass a great number of isolated hills of various forms and sizes;—"Little Orphan hill," "Great Flat hill," "Double hill," "Abandoned hill," &c., with considerable intervals, some of them as much as 20 *li* distant from its nearest neighbour. Numerous as they are on the east of the Liao plain, they are far more numerous on the west. They seem to have been spurted out in the last gasps of the volcanic earthquakes, which threw up the mountains. Almost all these hills, like the first low line of mountains, are of granite, and covered with loess. The first mountain pass is an easy one, 75 *li* east of the port. At the other side of this pass is the village of Yen-tai, where we part with granite and loess. Here we separate from the road running due east, by which we travelled on a former occasion; and take the other route about east by north between two lines of hills running for many *li* in that direction. These are composed of a soft slate, the pulverized surface of which makes a light grey sandy soil, with a good deal of mica particles. The hill sides are, in autumn, often beautifully variegated with the green pine, crimson, scarlet and brown oak and yellow willow. This glen is from half a mile to a mile in width, with a considerable stream which must form one of the tributaries of the Yang.

110 *li* from the port, we came upon a beautiful grave-yard full of pines and the ordinary raised mounds with grave stones; surrounded by a fine brick wall six feet high and a hundred yards square. Temples were seen in almost every beautiful nook.

Su-moo chung (140 *li*) which is said to have been a city of some consequence in the time of the great Tang wang who drove out the Coreans, is remarkable now, only for the beauty of a group of temples covered with glazed tiles;—that of *Niang-niang* being of the imperial yellow;—that of *Yao wang*, blue; another lilac, and a fourth of various colors. The beauty and prodigality of glazed tiles and figures led me to ask some questions, which elicited the information, that the potterries for making the imperial tiles were only a few *li* to the west. In the town there is an iron pagoda, a silver one 20 *li* east, and a golden one to the west. The name is applicable only to the upper part, and I imagine the two latter metals are only skin deep.

30 *li* further on is the "Small Pass," where we cross a line of hills at right angles on our way east. Here,—after 100 *li* of sandy soil,—do we again come across loess and granite. The soil is here cut

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away for about two feet by a small stream, and from underneath there appear rounded boulders, from the size of a hand to that of a man's head.

At the village named after the "Great Pass," we came upon wild grapes; and saw a theatre, whose stage was extemporized out of a few upright poles along the edge of planks placed on the axles of two carts, the boxes of which had been removed. Another on the other side of the pass with no attempt at covering, was simply a layer of earth over the "inevitable" millet stalks placed across logs resting on a few posts. The rustics from many miles around will collect delightedly before these primitive constructions; for the Chinaman, like all gamblers, is intensely fond of excitement.

This pass is 500 feet high and very steep (950 feet above the sea), so that the road has to be cut zigzag. It is called the "Pass of the clouds and winds," on account of its height. On its summit, and on the opposite side of the road from what seems to be an artificial deep cutting in the granite, is the temple of *Lao-ye*; another to *Niang-niang* graces the south side of the pass. The road now turns nearly due south, and while descending by the side of one of the principal affluents of the Yang river, the high mountain of *Niu-sin* (ox-heart), running at right angles to the two well-wooded lines of mountains at our sides, seemed to block up our path; but we turned east on arriving at that point. Forty *li* south-west of "Great Pass," we arrived at the Manchu village of "Meeting of the Nine Glens." There I passed a night with the huge musket and large sword of the Manchu innkeeper at my head. The stream, along side of which we had been travelling, was swollen to a respectable "sand" river, by the confluence of many glen streams. A few *li* north of the river is the triple conical crown of Nan-t'ien mun (south gate of heaven), so called because of its great height, thus affording a "gate" of easy access to the spirits constantly descending to earth. It is also known as the "Bright Flowery Temple," for it has one large Taoist temple at the foot, another half way up, and one near the top of one of the three peaks, which is accessible. To the east of this fine mountain is the village and inn of "Pine-tree Mouth," so called because they nestle in the arms of two hills well covered with pine.

Just before coming up to this inn, the river had cut away three feet of the loess bank and underneath appeared rounded granite pebbles and boulders. At the village of Loong-yoong miao I observed large tame ducks, as beautiful as any wild. Here, there is a narrow and romantic glen leading up to Nan-t'ien mun; the rock at its narrow entrance rises perpendicularly to a great height, and on the top is a ruined fort.

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I was astonished to find crickets chirping in these glens, a month after they were silenced in the plains, and to see so many compositæ still green and flowering in the beginning of November, long after green had disappeared along the coast. From the beautiful river to the south of "Pine-tree Mouth," the boys get great numbers of an edible frog they call *Hashuma*, with brown back, enormously long hind legs, divided by two joints into three equal parts, its five-lobed web-foot being very long. The brown leg is striped with green bands. The fore-legs are a miniature of an infant's hand with four long fingers. The hind legs are considered a great delicacy, and the peculiar property of His Chinese Majesty. Boys do not forget where charity should begin; so they thrust these frogs into a charcoal fire, cover them up, in a few seconds take them out, tear the hind legs asunder, and eat them greedily. At Hwang-hwa inn (250 feet above the sea level), a considerable stream draining the mountains to the east, unites with the augmented waters from the west, and both together flow due south, Just before passing Sin-yang they receive the waters of another large stream from the west and south, and flow on in their winding course, coming out nearly due south at Ta-ku shan (210 *li* directly south of Hwang-hwa); and there, as the Yang, forming a highway for an immense number of light-draught vessels. Hwang-hwa is half way between the Liao and the Ya-loo rivers. At the "Yellow flower" inn it was discovered, that the surpassing whiteness of foreign sugar, was the result of mixing sugar with dead men's bones crushed to powder, and that this was the true cause for such a demand for Chinamen in Peru! On the high mountain of Ching-liang (Bright Light), south-east of Lao-ye miao village and temple, is a large Buddhist monastery, supported by the sale of the enormous quantities of pine growing on the mountain. It is called Nan-su (Southern monastery). Beyond is the village of Shao-hwo, so called from its possessing a very large distillery. Divided from the distillery by the road, is a piggery containing eight hundred inhabitants destined for the knife, fed by the produce of the establishment. *A-propos* of distilleries, so common with us here, I cannot understand how opium apologists declare that opium is the only stimulant and "solace" of the Chinaman. Fully one third of the grain of this enormous province is used up in the still; and a whisky is produced so strong, that one third of a wine-glassful brings the colour to a Chinaman's cheek. Every man drinks, and many to intoxication. Shantung and Chihli are not badly provided in that way; and if a sufficient quantity of that is not sent to Shanghai, there is rice and cocoa whisky to supplement it.

Just east of Ching-liang shan is Mao-kwei shan, so named because the rounded summit appears at a distance like a Chinaman's

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skull-cap. The natives pride themselves on this as the highest after Chien shan and Fung-whang shan. From its summit Fung-whang chung 120 *li* east, is easily seen, and I found on Fung-hwang shan, that it was easily seen towering over intervening mountains. Here I met a man who had never seen an apple or a grape. The sound of a gong from the distant glen below Nan-su was wafted sweetly along on that bright warm November morning. It was the only sound a poor mourner could afford to make.

Sin-kai ling (newly opened pass) is a stiff pull, but not quite so high as "Great Pass." On its summit are three temples, to *Lao-tsu*, *Lao-ye* and *Yao-wang*.

Sha-tsu gang is the second watershed, where the streams at one side flow north, then west to Hwang-hwa; those on the east falling into the Ya-loo.

The Si-fung kow (west hill pass) is the last on the way to Fung-hwang chung.

It will be observed that this whole country is wonderfully level for a mountainous region; the highest glen traversed was not 400 ft. above the sea; and the highest pass only 1000 ft.; while the ordinary height was about 250 ft.; and the hills generally only 100 or 200 ft. above the glen; excepting of course the few notable ones which are from 1000 to 2000 ft. above the plain.

By far the greater portion of this cross section is granite, and wherever there is granite, there is loess perfected or in course of metamorphosis. The fine hill behind Ta-ku shan,—which has a temple to the Water god in charge of the three small streams trickling down the sides of a grotto half-way up the hill,—is of quartzite; yet the soil abraded off this hill is also loess; the same is true of a few patches of gneiss which I have seen; and of some beautiful quartzite hills south of Hai-chung. The road north of Hai-chung skirts or crosses numerous low hills, most of which are covered with loess; while some expose the native coarse Aberdeen granite; but wherever that granite is exposed, it is in process of decomposition. On the road, constant traffic pulverizes the rock, and the dust is certainly loess. Streams wash their way down into the granite. Sometimes from ten to twenty feet of granite are thus exposed to view, and this space is invariably becoming disintegrated. All stages, from pure granite to undoubted loess can be seen; and in many of these ravines, it is impossible to say where the granite ends and loess begins. The colour also changes from brownish red to the clayey grey.

A remarkable feature of this soil, is the frequency with which rounded boulders of various sizes occur, sticking out in the face of the loess. I observed imbedded in strata of decomposing granite, veins of quartz

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and trap, which stood out fully two inches in relief from the decomposing rock. These too felt the power of the destroying agencies, and broke off in larger or smaller pieces after the surrounding rock was deeply abraded. Thus the presence of boulders of those harder formations can be accounted for; but it is difficult to see how small pieces of granite or gneiss could escape the destruction of their parent rock.

During the journey of over 150 miles due east, I came upon many miles without granite or quartz, and here there was no loess; wherever there was granite there was a more or less thick stratum of loess, either formed or forming; and wherever granite was laterally exposed to the weather, it was always more or less decomposed, sometimes to the depth of fully a foot; sometimes only an inch or two.

For the same distance to the north no micaceous or schistose rock is visible, and no sand soil;—all is loess. I observed on the western mountains of this province, for several days journey north of Shan-hai gwan, that the granite was of the same coarse kind as on the east; but *red*—not *white*, and there the loess was of a red colour. I leave these facts in the hands of those interested in the matter.

The wild grape clings and twines round any tree. Without the leaf it is just like the cultivated grape. The natives say the leaf is slightly larger, less deeply cut, and with fewer lobes than the cultivated; of this latter fact they were somewhat uncertain. The fruit grows in the ordinary grape cluster, of the size of small black currants, with from one to three seeds, of a sweet taste and no acidity. Its favourite haunts are the high glens among the higher mountains.

The 皂角 *Dsao-jiao* tree is seen at the Great Pass and to the east of it. Its name arises from the foot-long, flat, broad many-seeded pods, which, steeped in boiling water, are used as soap. I have never seen a tree with so few branches; nor will the most crabbed apple or gnarled oak approach it in irregularity of outline and growth. Its wood is very hard, its outer skin rough but unbroken and dotted all over. Its flower is said to be yellow and four fid. The pod contains as many as twenty bean-like black seeds. The leaf is pinnate and about a foot long; the pinnæ are said to be ovate lanuslate. This tree is defended by long spines, each with a few spinelets striking out from its side. These are called 皂刺 *Dsao* spines or "needles," a decoction of which when drunk, is an infallible mode of bursting obstinate boils.

On the hill behind Ta-ku shan (Great Orphan hill), which is over 600 ft. high, I found a young plant, studded all over with short spines from a broad base. As the shrub grows older the spines become fewer, more slender, and at last disappear. It grows up, several branchless stems from the same root. The outer skin is a light grey, the inner a beautiful light green. The wood when very young, is soft, with elder

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like pith; the old wood is hard. It is called from its spines, *T'su-kwai pang*.

Here is a fact for Mr. Darwin. This branchless shrub is preserved from extinction by its spiny armour, impenetrable to all but man, who in those mountains finds the young buds a sweet morsel in spring. The same is true of three different varieties of wild rose which were seen in fruit, none of which I ever saw in Scotland. An elm (the "spring elm") with long and sharp spines, looks when leafless, like a great thorn tree; but in spring for a week or two, its buds form the principal food of thousands of people among the mountains.

I recollect that when a child, going to our school, we used to pluck the tender buds of the hawthorns by the road-side in the May mornings, and suck the dew-like honey in spite of the small green insects. I think it may be taken as a universal rule, that the young branches of all spinous trees, shrubs and bushes, are a tempting bite to ruminating animals if not to boys; and it is a very remarkable characteristic of all this class of vegetable life, that spines cease to grow where their life ceases to be threatened by ruminants. It appears to me that both the growth, and the cessation of the growth of this seemingly abnormal spiny production, point to a more intelligent source than a fantastic and unintelligible something or nothing called natural selection.

At the "Great Pass" I saw for the first time, good stout birch, and was glad to find that Dr. Williams had properly guessed the translation of the *hwa* tree, of whose bark the heaven-descended maiden built a hut by the side of Boo-koo-li, from which she re-ascended to heaven when her miraculously-conceived son came to the years of manhood and was able to take care of himself; becoming eventually the ancestor of the "Great Pure" race. The white bark of groves of birch far up the hill side, reminded one of Scotland's highlands. I am informed that in eastern Mongolia the birch grows to such a size that its thick bark is used to make houses.

The oak grows universally, but in order to have the largest possible leaf, it is cut down in its third or fourth year. The thicker stems are laid out in great heaps on the hill-sides to dry, to be carted in winter to our port, for the use of ships and natives; the smaller branches and large leaves provide abundance of fuel to the inhabitants of those lovely glens. Occasionally an enormous heap of leaves and small branches mixed with loam proves the scarcity of manure among the mountains.

The *Sai-shoo* is a handsome tree, with a leaf the size, colour and shape of which much resemble ivy. The natives used it for dying black. The little yellow flower had vanished in August, and the double-seeded laburnum-like pods were then ripe.

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The inhabitants of this province, though considerable in numbers, seem to be leading a more comfortable life upon the whole than those of Shantung; their food and clothing are of a quality much superior to those of Chihli. They are more respectful than their countrymen in the south, and not so ready to manifest that hatred to the foreigner, which they possess in common with all their countrymen. They almost always become more friendly, when they realize the fact that I am not a Roman Catholic priest. But for the unfortunate prejudice against foreigners, our province is ripe for the "Good news;" for the people are far less bound up to past traditions in this new country; and they therefore seem far more ready to judge questions and doctrines on their merits than the people of the old country. We have much hope of progress in the good cause.

STATISTICS OF THE PROTESTANT MISSION AT AMOY.

HAVING in our last issue, given an outline of the Swatow mission, we should have been glad to have followed it up in the present, with a similar statement regarding that at Amoy; whose sphere of operation is nearly conterminous with the former. Almost the earliest station of Protestant missions in China, a narrative of the efforts of the brethern at that port and the surrounding region, would doubtless have been interesting and instructive; but as we are without any succinct details on the subject, we can do little more than give the statistics as furnished last year, of the then existing state of the mission. The first attempt at settlement there, appears to have been made by the Rev. W. J. Boone, M.D. of the American Episcopal Church, and the Rev. D. Abeel, of the American Board of Missions, who arrived together on Feburary 24th, 1842. Leaving soon after for Macao, Dr. Boone returned on June 7th, with his family, accompanied by the Rev. T. L. McBryde of the American Presbyterian Mission, and W. H. Cumming, M.D. an independent worker, unconnected with any society. In consequence of Mrs. Boone's death, Dr. Boone left Amoy on February 10th, 1843; and nothing further appears to have been done there by that society. Incapacitated by enfeebled health, Mr. Abeel left for his native land on December 19th, 1844. The failure of Mr. McBryde's health also necessitated his relinquishing the work, and he left on January 13th, 1843. Dr. Cumming likewise left from the same cause in the beginning of 1847. J. C. Hepburn, M.D. of the American Presbyterian Mission, arrived at Amoy on November 25th, 1843, under the auspices of the Medical Missionary Society; and having gone to Macao the following year, he returned with the Rev. J. Lloyd

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of the same mission on December 6th. The health of Mrs. Hepburn requiring a change, Dr. Hepburn left for the United States on June 28th, 1845. Mr. Lloyd continued his labours at Amoy till his death, which took place on December 6th, 1848,—four years to a day from the date of his arrival; and thus ended the history of the American Presbyterian Mission at that station. The Rev. E. Doty of the American Board of Foreign Missions reached Amoy with the Rev. W. J. Pohlman of the same society on June 22nd, 1844. He revisited the United States on two occasions, in 1846 and 1859. Before leaving his field of labour the second time, Mr. Doty dissolved his connection with the American Board, and became an agent of the Dutch Reformed Church Mission. Returning to Amoy about 1861, he remained till his constitution was quite broken down, and then left for his native land about the end of 1864, but died on the voyage home. Mr. Pohlman remained till near the end of 1848, when he paid a short visit to Hongkong; and the vessel on which he was returning, being wrecked on Breaker Point on January 5th, 1849, he was drowned in attempting to land. The Rev. J. Stronach and Mr. W. Young arrived at Amoy on July 8th, 1844, and initiated the London Mission there. They were joined by the Rev. A. Stronach about the end of 1846, and the mission has been in active operation ever since. The Rev. J. Van Nest Talmage arrived at Amoy on August 19th, 1857, in connection with the American Board; but subsequently, on the establishment of the Dutch Reformed Church Mission, he joined that body, and still continues with his colleagues, cheered by many tokens of success following their efforts. The English Presbyterian Mission at Amoy was commenced by James Young, M.D. in the early part of 1850, where he was joined by the Rev. W. C. Burns on July 5th, 1851. The Rev. James Johnston joined the mission in 1853, but returned home invalided in 1855. The Rev. Carstairs Douglas of the same mission, reached Amoy in July, 1855; since which time his hands have been strengthened by the arrival of a number of colleagues, and a great blessing has attended their labours.

MISSION OF THE DUTCH REFORMED CHURCH IN AMERICA.

We received the following particulars from the Rev. Dr. Talmage last August:—

This mission dates its commencement in China in 1852, the same being the opening of the Amoy station.

From the beginning, there have been twenty-four missionaries in all, *i. e.* eleven male and thirteen female. At present there are three ordained missionaries and four ladies.

There are ten out-stations, and twelve chapels.

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There are seven organized churches.

There are thirteen native preachers; three of whom are ordained, having pastoral charges.

Two of the native preachers are wholly supported by the native church, and one other partially.

There are ten candidates preparing for the ministry, one of whom has been licensed.

Ten of the native preachers also act as colporteurs.

From the commencement, the baptisms have numbered 1368; of whom 852 are adults and 516 children.

The present number of communicants is 535; of whom 319 are males and 216 females.

The native contributions for the year 1874, were $1059.69.

Regarding Itinerancy, Dr. Talmage remarks:—"We do very little itinerating work, except in connection with our regular out-stations. We travel mostly by boat, sometimes by sedan-chair, and sometimes on foot."

The following is a list of the out-stations:—

Place.		Distance from Amoy.		Direction.
Kang-thaû	江頭	on Amoy island	six miles	easterly.
O-pi	溪邊	do.	nine „	do.
Te-soa	兌山	on main-land ..	thirteen „	northerly.
Ang-tung-thaû ..	洪塘頭	do. ..	sixteen „	do.
Tong-an	同安	district city ..	twenty-two „	do.
Chioh-be	石碼	.. .. ..	twenty-three „	westerly.
Ki-nih	溪東社	.. .. ..	thirty-one „	do.
Chiang-chiu	漳州	prefectural city	thirty-five „	do.
Tao-o	大溪	.. .. ..	sixty-five „	do.
Cha-thaû-po ..	柴頭埔	.. .. ..	sixty-five „	do.

LONDON MISSION.

The Rev. J. Stronach has furnished us with some comparative statistics, indicating the progress of this mission at different epochs;—a kind of information of especial value to a right estimate of the work.

The first agent of this Society in China, the Rev. R. Morrison, who was also the first Protestant missionary in this empire, arrived in 1807.

The Amoy branch of the mission was commenced in 1844, by the Rev. J. Stronach and Mr. W. Young as above intimated.

There have been altogether twenty missionaries at this station; *i. e.* ten male and ten female.

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In 1860, there were three ordained missionaries and three ladies; in 1875, four ordained and two ladies.

In 1850, the mission had no out-stations, but two chapels in Amoy; in 1860, there were one out-station, and two chapels; in 1875, the numbers had increased to eighteen out-stations and eight chapels.

In 1850, they had but one organized church, and the same in 1860; but in 1875 there were three.

In 1850, they had no native preachers; in 1860, there were four, but none ordained, or in pastoral charge; in 1875, there were twenty, two of whom were ordained, having pastoral charges.

Four of the preachers are supported by the native churches.

In 1860, six candidates were preparing for the ministry; in 1875, there were seven.

Two colporteurs were employed in 1860, and three in 1875.

No Bible women were employed in 1860; but one was engaged in 1875.

From the commencement of the mission, the baptisms have been 972 adult males, 324 females, and 186 children;—in all 1482.

The number in church fellowship in 1850 was 3 males; in 1860, there were 186 males and 80 females; together 266. The present total is 669.

Up to 1860, the native Christians had not begun to contribute towards church expenses; in 1874, their subscriptions amounted to $907 for the year.

In regard to Itinerancy, Mr. Stronach says,—"The missionaries of the London Missionary Society do not itinerate. Their travelling has been merely to the various stations, whose distances from Amoy are given below,"

Place.	Distance from Amoy.		Direction.
Chang-chow 漳州 prefectural city	thirty	miles	west.
Kiô-á-thau	twenty-eight	„	do.
Pho-lam	thirty-five	„	north-west.
Tio-thwa	thirty-five	„	do.
Kwan-khau	twenty	„	do.
Kak-be	fifteen	„	west.
Chioh-boe	fifteen	„	do.
Tang-be	twenty	„	do.
Tai[n]	twelve	„	north-west.
An-bin	fifteen	„	do.
Be-noa	ten	„	do.
Tung-che	twenty-five	„	north.
Lak-go-tiam	twenty	„	do.

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Place.	Distance from Amoy.	Direction.
Loh-iuⁿ	seventy miles	north.
Hui-an 惠安 district city ..	seventy-eight „	do.
Bo-pien	eighty-four „	do.
Ko-kuiⁿ	eighty-eight „	do.
Keh-chhu	ninety „	do.
Lam-bang	eighty-five „	do.
Soaⁿ-chiuⁿ	ninety „	do.

ENGLISH PRESBYTERIAN MISSION.

We are indebted to the Rev. Dr. Douglas for the following comparative statement, drawn up last autumn:—

Amoy was first occupied by this mission in 1850.

From the commencement there have been seventeen missionaries; *i. e.* eleven male and six female.

In 1850, there were one male missionary and one female; in 1860 there were four ordained missionaries and two ladies; in 1875 there were five ordained missionaries and four ladies.

In 1850, the mission had one chapel; in 1860 it had four out-stations and four chapels; in 1875 there were nineteen out-stations and twenty chapels.

In 1875 there were eight organized churches.

In 1860 there were five native preachers; and in 1875 there were eighteen.

Six of the preachers are supported by the native churches.

There are nine candidates preparing for the ministry.

Three colporteurs are employed.

The total number that had been baptized in 1860 was 82 adults and 12 children; the numbers last year amounted to 798 adults and 323 children;—in all 1121.

The numbers in church fellowship in 1860 were 43 males and 20 females; the numbers last year were 503 males and 124 females; or 672 in all.

The annual contributions of native members amount to $586.*

According to the statement of Dr. Douglas regarding Itinerancy, "this work is done partly by native preachers paid by the mission; but mainly by colporteurs of the British and Foreign Bible Society. Occasionally also the missionaries take part in the work. The usual modes of travelling, are by boats and walking; but sedan chairs are sometimes used. He remarks:—

* For the past year it is $706.

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"We find the most beneficial method of itinerating, to be among the towns and villages at no great distance from the chapels; so that persons who have an interest awakened, can come to the chapels to have fuller instruction. The principal cities visited (besides Chin-chew,—or *Tsiuen-chau*—where we have a station) are 安溪 An-koi, 漳浦 Chang-poo, and 雲霄 Yun-siau."

The following are the out-stations connected with this mission:—

Place.	Distance from Amoy.		Direction.
Chin-chew 泉州 prefectural city ..	thirty-five to sixty	miles	north-west.
An-hai	do.	„	do.
Ta-ying	do.	„	do.
Kwan-kio	do.	„	do.
Siong-see	do.	„	do.
Tin-hai	fifteen to fifty-five	„	south-west.
Bay-pay	do.	„	do.
Kang-khau	do.	„	do.
Peh-chioh	do.	„	do.
Aw-sai	do.	„	do.
Liong-bun-see	do.	„	do.
Yu-boey-kio	do.	„	do.
Phu-kiong	do.	„	do.
Pe-chuia	do.	„	do.
Kwan-jion	do.	„	do.
Tung-kio	do.	„	do.
Khi-boey	do.	„	do.
Kio-lai	do.	„	do.
Liong-khey	do.	„	do.

MEDICAL MISSIONARY WORK AT AMOY.

By Rev. J. Macgowan.

MEDICAL work was first commenced at Amoy in the year 1842, by Dr. Cumming, who acted for a short time in concert with Dr. Hepburn, and continued his labours among the Chinese till 1847, when he left for home. As there was no one to succeed him, the work was suspended for a year or so; till the arrival of Mr. J. Hyslop, M.B. a medical missionary connected with the London Mission, about the end of 1848. Mr. Hyslop opened a hospital for the natives, and continued to take charge of it till 1851, when he broke off his connection with the society. There being no one to take his place, the work was again suspended till 1853, when Mr. Hirschberg, a medical missionary of the London Mission, arrived from Hongkong, and reopened the hospital. The funds necessary for carrying it on, were in part supplied by

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contributions from the foreign community, and partly by fees obtained in his practice among foreigners. Mr. Hirschberg returned to Europe in 1858.

In 1859 the English Presbyterian Mission sent out Dr. Carnegie as their medical missionary, who took charge of the hospital. His connection with that society however, ceased about a year after his arrival, and he joined a firm of local practitioners in Amoy; but still continued to carry on the work of the hospital as before. From that time, the institution has been under the care of the members of the same firm, who have given a great deal of time and attention to the work connected with it.

Although not at present connected with any society,—and therefore strictly speaking, not a missionary hospital,—it is the means of doing a vast amount of real missionary work. One member from each of the three missions in Amoy form part of the executive committee; whilst another is the secretary, and has been so for years. Religious services are held,—not only by the missionaries, on the days when the doctor sees the patients, but also every evening among the in-patients, by the native Christians. Many Chinese Christians can trace their spiritual birth, to the time when they were being treated in the hospital; and in one or two cases, stations in the country have been opened, through the direct influence of those who were converted in it. At present it is supported, partly by contributions from the Chinese, but mainly by the subscriptions of foreign residents.

The following is the summary of statistics we have received, regarding this work:—

Medical missionary work was commenced at Amoy in 1842.

There is one hospital containing forty beds.

The hospital is now in charge of two private practitioners.

There are three native surgeons, and four students under training.

The annual number of in-patients is 560; and of dispensary patients, 2458. These are from all classes of the community.

The annual expenditure is $1000, raised by joint contributions from foreigners and natives; the amount received from natives being $260.

We believe an Annual Report of the hospital is published, though we have only seen two or three copies,—issued in Dr. Carnegie's time. Dr. Patrick Manson, one of the medical officers in charge, has recently published a translation into Chinese of Dr. Curling's *Diseases of the Testes*, under the title 腎囊症訣 *Shin nâng e keue*, in 3 vols. illustrated by lithographic plates.

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STATISTICS OF THE ENGLISH PRESBYTERIAN MISSION IN FORMOSA.

By Rev. Hugh Ritchie.

[THOUGH geographically at a considerable distance from Amoy, yet the Chinese population of Formosa are so nearly allied by race and language, that the work on that island may fairly be considered a branch of the parent mission on the main-land. We therefore consider this the proper place to introduce the few particulars that have been placed at our disposal, regarding that field of operation. James L. Maxwell, M. D. was the first missionary who settled in Formosa; and we regret that we are unable to give some account of the very interesting work initiated and carried on by him and his colleagues, both among the Chinese colonists, and the aborigines of the island. We are not sure if Mr. Ritchie's statistics include the operations of the entire mission in Formosa; but we rather suspect they relate chiefly, to his own station at Ta-kao. We have not received any report from the brethren stationed at Tae-wan. There is also a representative of the Canadian Missionary Society in the northern part of the island; from whom we have received no report.—Ed.]

Dr. Maxwell, the first missionary settled in Formosa, took up his residence in Tae-wan, the prefectural city, in June, 1865.

There have been altogether five missionaries of this society since the commencement, three of them married; which is also the present number; although two of the missionaries and their wives are now absent in, or on the way to, their native land.

This mission has eleven chapels altogether.

There are two out-stations from Ta-kao,—at Pak-si-thâu to the south, and Khàm-á-téng to the north-east.

No church has yet been regularly organized.

There are twelve native preachers, but none yet ordained. Two of these are partly supported by native contributions.

Five students are in training for the ministry.

The numbers baptized from the commencement are 409 adults and 17 children;—426 in all.

The present number of communicants is 277 male and 81 female, or a total of 358.

The native contributions for the two years 1873 and 1874, gathered for chapel buildings and expenses, amount to $822.

Mr. Ritchie reports on Itinerancy from his own station, Ta-kao; where he employs natives in this work. The usual mode of travelling is on foot, with the use of chairs occasionally. He remarks:—

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"In March and April, 1872, I undertook a journey with Dr. Dickson, from Tam-sui to Ta-kao. We passed through all the cities and towns on our way, and in some of them had opportunities for preaching;—in cities such as Tek-chham Chhang-hwa, Ka-gi, Tai-oan foo, &c.

"In April of this year I visited east Formosa, going round from Ta-kao by junk, and spent three weeks, chiefly among the savages, and other aboriginal tribes. I travelled from Po-song to Phi^{n}-a-tsûn, a distance of fifty miles or more, and had many opportunities of exercising the healing art. On this journey I was accompanied by an elder from one of our stations, who volunteered his services as a preacher."*

THE language of Amoy has been termed the Hok-kien or Fuhkeen dialect; but so marked and distinct are its characteristics, that Dr. Douglas,—our latest authority on the subject,—tells us, that to call it a dialect, gives an erroneous conception of its nature. We accept the Dr's. definition and nomenclature on a question about which he is as much entitled as, and perhaps better qualified than, almost any other man, to speak with authority. This is the language of the Chinese at Batavia, as well as most of those at Singapore and other of the Straits settlements. Although it has been a subject of close and earnest study for many years, the works resulting therefrom that have issued from the press, are not very numerous. The following are the principal publications on the language of Amoy and its dialects, that have come under our notice:—

Theophili Sigefridi Bayeri Regiomontani, *Museum Sinicum in quo Sinicæ Linguæ et Literaturæ ratio explicatur.* 2 vols. 8vo. Petropolis, 1730.

This contains a short grammar of the Chinchew dialect, in vol. i, pp. 137—167.

A Dictionary of the Hok-këèn Dialect of the Chinese Language, according to the reading and colloquial idioms: containing about 12,000 *characters, the sounds and tones of which are accurately marked;—and various examples of their use, taken generally from Chinese Authors. Accompained by a short historical and statistical Account of Hok-këèn; a treatise on the orthography of the Hok-këèn dialect; the necessary indexes, &c.* By W. H. Medhurst, Batavia. Macao, 1832. pp. lxiv, 860. 4to.

Of this dictionary, Dr. Douglas says,—it "gives the Chang-chew sound (or more accurately the sound of Chang-poo, *i. e.* Chin^{n}-phé) of the written characters. Some colloquial words are also given,.....but they are few, and entirely in the Chang-chew or Chang-poo dialect, and unhappily the colloquial forms given are often far from accurate."

Vocabulary of the Hok-kien Dialect. S. Dyer. Singapore, 1838.

Esop's Fables; as translated into Chinese by R. Thom, Esq. render-

* A narrative of this journey is given in our last volume, pp. 206 *seqq.*

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ed into the colloquial of the dialects spoken in the department of Chiang-chiú, in the province of Hok-kien: and in the department of Tie-chiú in the province of Canton. By S. Dyer and J. Stronach. *Part first—Hok-kien* Singapore Mission Press, 1843. 8vo. pp. ii, 40.

翻譯英華厦腔語彙 *Anglo-Chinese Manual with Romanized Colloquial in the Amoy dialect.* By Rev. E. Doty. 8vo. pp. xv, 214. Canton, 1853.

英華口才集 *A Manual of the Amoy Colloquial,* by Rev. J. Macgowan, of the London Missionary Society. 8vo. pp. iv, 200. Hongkong, 1869.

Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the principal variations of the Chang-chew and Chin-chew dialects. By Rev. Carstairs Douglas, M. A., LL.D. Glasg., Missionary of the Presbyterian Church in England. 4to. pp. xix, 612.

As a help to missionary work, we name also a *Missionary Map of Amoy and the neighbouring Country;* by Rev. Carstairs Douglas. Edinburgh, 1873. Lithographed.

The following books are published in the Amoy dialects.

Tng ōe hoan-jī chho hàk. "Primer of the Amoy colloquial." By Rev. J. V. N. Talmage. 8vo. 15 leaves. Amoy, 1852. Roman character. Xylography.

Several editions have been printed.

"Small Primer of the Amoy colloquial." By Rev. J. V. N. Talmage. 8vo. 2 leaves. Amoy, 1853. Roman character.

Two editions.

Lō-tek ê chheh. "The Book of Ruth." By Rev. J. V. N. Talmage. 8vo. 10 leaves. Amoy, 1853. Roman character. Xylography.

天路歷程 *Thiàn lō lék thêng.* "The Pilgrim's Progress." By Rev. J. V. N. Talmage. 39 leaves Xylography; and continuation up to 155 leaves by moveable type. 8vo. Amoy, 1853 & *post.* Roman character.

Several editions of the first part have been printed.

Khui gin-á ê sim-hoe ê chheh. "The Child's Delight." By W. Young, 8vo. 9 leaves. Amoy, 1853. Roman character. Xylography.

養心神詩新編 *Yàng sin shin she sin pëen.* "New Hymn Book." By W. Young. 8vo. 10 leaves. Amoy, 1852. Xylography.

A collection of 13 hymns.

養心神詩新編 *Yàng sin shin she sin pëen.* "New Hymn Book." By Rev. J. Stronach. 8vo. 59 leaves. Amoy, 1857. Xylography.

The first 13 hymns in this book are the collection in the Amoy dialect, by Mr. Young; 35 of the others are,—slightly modified,—from the Presbyterian hymn book; 12 others are by the Rev. Alexander Stronach; and the remaining 25 are by the Rev. J. Stronach, the compiler.

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Iông sim sin si. Ti E-mng In. "Hymn Book in the Amoy dialect." By Rev. J. V. N. Talmage. 8vo. 13 leaves. Amoy. Roman character.

In this collection, the first 13 hymns are a transliteration of Mr. Young's. Some of the others were composed by the Rev. C. Douglas.

"Liturgical Forms." By Rev. J. V. N. Talmage. Amoy, 1860.

漳泉神詩 *Chang tsenen shin she.* "Chang-chow and Tseuen-chow Hymns." By Rev. C. Douglas. 8vo. 39 leaves. Amoy, 1862. Xylography.

The first 25 hymns are transferred from Mr. Talmage's Hymn Book, and put in the Chinese character. The remainder are by Mr. Douglas the compiler, and other members of the same mission.

厦腔神詩 *Hea k'eung shin she.* "Hymns in the Amoy dialect." By Rev. W. C. Burns. 8vo. 20 leaves. Amoy, 1862. Xylography.

In this collection of 20 hymns, four or five are new, the remainder having been previously published in the Swatow and Fuh-chow dialects.

使徒行傳 *Sù-tô hêng-toān. E-mng ê Khiu"-khàn.* "Acts of the Apostles." By Rev. J. Stronach. 8vo. 76 leaves. Amoy, 1867. Roman character.

Another edition of this was printed in Glasgow in 1873.

使徒行傳 *Sù-tô hêng-toān.* "Acts of the Apostles." 8vo. 76 leaves. Amoy, 1867. Roman character.

This is an edition of the preceding, with the modifications necessary for the Chang-chow dialect.

路加福音傳 *Lô-ka hok-im toān.* "Luke's Gospel." By Rev. J. V. N. Talmage. 8vo. 75 leaves. Amoy, 1868. Roman character.

Sèng-chhch ê bān-tap. "Catechism of Old Testament History." By Rev. H. Cowie. 8vo. 48 leaves. Amoy, 1869. Roman character.

Sù-tô iok-hān ê sam su. "John's Three Epistles." By Rev. J. V. N. Talmage. 8vo. 12 leaves. Amoy, 1870. Roman character.

約翰福音傳 *Iok-hān hok-im toān.* "John's Gospel." By Rev. J. Stronach. 8vo. 33 leaves. Amoy, 1871.

Reprinted at Glasgow in 1873.

Sù-tô Pó-lô kìa hō Ka-liàp-thài chiah-ê kàu-hōe ê phoe. "Paul's epistles to the Galatians, Ephesians, Philippians and Collossians." By Rev. J. V. N. Talmage. 8vo. 23 leaves. Amoy, 1871. Roman character.

Sèng-chhch ê bān tap sin iok. "Catechism of New Testament History." By Rev. H. Cowie. 8vo. 51 leaves. Amoy, 1871.

馬太福音傳 *Má-thài hok-im toān.* "Matthew's Gospel." By Rev. J. V. N. Talmage, D.D. 8vo. 54 leaves. Amoy, 1872. Roman character.

養心神詩 *Iông sim sin si.* "Hymn Book." By Rev. C. Douglas, LL.D. 8vo. 42 leaves. Fuhchow, 1872.

Iông sim sin si. "Hymn Book." By Rev. C. Douglas, LL.D. 8vo. 24 leaves. Glasgow, 1873. Roman character.

This is a transliteration of the previous volume.

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詩篇 *Si-phian.* "Book of Psalms." By Rev. J. Stronach. 8vo. 92 leaves. Amoy, 1873. Roman character.

Pi-tek chiân su. Pi-tek hō su. "The first and second Epistles of Peter." By Rev. J. Stronach. 8vo. 8 leaves. Glasgow, 1873. Roman character.

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A JOURNEY IN FORMOSA.

By Arthur Corner.

WHILE compiling some notes on a journey through Formosa, to communicate to the Geographical Society, I have been asked by friends at Tai-wan foo, to contribute a few remarks on the route, which may perhaps prove of some interest; and I do so with the more pleasure, in acknowledgment of the assistance received from the Rev. W. Campbell of that place, without whose kind aid, many difficulties of travel would have occurred.

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I started on the 15th inst.* from Tai-wan foo with two burden-bearers, and a sedan chair with two bearers. The latter were engaged to take me four days journey towards the interior; the former, as guides the whole of the journey. I had intended to take my servant with me, to act as interpreter and otherwise be useful; but that young gentleman, at the last moment becoming sensible of the inconveniences he might encounter, pretended to be suddenly ill, and disappeared when I was on the point of starting; so that, all through, I had to trust to my own very limited knowledge of the local dialect, which might have been algebraically expressed by the letter *x*,—an unknown quantity.

The dew was sparkling on the guava bushes and the wild doves cooing all round, as Mr. Campbell set me on my journey a few miles from the city. He repeated useful instructions to the guides, in Chinese, for my benefit, and with a hearty farewell, left me to continue the march with my native friends.

The day was fine, and I reached the first resting-place for the night at 4. 50, having walked since 9 A.M. The village at which we halted is called Hoan-a-chhan, and there is a mission chapel there, at which I put up. During the day's journey, I found the country flat, the road being lined on either side with screw-pines, guava bushes, wild raspberry, and mimosa,—the flowers of the latter scenting the air delightfully. At 2 P.M. we crossed a broad shallow river on a raft made of bamboos. This, I presume, is the same stream I crossed last year on the road to Hoan-sia, a station south of my present route. Its name is Tsan-bun khe. I noticed many birds on the way. A large black and white hawk, and a brown variety; also, a large black bird with a forked tail and the king-fisher, were very common. Near Hoan-a-chhan, the country becomes indented with deep dells, which are cultivated; the water for irrigation being retained at both levels. To provide for the overflow in sudden floods, very wide and carefully-embanked channels have been formed, the sides of which are either paved with large round stones cemented together with hard lime, or protected by bamboo mats or hurdles fastened with pegs to the ground. The necessity for all this appears, when, in the rainy season, a large body of water is poured on the plain, bringing serious destruction to property in places where such precautions have not been taken.

Hoan-a-chhan is a straggling sort of place, but the chapel is an attractive little building. It is neatly thatched and whitewashed, and has two rooms for the use of the *bok-su* or "pastor," when he visits the station. There was a good congregation present on the evening of my

* The author does not tell us in what month the journey was undertaken, but from internal evidence we are led to conclude, it was February in the present year.—ED.

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visit, the members of the church assembling after the labours of the day; having stabled and fed their buffalos and oxen, which I had just seen driven in from the plough, harrow or cart. Evening worship was conducted by the young native teacher with great propriety. The service commenced with a hymn read from a printed book in Roman characters, expressed metrically in Chinese. A portion of the Scriptures was then read in verses by various members of the congregation. The teacher followed with a short exposition, and brief, earnest prayer concluded the service. In all the chapels I visited, this appeared to be the general order of the exercises, and it was very gratifying to observe the simple earnestness of the people when thus assembled. I may mention, that the women occupy forms on different sides of the chapel from the male portion of the congregation. The preacher speaks from a slightly-raised platform, the other office-bearers occupying seats on either side of the reading desk.

I walked about several of the neighbouring homesteads, watching the carts come in with wood or sugar-cane, drawn by a big buffalo led by a little ox generally yoked before it. The carts are very primitive vehicles, consisting of a rude frame and large wooden wheels. The axle is a fixture into the wheels and turns with them; and, as neither are quite round and entirely destitute of anything in the way of grease, the squeaking sound of these wagons when in motion is both continuous and unpleasant. The noise can be heard a long way off, and one good purpose it serves, is that of giving notice of the approach of the cart in narrow country lanes, where sedan-chairs or other carts would find it impossible to pass abreast. Seeing the Chinese have some ear for music, as is proved by the ready way they learn our hymn tunes, it is surprising they can bear the excruciating noise of those carts.

At the side of the chapel, two young women were turning a rice-mill, in a way that could not but remind one of the Scripture prediction, "Two women shall be grinding at the mill; the one shall be taken, and the other left" Here, the upper mill-stone is turned on the lower by means of a long bent wooden shaft with a cross handle, suspended to the branch of a tree, the bent end connected with a stud on the side of the upper stone, which it turned easily. In walking about, I also observed a very bright fire burning at a house not far off, which I found to be the furnace of a still used in making *chiu* or native "spirit" distilled from fermented rice, shewing that the community, while observing a simple life of rustic labour, not untempered with religion, do not neglect their comforts, if the very nasty production which they manufacture may be called by that name.

The next morning I was up by daylight and started at 7 o'clock, walking the greater part of the day through fields of sweet potatoes,

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which the people were busily engaged in gathering. I noticed some fine birds,—a thrush which sang, larks, and small birds like wrens. I believe they have the tailor-bird here, but I did not see a specimen, although I have on the main-land. We passed through fields of ground-nuts, in some of which I saw fennel growing wild. About mid-day we halted at E-ka-tang, and after crossing two wide streams, reached the district city of Ka-gi at 4. 30 P.M. This is rather a large place, surrounded by a well-built wall, from which there is a fine view of the country and surrounding hills. I lodged again at the chapel, which is built against the wall of a Buddhist temple, although the church has no leaning to Buddhism.

On the 17th, I started at 8 A.M. and reached the large market-town of Twa-paw-na at 11. 30, near which are some fine sheets of water, and where there appeared to be an abundance of teal. About 4. 30 I reached Tau-lak, and went immediately to a Chinese inn, which proved to be a most filthy place. Men were lying about smoking opium on wretched beds of straw; the family pig roamed in fancy free under the beds, and the heavy suffocating atmosphere of my sleeping apartment was well-nigh overpowering. However there was nothing else for it; the miserable wattle-and-dab barn was not built to please me, and better men have often had to put up with worse fare. Frequently during the night I looked over my vocabulary for the word "visitor," of which this establishment was horribly suggestive, but *bat-sat*, "a bug" entirely escaped me; and it was not till,—when in the woods, I enquired if there were any bats there,—the guides informed me, by unmistakable pantomime, that they might be had in the inn at Tau-lak.

I was only too glad next morning to be again on the road, which we managed to be at 7. 30, and after two hours walking, we reached Kiu-kiong-na, a small village with a stream running through it. We were now approaching the outer range of hills, and the country began to shew a more undulating formation. We then entered a broad uncultivated plain, between two high cliffs of river debris and round stones; and in the bed of a stream we passed, my guides picked up some samples of surface coal. A high range of hills lay to the east, from which flowed a considerable stream called Au-khe tsui. About this place also we saw several sugar-mills, near one of which I observed a curious monument of Chinese superstition;—three halves of broken mill-stones were placed so as to form a rude altar or shrine, under which were placed the skull and bones of some person, half buried in ferns. There seemed to be no doubt that the neighbouring people had arranged the whole to serve as an object of worship.

I reached the somewhat populous market-town of Lim-ki-paw at noon, where the chair was left behind; and I started with only my two

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burden-bearers up the river, which here ran very swiftly over rapids under high sandstone cliffs. We crossed the river in a ferry-boat, and walking on, arrived at the village of Chip-chip about 5 P. M. It is situated in a valley to the north, off the main branch of the river, and watered by a stream which joins this a little lower down. The inn here bore a strong resemblance to the one at Tau-lak. I had a pleasant bath in the stream at some stepping-stones outside of the village. The sunset was very grand. Next day the 19th, we were away by 8 o'clock and followed the course of the stream, which wound through the plain close to the base of high sandstone cliffs. I may mention that the geological formations here are all sandstone and slate; that the structure of the distant range of hills is the same, the boulders and water-worn stone brought down by the river being all forms of a similar kind, more or less hard and compact. From the cliff on the north bank there flows out a stream of the clearest cool water, contrasting all the more with the main stream, which was stained with the black sand arising from small particles of disentegrated slate held in suspension by the water. We crossed this stream twice during the afternoon; and, stopping for slight refreshment at a road-side stall, commenced almost immediately after to ascend the moderately high range of hills before us. Here, we were joined by a band of Sek-hoan armed with matchlocks and knives, who proposed to accompany us through the woods. This branch of the civilized aborigines understand Chinese, but for the most part, speak a language closely allied to that in use among the savages on the eastern coast. At several of our halting-places, a great amount of curiosity was shown by the people in the few arms I carried. A revolver and hunting knife (the latter, a Californian souvenir) seemed especially to excite their cupidity. They apparently entertain considerable dread of the neighbouring savages or Chay-hoan, as they are called. Although they possess fine lands, they appear to be a very poor and spiritless race, and to be fast fading away before the superior energy and craftiness of the Chinese, who are pressing upon them at every point, and (perhaps fortunately) certain before long to absorb all the others.

As we were preparing to start from one of these road-side stalls, a big fellow arrived from the woods, carrying a pig on a triangular frame over his shoulder, balanced by his net of provisions and a bow and arrows. The aboriginal method of transporting these animals is much more humane than the Chinese, who sling them on a bamboo pole by the fore and hind legs which are tied together most painfully for the pig.

The ascent we now commenced was very severe, at first passing over cleared ground, but soon after into dense forest, where the roots of huge trees crossed the path in every direction, their branches also

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being laden with mosses and creepers of every size and shape. I saw the beautiful tree-fern in all its graceful magnificence, with several kinds of the most beautiful climbing ferns in luxurious abundance, immense camphor trees, banyans, palms, rattans and wild bananas. I noticed also several orchids, and among the ferns, the "iygodium scandeus," and another variety the "asplenium Indus," with a remarkable climbing fern having broad fronds, which completely covered some large trees at about sixty feet from the ground.

It was about this spot while walking in advance of my party, that I encountered a company of (Tsui-hoan ?) or "water savages," who were on their way from the banks of a beautiful lake, where their settlement has been formed. There were some eight or ten, led by a handsome young fellow with long black hair parted in front, and a dress of which I shall say nothing, further than that it was more scanty than graceful. Umbrella in hand, I charged down upon this savage phalanx, and was received by the chief with a shake of the hand; but as neither of us spoke the same language, our interview was necessarily a limited one.

We emerged from the forest after some hours walking and climbing, into a plain entirely surrounded by wooded hills, where I saw tea plantations and wild violets growing on all the banks. After plunging again into the forest, we came to the banks of the lake on its western side, about a mile from the southern extremity where the village of Thau-sia is situated. The lake is 2360 feet above the sea-level, and has its exit on the west side by a stream, a branch of which flows among the hills, and another branch along the route we followed next day on our way to Po-sia.

The banks of this lake,—the Dragon-nourishing Pool, as it is called by the Chinese,—are beautiful in the extreme, the rich foliage growing all round to the water's edge, with wooded hills on the eastern side, rising range upon range up into the clouds. These cleared off in the evening, and revealed the mountains wooded to the very summit, and the entire outline mirrored with remarkable distinctness on the unbroken surface of the water. I walked close to several points commanding a wide veiw, and was much charmed with the beauty and stillness of the scene, the latter broken only by the splash of the teal, the cry of some bird or monkey from the adjacent woods, or the shrill voice of the cow-herd driving home his buffalos to the village below.

Thau-sia is inhabited chiefly by Tsui-hoan, a tribe of savages of mild and harmless disposition, who live in houses of wood and mats thatched with grass. They seem exceedingly prolific, to judge from the number of children running about. They kept crowding about and shouting out *bok-su li lai* (pastor, you have come) giving me

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brevet rank with Mr. Campbell, who I understand was the first foreigner to visit this part of the country, towards the end of 1873.

On a little islet about the middle of the lake there is a very comfortable Chinese farm, at which I put up during the time of my short stay. The family there seemed to be rather well off, and wished to purchase several of my belongings, such as my chronometer and pistol, for which, in their innocence they offered me eight dollars. One young lady fancied my signet-ring, which she appraised at one dollar, and appeared to be very much disappointed when I declined to trade.

It would be easy to measure the lake from a point I prospected, where a base line could be measured from two stations, to form angles to existing points at each end of the water. If I had possessed a sextant and the weather been clear, the sun might have been seen over the hills for morning sights, and, by looking along the water very low a natural horizon could be obtained for longitude, and meridian altitude could be similarly taken; but with an artificial horizon, the angle of the double meridian altitude would be too great for any sextant to measure. As I take it, the lake is about three miles long from north to south, and the average breadth may be given as fully a mile. On the occasion of my next visit, I hope to bring proper instruments for measurement, and determining the exact position of the lake;—items which cannot fail to be useful in helping to fill in our present rather unsatisfactory maps of Formosa.

Starting from Tsui-sia at 8 A.M. on the morning of the 20th, we entered the forest again, which proved to be even more wild and beautiful than that through which we had already passed. We had not gone far when we were joined by a party of Sek-hoan, armed with guns and long knives, and followed by a pack of hunting-dogs, whose continual barking and yelling made the woods ring for miles around us.

It was here also I met again the dreaded Bu-hoan, a large tribe of savages who occupy the mountain ranges to the east of Po-sia. The chief who led the party was a finely-made man; rather shy at first, but very friendly before we parted. With the hope of being able to visit Mount Morrison on a subsequent occasion, I tried to make some arrangement with him to act as guide, although, I fear, with little good result.

While walking along, I often halted and received two or three falls in the attempt to reach any attractive-looking plant, a circumstance which seemed all-potent for keeping up the spirit of merriment and good-will among our party. The falls were very trifling, and we felt all the better after a hearty laugh.

We came out of the forest after passing a small hamlet, having only some four or five houses and a pottery strangely constructed on

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the side of a hill. A long tunnel about four feet high was built of brick up the side of the sloping ground, open at either end, and used for firing clay-made pots, the broken pieces of many of these being lying about. They were the large red earthen jars used by the Chinese for holding water and native "spirits." The fires were evidently lighted at the lower end of the tunnel, which was built against the side of the hill to secure a good draught of air.

We reached Po-sia early in the day and received quite an ovation from the Christian portion of the people, who had just concluded forenoon worship, and came streaming out from the chapel in the nearest village, to shake hands and offer the Formosa Christians' invariable salutation of *Peng-an, Peng-an,* the meaning of which is, "Peace be with you!"

Po-sia is a very large, well-watered and beautiful plain, inhabited almost exclusively by the Sek-hoan branch of the Chinese-speaking aborigines, among whom the missionaries appear to have met with more than ordinary success in their work. At the first village we came to, the native Christians have erected a spacious chapel with galleries. Au-gu-lan is the name of this village, and among its inhabitants I am informed, there are few if any cases, where the superstitions of idolatry have not been exchanged for the precious privileges of our holy religion. I was present at the afternoon service here on the day of my arrival, and saw a large, orderly congregation, with a good sprinkling of bright intelligent-looking children. Next day, I crossed the plain to Toa-lam, also a Christian village, and furnished with even a larger and better-finished chapel than the one I have now referred to. There is an interesting school at this place, and Beng-ho the teacher, with his assistant A-sin, might honestly say that their work is fairly prospering. We then visited Gu-khun-soa, the third of the Po-sia villages, where the people are being taught in the right way. Here I was met by a tall woman, who came forward and treated me with much thoughtful kindness during the time of my very short stay. She proved to be the wife of the resident native teacher, Thien-tsai. I ought to say, however, that at all the chapels, nothing could exceed the hospitality of these poor simple-minded people. We were always pressed to prolong our visit, and the whole village seemed to be put under contribution for fowls and eggs, and it was difficult to know how to deal with their determination to receive nothing in return. Of course, if one were staying among them for a few months, other arrangements for remuneration could be made, but meanwhile they would not hear of it from a passing traveller like myself. The following morning, being Tuesday, we were up by daybreak, and commenced the preparations for our journey out from Po-sia, by having a most refreshing

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bath in the neighbouring stream. Nearly the whole village turned out, and convoyed us to the entrance of the forest through which our path lay. Before coming to this, we crossed a clear running stream, where I wished to reach the other side on the back of one of the water buffalos we had passed; but this was found to be impracticable, and one of my men had to render help. I did not much approve of this arrangement; and all the more after observing one little old woman of the party who waded through the streams sometimes up to the waist in water; and apparently treating the whole affair quite as a matter of course. The woods we soon entered were as thick as ever, and teeming with vegetable and insect life in all directions. I killed a beautiful bright green snake, which at first appeared to be a kind of *cobra capella* I had not seen before. When examined, however, what was taken for the flattened neck of the *cobra*, turned out to be the head of the snake, which was uncommonly large and depressed, and entirely destitute of poison fangs.

We arrived at Chow-e-tun at 6. 30, after the most severe day's walking we had hitherto done. There is a good large village there, and the entrance to the plain is bounded by high sandstone cliffs, the stratification of which is very distinctly marked. Further east, the lofty hills have a very jagged outline, owing to the dip of the strata, which is bold and serviceable as a convenient landmark. My men took me to a Chinese inn in Chow-e-tun, which looked so unpromising that I went out to search for better quarters. We were all supposed to sleep up a hen ladder in a kind of cock-loft with one end quite open to the weather. A group of people were smoking opium below, and the inevitable pig sent up a most unpleasant odour. After wandering about a little, I met a respectable-looking old man who asked me to put up at his house, which turned out to be a medicine shop. Our friend invited me to a similar loft over his shop, where some men were indulging in opium-smoking, and courteously asked me to join them. Bad as the accommodation was, I was glad to get some supper and resign myself to the solace of a delicious cigar; and soon after, to a refreshing, if somewhat insufficient, sleep. I was not sorry to make an early start next morning. We proceeded in a northerly course, and halted at noon for a short time in the village of Ta-beh-keh. The people were planting paddy over all the extensive plain we traversed, and our journey was pleasantly lightened while passing through the numerous hamlets and villages along the route. Away to the north-east and towering among the mountains of the western middle range, we could see the majestic cone of Mount Sylvia. It was about 5 o'clock, after another day's hard walking, that we reached the village of Toasia, where there is a large chapel and school-room, with several rooms

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for the use of the native preacher and others. I passed the night there and met with much kindness from the people. The surrounding country is highly cultivated, and watered by a deep fast-flowing stream, which has been greatly utilized in flooding the fields along its course. I observed also several rude water-mills for stamping rice, and had just sufficient light to make a sketch of one outside the west gate of the village.

On the afternoon of the 24th I started for Lai-sia, a retired Christian village about twelve miles to the north of Toa-sia, and pleasantly situated in a wide mountain ravine, through the middle of which flows a narrow stream. Our way lay across a wide plain coverd over with boulders. Through this plain, from east to west, flow the Tai-kah and the Tai-an streams, both of them considerably increasing the difficulty of access to Lai-sia. I may remark that here too we passed several tea plantations and one large field of poppies, blue, white, red, and purple,—the latter production especially appearing to be in a thriving condition. Approaching Lai-sia, the high red sandstone cliffs on the east attract attention. On one side these have been washed down,—leaving the sides still indented,—by the heavy summer rains. On the sheltered part of the summit, I observed what appeared to be some kind of pine tree growing in abundance. The village itself is beautifully situated about the middle of a narrow plain, and within a few yards of the stream just mentioned. It is quite secluded; in fact, entirely shut in from view by the surrounding hills. It contains a neat little chapel, and I understand that all the people are professing, and not a few of them truly, Christian people. I was also told that the place had become too small for their subsistence, that they were being greatly annoyed by the savages in the neighbouring mountains, and that they were thinking of removing altogether to find a home in Po-sia. It may be added, that one of my burden-bearers was the elder and the other a deacon of the church in Lai-sia. Ket-pau, the latter, was a cheerful willing fellow, and I found him exceedingly useful and attentive. A-ta-oai was a desponding kind of man but a good walker. They both had families in Lai-sia; and, for their sakes I was sorry I could remain so short a time there before proceeding northward. I had caught a cold somehow, to which was added a slight touch of fever, and was anxious to get on. So on the 25th about 9 A.M. the people bade me a hearty farewell, and we set out from Lai-sia for Tam-sui, one of the northern consular ports of the island, from which I hoped to find a steamer to carry me back to the main-land. Our way lay over the high cliffs to the left, and continued due north along a magnificent table-land, whose tea-growing capabilities would well repay a large expenditure. At some parts we went over undulating hills cleared of forest, with many burnt stumps of camphor trees lying about,

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and around which the newly-springing bracken was replacing the burnt herbage of the forest. There was a pleasant breeze in our faces over these downs, and we made good progress, passing through a fine valley which brought us to the large village or town of Ba-li-keh. There I purchased a leopard-skin, exposed for sale in one of the shops. I may say, that this town is inhabited almost exclusively by Hakkas, a race of Chinamen from, I suppose, some part of the Canton province. Their women do not bind the feet, and they all seem to be a most sharp and energetic people. It was nearly dark, when,—tired and with blistered feet,—we halted for the night at the chapel in Sin-kang.

Here, it should be remarked, I had already passed over the northern limit of that wide region, in which the work is carried on by missionaries from the Presbyterian Church in England. Lai-sia is the remotest of their stations to the north, while Sin-kang is the southernmost of a large group connected with the only other Protestant mission in the island; that, namely from the Canadian Presbyterian Church. I understand that Dr. Maxwell was the pioneer missionary to Formosa. He,—strengthened by the temporary assistance of the Rev. Carstairs Douglas of Amoy,—commenced the work during the summer of 1865; while, at the beginning of 1872, the Rev. G. L. Mackay opened the mission in north Formosa.

To return, however, I found the chapel at Sin-kang to be a very comfortable one, and the young native preacher to be full both of courtesy and kindness. To my surprise, he sent up some capital fresh fish for dinner, and it turned out that we were much nearer to the sea than I supposed. In walking about I noticed rather a good diagram of the solar system on the chapel wall, together with maps of the world and large sol-fa diagrams for teaching hymn tunes; so that variety would seem to be an element in the teaching supplied to this people.

The weather had now become rather thick, and I had not observed our close approach to the coast. It was after a walk of a few miles from Sin-kang, mostly over some loose sand hills, and in the face of a driving rain which wet us all through, we arrived at a part of the coast where a small river enters the sea. There was also a bar with a small fleet of junks anchored inside. After waiting at a cook-shop till the rain stopped, we were ferried across and came to a place of some importance, where I obtained a chair to the walled city of Tek-chham, being wet through and very foot-sore. We arrived at the city about 6 o'clock and went to an inn, superior to any I had yet seen. It had rained all the afternoon, and the clouds still looked very black and threatening; so, as we were now on the mandarin road, I determined to hire the chair on to Tam-sui.

Next morning, it rained incessantly, and I could neither see the

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country nor stir out of my chair. During the forenoon we crossed a river in a ferry-boat fastened to a rattan rope which must have been 60 yards long without a splice. From this, the road lay over low ranges of downs, having the valleys cultivated with turnips, potatoes and rice, till we reached the large market-town of Tiong-lek at 4 P.M.

On the 28th, the weather being fine, I walked the first stage; but, as the ground was very slippery, we made slow progress. About noon, I was surprised to see in the distance some foreign hongs with white verandahs; and on nearer approach, came upon the Tam-sui river with the foreign settlement of Toa-tiu-tia on the opposite bank, to which we crossed in a ferry-boat.

I had a letter of introduction from Mr. Campbell to the Rev. G. Mackay, but proceeding to one of the hongs to make enquiries, received a friendly invitation from an Amoy acquaintance to put up with him till the steamer arrived; and meanwhile enquiries would be made for the whereabouts of the *bok-su*, whom we found—that afternoon arrived—in the chapel at Toa-tiu-tia, and very busy mounting diagrams for the instruction of his people;—an earnest and well-informed good man, whose work is telling throughout the region. He came to breakfast with us next day, and we profited much by his conversation and just views of the people among whom I had travelled.

I considered my journey now at an end, and have little to add to these hastily written notes. A great deal might be said about quite a host of subjects; such as tea and sugar growing,—the steady increase in the importation of opium to Formosa,—the working of coal on European principles, which will soon be commenced in the north,—the strong and somewhat successful efforts now being made by the Chinese authorities to open up the eastern side of the island,—and the very hopeful state of the two missions, whose network of stations are found over so wide an area. On the last mentioned of these I would only remark, that the entire field of missionary labour there contrasted most favourably with others I had seen in South Africa. The evident intelligence and earnestness of the people, their devotion, as seen by the erection of spacious chapels and attendance at service, and the close friendship existing among the converts;—all this too, in the midst of much proverty and occasional persecution, is very interesting and remarkable, and surely augurs well for the future of this work. To others however, I leave the satisfactory treatment of this and all the remaining subjects. The merest glimpse was given me of the country and people during my short journey, and my few notes will serve their purpose, should some more competent observer be induced to take his spring or autumn ramble through the magnificent scenery and among the kind friends of the "Beautiful Island."

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MOHAMMEDAN AND CHRISTIAN EVIDENCES.

By Rev. Timothy Richard.

MOHAMMEDAN students got a holiday on *Ching-ming* day (April 5), and instead of spending it elsewhere, half a dozen of them came with their tutor (or priest) to have a chat with me.

The tutor asked me what were the proofs that Jesus Christ was sent of God. I mentioned those which our Lord spoke of to John's disciples;—such as the healing of the sick, the raising of the dead, etc. "Yes" he said, with an air of conscious superiority but not of conceit, "you are perfectly right;—and Mohammed," he proceeded, "spoke the moment he was born;—healed his nurse, and the lame donkey on which she rode, when he was a babe;—and was carried away by a whirl-wind from among his playfellows to a high mountain, where his inner man was taken out, washed in pure water (even his veins and arteries) and replaced again by angels. During great drought, wherever he drove his flock of sheep, pasture and water abounded. When he left his hermitage in the mountain, and went forth to preach as the sent of God, a potsherd cried out,—'Behold the messenger of God.' To convince the Jews, he divided and reunited the moon." Then followed a long account of Tsai-tai, whom,—to comfort his weeping mother,—Mohammed got restored from heaven in answer to prayer; and the list of proofs was closed by reference to fulfilled prophecies. He did not mention what is considered by some the greatest of all,—the Koran itself.

After listening patiently to a detailed account of each of the above proofs, I waived the question of miracles, for I saw that with *him* it would only end in worse than useless wrangling; so I asked him what did Mohammed come to do? He answered,—"To save from hell." By what means? "They are five:—sincerity, worship (of one God), charity, fasting, and turning towards Mecca in worship" Then I said —if men do these things, though they be not Mohammedans they must be saved. "Yes" was the reply. Then, in a moment,—feeling he had admitted the salvability of too many religionists, and that in the presence of his disciples too,—he added, that there were other important truths which must not be neglected, as they are likewise the commands of God.

I replied, "Of course;" but added, "when a man is dying of hunger, the question is not whether the food is to be eaten in the kitchen or in the dining-room, in Chinese or foreign fashion, alone or in company. Food is the one thing needful; all the rest are minor points. So in religion 'What must one do to be saved?' is the question of

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questions. Rites and ceremonies are mere accompaniments." "Quite right, quite right," was heard from two or three of the students.

The tutor now changed the subject, and said that Mohammed's soul was the first created;—that the souls of the prophets were created from his;—that those of good men were created from those of the prophets;—those of wicked men from good men's;—those of devils from wicked men, etc.,—that although born last, Mohammed was the greatest of prophets;—that God has given him all power over everything in heaven and earth;—that Christ shall come again and punish all the enemies of Islamism, thus vindicating the faith of Mohammed.

I asked him if the Law, Prophets (Psalms), and Gospel as well as the Koran came from heaven. He said "Yes." Then I said,—"The gospels say, that Christ was not created at all;—that *he* was before all men;—that all power in heaven and earth is *his*;—and that when he shall come again, every knee shall bow to *him*. Which book from heaven are we to believe in?" He answered well:—"The last, because when the prophets came, the law was no more in force; when the gospel came, it superseded both law and prophets; when the Koran came it superseded the three." I then said,—"Since it is so, there is progress in revelation. After men had learned the elements of religion, more advanced truths were revealed." "Yes that is my meaning," was his remark. Whereupon I added,—"The gospel enforced the spirituality of rites and ceremonies, as it was there their importance lay; it put away sacrifices and offered forgiveness through the death of Christ our ransom, because he is 'the Lamb of God which taketh away the sin of the world.'" "What new truths does the Koran teach?" I inquired. He did not answer;—he was thinking. After a moment's silence I proceeded, saying,—"Mohammed preached to the Arabs, and taught a far purer religion than they had; and as his religion proved a blessing to them, so is his religion a blessing to all idolaters who embrace it to this day; but as regards the worship of one God, and the observance of rites and ceremonies, the teaching of the Koran has nothing new for the Jews, and it lacks that spirituality and infinite love which pervade the gospel."

Not finding advanced truths revealed in the Koran, he asked me if I knew how many heights of heaven there were. I answered "No." He asked me again if I knew how many depths of hells there were. I was ignorant on this also. He then explained that the earth is enveloped all round with several layers of hells, and that beyond these there are several stories of heavens enveloping them; hence men from every part of the globe must first cross hell before they can get into heaven. He was going to speak of the bridge which crosses hell, when we were interrupted by other visitors, and he and his pupils went away.

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On thinking over other topics, on which the tutor touched incidentally, two attracted my special attention. One is a stain,—the other a credit to their religion. I mean *revenge* and *charity*. They practice fasting, not merely on account of sin, but in order to know to some extent by experience, what the sufferings of the poor are. Hence a Mohammedan beggar is seldom met with (I speak of Shantung). Certainly the collection made by St. Paul in Europe and elswhere for the poor in Judea, the community of goods among the early Christians, and the forbidding of heaping up riches by the Nestorians who reached China, deserve attention; and whatever there is in Mohammedanism, to remind us of neglected duty, is a message of God to us. On the other hand, in relating the battle at which the above-mentioned Tsai-tai fell, it was evident, as it is throughout the whole of the Saracenic wars, especially the Persian, that the Mohammedan conscience does not know that revenge is sin. To those who are able to appreciate the last six verses of the 5th chapter of Matthew, and that prayer of infinite love breathed by our blessed Saviour, under circumstances of aggravated agony, "Father forgive them, for they know not what they do," it will appear that Mohammedan moralists have something yet to learn. Meanwhile *our* labours must abundantly exhibit this love, whilst we pray God that their minds may be speedily enlightened, to see the purpose of each revelation; that they may trust in Christ, and not in sacrifices for salvation; and that the time may be hastened when they and all the earth shall practice love, even to those by whom they are hated.

CHEFOO.

"HE SAVED OTHERS; HIMSELF HE CANNOT SAVE."

Even so! the falsehood of that sneer
Tells the true story of Thy days;
And wagging head and scornful lip,
Add to Thy praise.

Thy Name is *Jesus;* and Thy work
On grassy hill or solid wave,
In city's roar or tempest's shock,
Was still to *save.*

The blind who touched by Thy dear hand
Saw the sweet light of Palestine,
Whose eyes that better sunshine blessed
Thy smile Divine;

The lame who at Thy word restored,
Followed Thy steps with bounding feet,
Or sped through lily-sprinkled fields,
Thy smile to greet;—

(In vain to save from saving power,
Their victims' souls the devils bind;
The maniac sits at Thy dear feet,
In his right mind.

Hades and death appalléd shake
At that loud voice so strong to save;
Lazarus is waking from his sleep,
And leaves his grave.

Even now the lustre of Thy power
Streams on the robber by Thy side;
He turns to bless his Saviour King
The Crucified.)—

The blind, the lame, the fainting crowds,
The mourners round the fresh-closed grave,
Satan and death itself cry out,
That Thou can'st *save.*

'Tis this same death that waits to-day
Beneath Thy cross; bid him begone,
Let loose the nails; speak but the word,
And it is done!

Bound are Thy hands to yonder tree?
But angel legions hover near;
Sweep down and bear your Lord aloft,
A conqueror!

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He *will* not, *cannot*; He is tied
By that sweet promise which He gave;
He cannot lie, and so "Himself
He cannot save."

Stiff are His limbs who healed the lame,
Closed are His eyes who cured the blind;
The Lord of Life in Death's still sleep
The grave-clothes bind.

Awhile He sleeps, and then the grave
Holds Him no longer; He is gone
Beyond the reach of evil men
To His high throne.

And now in vengeance on His foes,
Come fire and brimstone from above?
Nay, for the Lord of glory lives
The God of Love.

He is exalted to that Throne,
After His Passion, Cross, and Grave,
To bless, to welcome;—as of old
"Mighty to save"

A. E. M.

Correspondence.

Chinese Astronomy.

MR. EDITOR.—

The extraordinary calculations of the astronomer Schlegel, as given in your book-review, melt into nothing when the matter is looked into.

In the *T'ung kien* (通鑑) the question of the difference between the position of the sun in Yau's time, and in the Sung dynasty is clearly stated, and superficially explained. The summing up is as follows:—"In Yau's time, the star of mid-spring was *Niau* (鳥) [in *Hydra*], south of *Leo*; in the Sung dynasty, it was in the 21st degree of *Tung-tsing* (東井) [in *Gemini*]. The mid-summer star of Yau was *Hwo* (火) [in *Scorpio*];—of the Sung, was *K'ang* (亢) [in *Virgo*]. The mid-autumn star of Yau was *Heu* (虛) [in *Aquarius*];—of the Sung, in the 11th degree of *Tou* (斗) [in *Sagittarius*]. The mid-winter star of Yau was *Mau* (昴) [*Pleiades*];—of the Sung, in the 1st degree of *Pi* (壁) [in *Pegasus*]. Yau was separated from the Sung dynasty over three thousand five hundred years, and the stars of his calendar had moved more than forty degrees."

It is obvious that the scholars of the Sung regarded as the star of the season, that which was on the meridian at 6 o'clock in the evening, and understood the language of Yau in the same way. In fact one has but to open works of a popular character on astronomy in English, to find the same thing. The constellation of such and such a month is that which is on the meridian in the early evening. Any one who will apply this rule to the statements of the *Shu king*, will find the correspondence to be perfect. But we must demur to the reckoning at the end of the quotation just made. Knowing from other sources the rate of precession of the equinoxes, we cannot reckon the forty odd degrees as indicating much more than three-thousand years. So that Yau's statements correspond to the status of the heavens about 2000 B. C. The stars mentioned now reach the meridian two hours later, *i. e.* about 8 P. M. at their respective seasons.

Very truly yours,

JASPER J. MCILVAINE.

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The term for "God."

DEAR MR. EDITOR.—

The last *Recorder* (January-February), contains some interesting correspondence, on the question of the "Terms." I have not been long enough in China to entitle me to a hearing, even if I were able to discuss the question on its merits; but as one who is seeking light, I would ask, as a favor, of those older missionaries, who feel called upon to revive the discussion, that with all their eloquent logic, they would give us facts simple and unqualified. The letter of Carstairs Douglas professes in an eminent degree, to deal with facts; yet in reading that letter, one cannot but notice the vagueness and generality with which alleged facts are stated.

I confess, the impression that Dr. Douglas was a little crafty, grew stronger the farther I read in the letter; so much so, that when I came to his citations of Dr. Williams, I almost involuntarily reached for the dictionary, and turned up the word *Shin*; concerning which Dr. Douglas says:—"He (Williams) actually gives the translation "spirit" to about one half of the examples adduced in his great *Dictionary*." Of course Dr. Douglas means "spirit" in the sense under discussion, otherwise the remark has no force whatever.

I found that, of the thirty-seven examples given under the word *Shin* (神), in only eight is it translated "spirit," in the sense under discussion, and in one of these it is rendered first by "god," and then "spirit." In twelve examples it is translated "god," "gods," or "divine;" and in the remaining examples it is variously translated by meanings accidental or poetic, which can have no weight in deciding the general use of the term.

We see therefore, that when Dr. Douglas says "about one half," he means to say "less than one fourth;" and if the other "great" and "remarkable" facts, cited by Dr. Douglas, are to be accepted with a corresponding discount of fifty per centum, it will materially affect the sum total of what is proved.

Having discovered such a glaring discrepancy of statement in this instance, you will not wonder, Mr. Editor, if I receive Dr. Douglas' other statements with, at least, some degree of mental reservation. What we younger missionaries want, to enable us to decide this great question, are facts and fairness from all parties. No good cause has anything to fear from being treated in this manner; and Dr. Douglas may rest assured, that "the Lord of the harvest" will use truth, sincerely stated,—but not misrepresentation,—in the settlement of that "which so vitally affects the cause of His work in China."

D. N. LYON.

HANGCHOW, *March 14th*, 1876.

On the Term for "God."

DEAR SIR.—

It may seem presumption for one who has *not* been in the field four years, to write even a line upon this question, which has commanded the attention of the ablest minds for thirty years; but most that has been written in this journal has been by those who have been

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the advocates of the respective terms; and perhaps there might be presented a *side view* which many of the younger missionaries like myself take.

The only reason that in preaching I use one term more than another is, that in the first phrase-book put into my hands, *it* was put down as *the* translation of God. A few months afterwards, I heard there was another term used by some missionaries. I have read all I could obtain upon the subject, especially the discussions in the *Recorder;* but so far from being able to decide upon the merits of the two terms, all that has been said has only "taken me out to sea and left me there."

If the vote were taken in the conference, I would ask to be excused, because I could not vote intelligently. As our mission is one of the youngest of the sisterhood, there was no 老矩規 (old usage) to plead. I have asked my teacher. Says he, "O! the term you use is just the thing." My brother in the next chapel, who uses a different term, asks his; and is told, "O! there is but one name to express the Great God of Heaven." The fact is, that the idea of the "one God" had never occurred to either of these teachers; but when that truth was presented, the proposition seemed self-evident, and they in their minds adopted the term used by their instructors.

There are two reasons which prevent me from deciding which term is preferable:—

1. It is a question upon which the wisest, most experienced and most devoted missionaries have taken sides. Can then a beginner in the language deliver an opinion *ex cathedra?*

2. A large number of the best missionaries I have met, now labouring in the field, are undecided upon the question and use both terms.

Again, the question is not one of doctrine;—it is not "What is truth?" All hold it is a question of *words.*

The Saviour has given us a general rule to test such questions. "The tree is known by its fruits." Now all who use 神 *Shin* hold,—that in the use of this term the native Christians worship the true and living God, notwithstanding its indefiniteness. Those who use 上帝 *Shang-te,*—that it may be "freed from all idolatrous and pantheistic ideas;" and that according to the "experience of many flourishing native churches," it is fully fit to express the one, living, personal God." Where then is the practical value of the question?

Many of the arguments used on both sides are open to criticism, —especially in that they often prove too much; but perhaps the wisest and clearest statement of the question that has appeared, was made by Dr. Kerr in the last number of this journal. His propositions are all fairly and ably set forth. But it is to two of his conclusions attention is called.

1. "If each party will courteously admit the term of the other, then the discussion will come to an end." But this does not satisfy. To take an illustration of recent date. Dr. Schereschewsky's Mandarin Old Testament was issued from the Peking press with 天主 *T'een-choo.* Sent to the Shanghai press, they had a teacher to go over it, strike out 天主 *T'een-choo,* and insert 神 *Shin.* I suppose it is also being issued elsewhere with 上帝 *Shang-te;*—no other alteration. How long must this state of things continue? It makes little difference

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to a large proportion of the missionaries in the empire which edition they use. To secure unanimity, one term must be fixed upon for the written version, whatever may be used in speaking. Bishop Burdon last year made the key-note of a short article, *tolerate tolerate*. Dr. Kerr uses the only word which can settle the question, when he says, "The only question among Christian brethren should be,—which party shall be allowed to *yield* its preferences in the cause of harmony?" Is not this a favourable time for one party or the other to *yield?* There is no room for compromise. It is either the one term or the other. If one party rejoiced in the triumph of their views, the other would enjoy the Saviour's benediction of "Blessed."

2. "The opposition of a small minority would vitiate" a final "settlement;" and it cannot be unanimous; because "on both sides" there "are men committed to the term they consider best;" and "it is too much to expect of them to surrender their convictions," and "the habit of years cannot be easily changed." But though this is true, yet the "minority" would mostly be of the older missionaries, and we all know the proverb 世上新人換舊人;* and all future arrivals would probably naturally acquiesce in the "settlement." I am intensely interested in the question, but only to see it *settled*. I have asked the opinions of quite a number of missionaries, and heard it of others; and would make a statement which I believe to be true, though I have not sufficient data to state it positively as a fact; and it is this, that of the forty missionaries in the contiguous cities of central China, though many may have their preferences for respective terms, not more than six (certainly not ten) take such decided views as to become "partisans." Perhaps in the *indecision* of such a large number, there is a near approach to unanimity. Let the vote in the conference stand forty-five to fifty-five, and half of the minority would probably go with the majority, and so it would stand twenty or twenty-five to seventy-five or eighty.

For one, I would rather commit it finally to the committee of six, and let all abide their decision. If two on either side would agree to *yield*, (and adopt the other term;—for we could scarcely hope for perfect unanimity), then let all consider the question for ever settled. A month spent by this able committee in session, with their books and their teachers, would be time well spent, if a final result could be secured; and were the time known, special prayer might be offered throughout the empire, that God's Spirit might Himself decide.

Very truly.

Soochow, *April*, 1*st*, 1876. HAMPDEN C. DUBOSE.

Hangchow Missionary Association.

DEAR SIR.—

At the monthly meeting of our Missionary Association last Tuesday, our subject was the tract called "A Dissuasive from Opium"—勸解鴉片論

After the usual criticisms upon our friend the translator's performance, we discussed the tract, and came to the following resolution:—

* "In the world, old men are replaced by new."

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"That the singular inaccuracy 'of the numerical statistics' and the preponderating weight given to political arguments as compared with moral ones, renders it desirable that so important a tract should be revised as soon as possible."

I send you these few lines,—for insertion in the *Recorder* if you have space to spare,—in the hope that they may meet the eye of the excellent author of our tract, and that he may find time to correct the clerical (?) error; and, if he does not think our other remarks quite unreasonable, modify somewhat the balance of argument, so as to give a little more weight to the moral aspect of the question.

The numerical error, on leaf 2, must I think have originated in a hurriedly written character misread at the press, and then copied through inadvertence in successive editions of the tract.

The importations of opium during five periods of time are stated at so many myriads (*wan*) of boxes during each. These are then added up; and the sum, which amounts *in fact* to one *hundred* odd myriads of boxes, is stated at "not less than *a myriad* of myriads of boxes!"

This astonishing result is then duly multiplied by 500, the number of taels approximately representing the value of each box; and we are told that in the given period, some *five hundred myriad of myriads* of taels have been withdrawn from China in exchange for the opium; that is to say, that some *five thousand* millions of taels have been withdrawn, instead of some *fifty* odd millions, which,—accepting the author's statistical details,—is the real sum.

With regard to the *political* argument, eagerly as it is, no doubt, canvassed by patriotic Chinamen, I gather that they are not likely to be well pleased with a phrase used by our author. He says "Treasure being steadily abstracted at this rate, *I am at a loss to know how China can still prolong its existence as a state.*"

An old scholar remarked to me to-day, that whatever *we* might think of it, his people would not thank the writer for so disagreeable an omen.

The medical brother who read the translation, made a suggestion, based on his experience in our Opium hospital; namely, that it would be well if the facility of cure were not stated quite so unreservedly; and in particular he thought it well, that all should be warned that a good deal of *malaise* is inevitable at a particular stage of the treatment.

The *Form of Prayer* with which the tract closes, seemed to us all admirable. I for one should be glad if our native Christian brethren would give some study to such forms of prayer, with a view to the modification of the off-hand and familiar style in which too often they address their prayers to Almighty God.

I am, dear Sir,

Yours faithfully,

HANGCHOW, *April 6th.* GEORGE E. MOULE.

Some General Principles for guidance in translating the S. S. Terms for "God."

MR. EDITOR.—

It has occurred to my mind, that a most valuable light,—indeed a conclusive one,—would be shed upon the *Shin* and *Shang-te* controversy,

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could the history of all the S. S. translations,—as conducted in the various mission fields of the world, or under other circumstances, from the first,—be collated and interrogated, with a view to getting at the general principles or laws, which have actually determined the selection of words to designate the Supreme Being.

My own impression is, that such a wide and thorough examination would reveal the existence and operation,—whether recognized and intelligently consented to or not,—of, at least, one very important,—because, common or general,—law; viz. THAT, FROM THE LXX VERSION DOWN THROUGH THE WHOLE RANGE OF TRANSLATIONS, IN EVERY COUNTRY AND AGE IN WHICH THEY HAVE BEEN MADE, THE ORIGINAL HEBREW TERM FOR GOD,—THE OCCASION OF ALL SUBSEQUENT SCRIPTURAL ONES,—HAS NEVER BEEN TRANSLATED AT ALL, if we mean by "translate," what is usually meant;—to wit, a transfer of idea from one idiom to another.

To begin with the θεος of the LXX, the first version;—it can certainly be claimed, not only that it is no equivalent of אלהים or אל, or approximation to an equivalent,—but that it clearly does not pretend to be. In other words, it is not a translation; it does not represent the same idea or thought that the original contains, but quite a different one. It expresses another and distinct aspect of the same Supreme Being, as viewed from a new stand-point.

The same remarks are true of the word "God," the term adopted by another great theistic branch of the human family. It is neither a translation of θεος, nor of אלהים; but a fresh and characteristic term, applied it is true, to the same object, but as regarded from yet another stand-point.

Thus, I am persuaded, that the whole catalogue of names for the Supreme Being, employed by distinct races, when brought into the light of the Christian revelation,—or even before such introduction,—would disclose the same *remarkable fact, viz. that these names are neither mutual equivalents, nor translations of the Hebrew ground term, —but analogues:* that is to say, each particular national or family term embodies the contents of the religious consciousness of God, in a phase determined by the history and circumstances of every case; and as these are altogether different and *sui generis*, the names designating the Deity are accordingly various.

It therefore follows, that no such designation,—not even the original one,—is more than a partial exponent of a full-orbed conception of Jehovah; and first,—it is a possible event, that, when all the tribes of the earth shall have been Christianized, and have settled their theistic nomenclature, it will be found that a combination of their terms, will present as full and adequate a conception of the Most High, as is possible to the human understanding; a reproduction, in short, of that famous, almost inspired utterance of the Westminister Assembly, "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." Although we speak,—and correctly,—of that utterance, as a *definition* of God as a *Being*, no one would undertake to say that it is a *translation* of the *word* "God," etymologically considered; or of any other term in use

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among Christian communities, to designate Him as the only and supreme object of the religious sentiment.

I suspect, secondly,—that another general principle, which such an induction as I have hinted at would reveal, is this: that the analogues severally adopted by different branches of the race, have alike been applied to a basis of knowledge, greater or less in degree, concerning the Most High, held in common by all mankind. That such knowledge, in some measure, universally exists among the children of men, is both clearly asserted in the Holy Scriptures, and confirmed by observation wherever opportunity is afforded. The Holy Ghost also teaches us that this knowledge, in its essential elements, is an integral part of man's spiritual constitution, "written in their hearts." (Romans ii. 15.) Now, this modicum of knowledge, however defective or distorted, is the basis to which theistic terminology would seem to have been always applied; and in each case, as already intimated, the term adopted is the vehicle of that modicum in the special phase determined by circumstances.

Therefore, thirdly,—it would seem to be implied, as another general principle of procedure, that *some suitable term* exists in the language of every nation, for adoption by missionaries as the analogue peculiar to that nation; the term, in fine, already in use among them, before the advent of the missionary, and declarative of that religious knowledge which they possess, and in the particular phase which it presents to their view;—in other words, declarative of the Supreme Being.

Finally, it must, again, be true of every case, from θεος throughout, that the analogue adopted must be eliminated from its false contents on the one hand, and on the other, corrected and extended by filling it with the contents of Revelation. It constitutes in fact, only a convenient centre or point of departure, around which pertinent truth may cluster. And, so, Dr. Kerr, in his recent letter,—although too sweeping and absolute in his statement of it,—is on the track of a great truth when he says, "that it is a matter of *entire indifference* which term is used; &c." Still, although any, even the best national term for God,—if a comparison can be instituted at all,—must be purged of what is false and ingrafted with what is true; and, although it is, possibly true, again, that any word whatever could be adopted in any given case, as the vehicle of the religious sentiment, and the human mind accustomed to its use, still there are congruities and proprieties which ought not to be violated, and in view of which the *true analogue for China becomes a matter of the gravest scientific and theological moment.*

What is the course which the missionaries propose to adopt? Do they intend to fall in with what both *a priori* considerations, and a partial induction of facts, seem to vindicate as the general law of translation *in re?* or do they propose to translate in the strict sense of the term? If the latter, what do they propose to translate?—the original term in the Hebrew Scriptures?—or its first analogue, as used in the Greek Scriptures?—or still another analogue, as used in the English Bible? that is,—will they translate אלהים, or θεος, or "God?" or what?

If translation be preferred to the selection of an analogue from already extant terminology, the proper course would seem to be, either

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to translate the original term אלהים, used by the Holy Ghost, and employ it throughout the Scriptures, or to translate אלהים for the Old Testament and θεος for the New, inasmuch as the Spirit of Truth endorsed the latter by using it also, and so, perhaps, putting it on a par with the original term. (And just here the interesting query suggests itself, whether these terms do not reflect most strikingly the germs of the dispensations to which they respectively belong, the one being more material, the other more spiritual in its import?)

There seem, then, in this matter, to be two courses open to the missionaries;—the one, apparently, normal; the other, perhaps, abnormal;—the one in keeping with what seems to be traditional practice; the other with no obvious historical precedent. This paper, which is intended to be simply suggestive, and not dogmatic, *assumes*, at least, the above to be the actual alternative and situation.

Assuming, again, that the missionaries have hitherto, in fact, whether intentionally or not, adopted the former alternative; and assuming, further, that they will continue to do so in future, the *status quæstionis* reduces itself to this single inquiry:—*What is that analogue for China,—in keeping with those of other races, and significant to the popular mind, of the Supreme Being,—which may be safely adopted as one that will command national recognition and respect, and serve as a nucleus for the crystalization of the conception of God revealed in the Christian Scriptures?*

That there is such a term, there can, in the light of history, hardly be a reasonable doubt. It must not be forgotten that "the elements of the world," the fundamental facts of theistic truth, were, from the beginning, the common heritage of the races, and not the exclusive property of any one people; and, as we have seen, this universal knowledge of God implies a term to express that knowledge; a law which must, therefore, hold good for China. It is no matter how perverted that term may have become, how degraded from its original import, how modified, or even how,—which is possible,—exchanged or interchanged.

It is certainly conceivable, that there might be two or even more words, expressive of Deity in different aspects. It is certainly so in the Bible, any one of whose descriptive epithets might be constantly, and even exclusively, used to denote the Most High; and, yet, as there is among them one term which was the earliest, and so, most venerable and most used,—so in the case of China, there is, probably, a corresponding state of things. The fluctuations and abuses to which the analogue for China may have been exposed, are only accidents, not touching the essence of the question. Such analogue can be REDEEMED, just like θεος was,—or אלהים itself, for that matter.

In arriving at a just conclusion upon this subject, all accidents must be disregarded. And here arises the query, What returns into the category of "accidents?" The query applies, for example, to secondary and "generic" uses. Admitting that θεος and אלהים are "generic," in the sense that they are used to denote a whole class of objects to which religious sentiment and worship are directed,—how far shall this fact control the selection of a term in Chinese?

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Then, again, the early coexistence of two terms in Hebrew denoting the same Being, one generic and applied to false gods, the other most august, particular and individual (יהוה), and never applied, save to the true God; and yet, the former, notwithstanding its degrading and secondary uses, employed commonly, while the latter is only used exceptionally;—what force should be allowed to these facts? Could a corresponding combined, and relatively similar use be made of *Shin* and *Shang-te*, so that both terms should appear in our Chinese S. S. much as אלהים and יהוה in the one Testament, and Θεος and Κυριος in the other?

Confining my remarks and queries to that limb of the terminological controversy that relates to *Shin* and *Shang-te*, I beg leave to conclude this communication, by appending an extract from a most valuable article in the last number of the *Princeton Review*, from the pen of one who is a member of the Biblical Revision Committee, and probably the most exact and finished Hebraist of America, the Rev. Wm. Henry Green, D.D. of Princeton, N. J.—U. S. A:—

"Words of one language cannot be exchanged for those of another by a fixed law of valuation, as foreign coins can be converted into our native currency. Words are the representatives of mental conceptions, or mental states; and are liable to the same variety of signification as those conceptions and states themselves. The Hebrew language represents the mind of the people that spoke it. It embodies their conceptions of the various objects of thought and knowledge, and of their mutual relations. And just as certainly as there are diversities in national character and national life, in the range of objects which address themselves to each people's observation or reflection, or in the aspects under which these present themselves, just so surely must their respective languages be incommensurable. The style of thought and mode of conception belonging to any one people must differ from that of every other, and this difference will be reflected in every individual element of their several languages. As a rule, those words which most nearly approximate each other in different languages, are not after all exact equivalents. They do not cover precisely the same tract of thought or extent of signification; or by reason of derivation or usage, or some special association, one wears a complexion differing more or less from the other. Take one of the simplest of all illustrations, the term employed to denote the Supreme Being. The Hebrew *El* or *Elohim*, and the Greek Θεός are alike rendered by *God* in English; but they suggest very different conceptions. *El* is the mighty One; it points to the Divine Omnipotence. *Elohim* is the adorable One; or, as is indicated by the plural form, the one who consentrates in himself all adorable perfections. The God of the Hebrews is a God of might, and one that is to be feared. Θεός like Ζευς, and the Latin *Deus*, is from the same root with the Latin *dies*, day, and primarily describes the brightness of the firmament. It belongs to the worship of nature; it is a deification of the brilliant sky. And, besides, as the language of a pagan people it is infected with polytheism. It means not God, but a god— one of many deities, of many similar personifications of natural objects. This very word is indeed used of the Most High in the Greek Scriptures,

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but in a new and exalted sense; it had first been purged of its old associations of nature-worship and polytheism, and transfused with Jewish thought by Hellenistic use. Its materialistic is exchanged for a spiritual meaning, as is the case in so many New Testament words, so that when the apostle declares ὁ Θεὸς φῶς ἐστι, 'God is light,' no one thinks of the glowing sky, but only of the splendor of his moral perfections. And our word 'God' is of a different meaning still. It is a simple offspring of Christian ideas, radically connected with 'good,' and indicating at once his benevolence and his moral purity."

JOHN S. ROBERTS.

SHANGHAI, *April 10th*, 1876.

Opening of a new Mission Station.

DEAR SIR.—

Your readers may be pleased to learn, that the American Methodist Episcopal Mission at Kiukiang have at length succeeded in opening a chapel in the town of Shui-chang. Though the place is within twenty-five miles of the treaty port, the establishment of a mission there has been attended with great difficulty, through the opposition and downright hostility of the people. The first attempt was made by the Rev. H. H. Hall, in the spring of 1873; but almost as soon as the chapel was opened, a mob collected, drove away the assistants, destroyed or carried off the furniture and books, and seriously threatened the missionary. Another attempt was made in November of the following year; but the missionaries and their assistants were again driven away by the infuriated rabble, incited by two or three of the literary gentry of the place. Application was made to the American vice-consul at Kiukiang, who entered into negotiations with the Taotai, but had only a few weeks of fruitless correspondence for his pains. The consul at Hankow was then appealed to, and took up the case with praiseworthy energy and resolution; but as the Taotai still refused to come to terms, the matter was finally referred for adjustment to the minister at Peking, and the Tsung-li yamen. After months of protracted negotiations, the affair was at last settled to the complete satisfaction of the missionaries. Two hundred dollars and upwards were paid over as indemnity for the losses sustained, and the same premises granted for a chapel site which had been obtained on the two previous occasions. Yet, by unavoidable delays, the missionaries failed to secure actual possession of the place until the 1st of April. Now a chapel has at length been opened for the *third* time, and the missionaries have visited the town twice; being received with marked courtesy by both magistrate and people. During a stay of some days at the place, no hostility was manifested from any quarter, and the people listened respectfully and attentively to the preaching of the gospel. Through the grace of God, we doubt not that favorable impressions will be made on their hearts, and that a native church will eventually spring up, in the midst of a city, which has long distinguished itself for bitter opposition to the missionary and his work. Pray for us!

SHANGHAI, *April 13th*, 1876. K. K.

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A new Periodical.

DEAR SIR.—

May I ask you to give publicity to this appeal in behalf of a monthly journal, a "Chinese Leisure Hour," which, with the aid of the Religious Tract Society of London, it is proposed to commence at midsummer.

When last year I made the proposal to the committee in Paternoster Row, that we should have such a journal, they welcomed it with great cordiality, and promised liberal support.

At a local committee meeting held here a few days ago, I was asked to state,—through you,—our earnest desire to secure the active aid of all the friends of the Religious Tract Society's operations in China, in making the journal a success. We ask help from our missionary brethren, and through them from our native friends, in supplying articles for, and in promoting the circulation of this new Chinese monthly.

It will be our object to make it an instructive and entertaining repertory of papers,—on religion, popular science, history, geography, biography, travels and missionary intelligence.

Communications should be addressed to Rev. Y. J. Allen, Shanghai, who has kindly undertaken the editorship of the journal, and will publish it at Shanghai.

JOSEPH EDKINS.

PEKING, *April 20th*, 1876.

[A correspondent sends us the following suggestions, which we willingly insert.—ED.]

The Nestorian Tablet at Si-an fu refers to the translation of Christian books into Chinese. If those who have a taste for looking up ancient books in native book-stores, would themselves, or through native teachers, search among the books of the T'ang dynasty, those Christian books might be found.* Dr. Martin's "Evidences of Christianity" has the text of the Nestorian tablet.

"The History of the United States" in Chinese being out of print, will not some one revise it, and give us a new edition in Mandarin?†

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* Is our correspondent aware that printing was scarcely known during the T'ang dynasty, and the first copy of the classics was not printed till after the close of that dynasty? Were it possible there could be a Chinese book of that age, it would be an immense rarity, which would never find its way into a book-store. There are however abundance of catalogues extant dating from the Sung dynasty downwards, from which it is easy to ascertain what books are extant of any age. Could access be had to the cyclopean thesaurus 永樂大典, a MS. copy of which is probably stored away in the imperial archives, possibly some vestiges of Nestorian zeal might be dug out of it. That being a hopeless expectation, the best available sources of information, are the 唐書, the 新唐書 and the 唐會要.—ED.

† The estimable author of the descriptive history of the United States having finished his earthly labours among us, we conceive our correspondent's suggestion if carried out, would not only prove a valuable addition to our scanty literature, but be a suitable memento of affection and respect for the memory of one, whose genial presence was ever welcome in the missionary circle.—ED.

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A good Christian almanac prepared yearly would sell readily; and—among native Christians at least,—displace the "lucky-day" almanac in ordinary use.‡

A work directly meeting idolatry is needed. Could not some English manuscript of such a book in India be obtained and translated?‖

Missionary News.

Births and Marriages.

BIRTHS.

At Hangchow, on April 16th, the wife of the Rev. A. E. Moule,—of a son.

At Foochow, on April 21st, the wife of the Rev. J. B. Blakely,—of a son.

MARRIAGES.

At the Baptist chapel, South street, Exeter, England, on December 25th, 1875, by the Rev. E. Bosworth, M.A. —the Rev. Nathaniel A. Roach, late of Canton, to Amelia Eliza, eldest daughter of Mr. Henry Willcocks, of Exeter.

At Newchwang, on January 4th, by the Rev. John Ross,—the Rev. James Carson, to Agnes Hunter, from Belfast, Ireland.

At Newchwang, in March, the Rev. J. McIntyre to Miss Ross.

Peking.—The Rev. J. Edkins, D. D. and Mrs. Edkins, accompanied by the Rev. G. S. and Mrs. Owen, with their families arrived at Shanghae in the *Hankow* from England, on March 14th, and left for the north a few days after, to resume their missionary labours in concert in the capital, where they arrived on April 6th.

The Rev. H. H. Lowry and family left about the beginning of April, and sailed from Shanghae in the *Nevada*, on the 14th, *en route* for the United States; a temporary change having been necessary, on account of Mrs. Lowry's health.

The Rev. M. W. and Mrs. Hunt left by the same steamer, on account of his health.

Miss M. B. North also left for the United States by the same steamer.

* * *

T'ung-chow.—We are glad to report the return of the Rev. L. D. Chapin and family to his station in this city. They went southward to spend the winter, on account of the delicate state of his health. It is gratifying to be able to say that under the milder climate of Foochow, he has been very much restored.

* * *

Shanghae.—Mr. Edward Pearse, Mr. Francis James, and Miss Wilson, all connected with the China Inland Mission, arrived by the French mail steamer *Hoogly*, on March 14th. Miss Wilson went on to Hankow, to join Mrs. Judd.

The Rev. R. Nelson, D. D. returned from the United States in the Japanese steamer *Hiroshima Maru*, on March 16th, accompanied by his daughter Miss M. C. Nelson, and Miss H. F. Harris. Dr. Nelson resumes the pastorate of the American Episcopal church at this port.

‡ We believe our correspondent is right. A Christian almanac, if judiciously compiled, would be both useful and saleable. In other days such works were published by Dr. Ball, Dr. McCartee, and—especially notable, the 中西通書—by Mr. Edkins. Is no one now inclined to undertake the labour of carefully preparing such an annual?—Ed.

‖ In the three volumes of English translations of Indian tracts, there is one entitled "Hindu Tract against Idolatry," by Brajamohan; from the Bengali. Another has the title, "The True God and Idols," by Rev. C. Campbell: from the Canarese.—Ed.

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We regret to have to announce the departure of Mr. J. L. Mateer,—the active superintendent of the Presbyterian Mission Press,—by the *Nagoya Maru*, on April 29th. He leaves for Japan on account of ill-health; but it is uncertain whether he will continue his voyage to the United States. We trust he may be speedily reinvigorated to resume his important duties.

* * *

KEW-KEANG.—The Rev. H. H. and Mrs. Hall left for Shanghae in the latter part of April, from which port they sailed in the Japanese steamer *Nagoya Maru* on the 29th, for Japan, *en route* for the United States. We understand failure of health is the cause of his seeking a change.

* * *

AMOY.—The Rev. J. Stronach, senior missionary in China, left in the beginning of April, to return to his native land for the first time since entering on mission work. He visited Foochow, Shanghae, Soochow, and Chinkeang, returning to Shanghae, where he embarked on the 29th in the *Nagoya Maru* for Japan, *en route* for the United States and Great Britain. Mr. Stronach came to Singapore in the early part of 1838. At the close of the China war he removed to Hongkong in 1843; and the following year settled at Amoy, where he has been since that time, except an interval of six years spent at Shanghae translating the Bible. There is but one missionary to the Chinese now in the field, whose labours among them commenced at an earlier date, and he is settled in Siam. Mr Stronach's labours have been continuous through the thirty-eight years of his residence in the east;—he having never returned to Europe during that period, and having enjoyed the blessing of health in an unwonted measure. He now leaves a native church under very encouraging circumstances, carrying with him the affection and esteem of the members, which they were careful to testify by appropriate and handsome remembrancers on his departure.

* * *

HANGCHOW.—The Rev. G. E. Moule and family left for a visit to England on April 25th, and sailed from Shanghae in the *Agamemnon*, on the 29th.

* * *

NINGPO.—Mrs. Morrison of the American Presbyterian Mission, left with her family, about the end of February, to return to the United States. They embarked at Shanghai in the Japanese steamer *Genkai Maru* on March 1st, *en route*.

* * *

CANTON.—By correspondence from this port, we learn that the Rev. E. Faber, —who has been stationed at Fu-mun, in the interior of the province,—was to leave for Europe, by the first French mail steamer in April; his health requiring change and relaxation, after eleven years of active service. For the length of time he has been in China, he has done much, and done it well. Besides his published works, he has others in MS. which will in due time be given to the public, if the means of publication can be procured.

* * *

SIAM. BANGKOK.—The Rev. S. R. House, M. D. and his wife, of the American Presbyterian Mission, left in March, for the United States; being obliged to retire permanently from Siam, on account of Mrs. House's health. Dr. House has spent thirty years in mission work, and is still in vigorous health. They paid a visit to Canton on the way.

* * *

ENGLAND. Many of our readers are no doubt aware, that about two years ago, Edward Pease, Esq. offered two prizes of £200 and £100 respectively, for the two best essays on the Opium question. There were in all

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seventy-five essays sent in. Among the competitors were a number of Chinese, whose papers of course had to be translated into English. The judges were Sir Bartle Frere, Sir Charles Trevelyan and Sir Louis Malet. Their decision was given in towards the end of last year. The first prize was adjudged to Mr. Sproat, Agent-General for British Columbia. The second was accorded to the Rev. F. S. Turner, formerly a missionary at Canton and Hongkong, but now Secretary of the Anti-Opium Society. The judges however thought it necessary, to draw the attention of the donor to a third essay, bearing the motto,—

"Or on a half-reaped furrow fast asleep,
Drowsed with the fume of poppies."

In acknowledgment of its merits, Mr. Pease sent the writer £50. As there is now no object in retaining the cipher, we may say that the supplementary essay was by our valued correspondent and contributor, the Rev. A. E. Moule. We understand the three essays will be published by the Anti-Opium Society.

Notices of Recent Publications.

An Anglo-Chinese Vocabulary of the Ningpo Dialect. By the Rev. W. T. Morrison. Formerly Missionary in Ningpo. Revised and Enlarged. Shanghai: American Presbyterian Misson Press. 1876.

It is now more than thirty years since Ningpo was opened to foreign enterprise; during all which time it has been the residence of men from the west in daily intercourse with the natives. Perhaps there is no place in China where the language of the people has been more thoroughly studied and mastered; and yet,—strange to say,—the volume before us is, we believe, the first work that has been published in any European language on the dialect of Ningpo. Hitherto missionaries and others have been contented to commence *de novo* the toilsome task, upon which the first pioneers had to spend their strength, in compiling vocabularies of words, and evolving the principles of grammar from the cloudy utterances of their half-taught teachers. It is evident there must be a vast and needless expense of force in this process, quite inconsistent with an age of progress. The man, therefore, who gives to the public the result of his days of toil and anxiety, is really a philanthropist, and a benefactor to his fellow-men. We are glad that it falls to our lot to announce the first publication in this hitherto unoccupied sphere. The body of the present work was left in manuscript by the lamented Mr. Morrison at his death. The many weary hours that have been spent since, through a number of years, in revising and perfecting the draft, are the outcome of affection for the memory of the departed; and we are assured that no pains have been spared, to secure accuracy. "Just before his death (in September, 1874), the Rev. Dr. Knowlton reviewed the entire manuscript, and added many Chinese words and phrases." The English-Chinese alphabetical arrangement is obviously the most useful for a beginner in the colloquial, but its utility does not cease with that stage; and the student must have made some progress, before he could avail himself of a Chinese-English lexicon of the mere spoken language. It is almost a misnomer to call this a

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vocabulary. It is much more than a bare collection of words. Nearly every English word is illustrated—to a greater or less extent—by phrases or sentences;—and many of the paragraphs are of considerable length. We think the name of *dictionary* would not be misplaced. The Ningpo has an advantage possessed by few of the dialects of China,—a tolerably perfect system of romanizing, in which all who have occasion to write in it are agreed. Diacritic marks seem to be more sparingly applied than in some systems we have seen, while no character is used outside of the Roman alphabet; and the general appearance of the dialect in this dress does not suggest any impossible sounds to the uninitiated. In all the dialects there are some words which cannot be represented by any Chinese characters without changing either the normal sounds or meanings of the latter, and Ningpo seems to have more than an average of such words. A colloquial dictionary is thus shut up to the necessity of using some phonetic system. This is very well for practical purposes, and for those who have made some proficiency in the use of such a work; but by this method the theoretic student who is only familiar with another dialect, is to a great extent prevented from examining and comparing one dialect with another, with that facility that the characters afford. To remedy this inconvenience, and to make the work more generally accessible, the author has given the equivalent of every syllable in Chinese characters; and where none are found representing the colloquial sounds, others with the same meaning in the general language are given as the equivalents; thus sacrificing sound to sense. Such characters are marked by a small circle at the corner. Take as an example the pronoun "Our, Ours, ah-lah'-go 我等个." A stranger would have some difficulty in recognizing the Mandarin *Wo-têng-ko* in this. Again we have "No detriment, m̀-kaó' soh-go 'æ' 沒有甚麼害;"—in Mandarin, *Mu yu shên-mo hai*. In the prolegomena we have a table of the 762 syllables,—of which the dialect is made up,—in the Roman character, with Chinese representatives where such exist; but there are a great many among them for which no characters could be found. A comparative table of the number of syllables for seven dialects is given:—Canton, 707; Swatow, 674; Amoy, 846; Fuchow, 928; Ningpo, 762; Shanghai, 660; and Peking, 420. We thus find Ningpo is 48 above the average of these seven; but if we take away the Peking Mandarin, Ningpo is then just about the average. Thus it is probable, that Ningpo may be taken as a tolerably fair representative of the number of vocables in the provincial dialects. For the table of syllables, the dictionary is indebted to the Rev. J. A. Leyenberger; as also for a "List of Geographical Names" in the appendix. This latter as far as it goes is exceedingly useful to the student of Chinese, whatever may be his dialect; but it still leaves much to be desired. The work is too well known in Ningpo to need our recommendation; but we beg to draw the attention of those in other places, to this new means of obtaining some acquaintance with one of the most important of the dialects of China.

The World:—Whence cometh it? or what certain Physicists, are saying. By Tu quoque. Shanghai: Presbyterian Mission Press. 1875.

This is a small book on a great subject. The pseudonymous author seems to feel strongly, and he writes vigorously. We sympathize with him in

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regard to some of the tendencies of modern thought, and thank him for his exposé of those doctrines which unhappily are spreading like a plague; and by which the unwary are too apt to be led astray. Physicists are not necessarily physicalists; although it is a sad fact, that we find the two characters combined in some of the most distinguished men of the age. Religion has nothing to fear from physical science as such, but everything to gain; for it is utterly inconceivable that the investigation of the works of God should lead to an ultimate result antagonistic to the Word of God. But there are rash men in that sphere as in every other, who are ready to generalize on very partial premises, and have not the modesty to withhold their speculations, or to usher them into the world as simply ingenious hypotheses. Such are the men at whom the poet Cowper pointed his gentle sarcasm:—

"———Some drill and bore
The earth, and from the strata there
Extract a register by which we learn
That he who made it, and revealed its date
To Moses, was mistaken in its age."

and such are the men against whom our author brings down his heavy artillery of alternate argument and ridicule. Such are the men who practically ignore, and in words deny that there is a God,—that there is a Creator,—boldly asserting that the wide universe is but a case of evolution,—that the creature in short, is its own creator. We have only room for one extract from this advanced philosophy, as quoted by our author;—and it must be from an advanced member of that school, who has got beyond the investigation of the wonders of creation, and can afford to speak with contempt of that wondrous instrument of vision, the human eye. A scribe in the *Westminister Review* for July, 1875, says:—

"It shall suffice us to say here, that any optician who should manufacture an instrument as grossly imperfect as the human eye, would be hooted from the trade as an ignoramus and a bungler. Nor is the eye in this respect worse off than other organs; the only difference is, that we have studied it more closely, and can compare it with optical instruments of human fabrication."!!!

The author says:—"Sundry gentlemen in the East have conceived the happy ambition of becoming missionaries of this philosophy." It is very refreshing to turn from such stuff, to the utterances of men of equal learning and candour who can say, like Dr. Thomas Wright, the President of the Geological section of the British Association in 1875:—

"Palæontology brings us face to face with the Creator, and shows us plainly how, in all that marvellous past, there always has existed the most complete and perfect relation between external nature and the structure and duration of the organic forms which give life and activity to each succeeding age..... and this fact realises, in a material form the truth and force of those assuring words, that the Great Author of all things, in these His works, is the same yesterday, to-day, and for ever."

There should be no conflict between science and religion. "Science has a foundation and so has religion; let them unite their foundations, and the basis will be broader, and they will be two compartments of one great fabric reared to the glory of God." We recommend this able essay as suited to the time; and hope it may have an extensive circulation.

Transactions of the Asiatic Society of Japan, vol. III,—part ii. From 13th January, 1875, to 30th June, 1875. Yokohama. 1875. Printed at the "Japan Mail" Office.

We are gratified to chronicle the periodical issues of these Transactions, which throw much new light on the subject of Japan and the Japanese. It promises well to find such an intelligent interest taken in the one society

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in which all classes of the community can unite. The list of resident members amounts to 177, and is made up of diplomates, professionals, merchants, missionaries and others, who have found common ground in this institution. The papers are correspondingly varied, though in the present number the topographical predominate. Of ten articles four are on itineraries and excursions, which always have a value in reference to newly-opened and imperfectly-known countries like Japan. Dr. Geerts communicates the deductions from a long series of climatic observations at Nagasaki, drawn from various Dutch publications since 1845, supplemented by his own personal enterprise. Mr. Dallas has a note on the "Yonezawa Dialect," as compared with that of Tokio. Mr. Brunton treats of "Constructive Art in Japan," dealing out some sharp strictures on the efforts of the Japanese in their adoption of European architecture. It strikes one at first sight as somewhat anomalous, that the Japanese, who are matchless in their porcelain, should be unequal to the manufacture of a common brick. Mr. Aston's "Ancient Japanese Classic" is curious, as an example of the native literature, at a time when its use was almost confined to women. The suggestive paper of Mr. Grigsby on the "Legacy of Iyeyas" will well repay the reading. Judge Goodwin "On some Japanese Legends" is the lightest paper in the number, and may be called amusing, while there is a profound philosophy running through the spirit of the article. As a whole the number does credit to the society.

Report of the Medical Missionary Society in China, for the year 1875. Hongkong: Printed by DeSouza and Co. 1876.

The Twenty-ninth Annual Report of the Chinese Hospital at Shanghai, for the year 1875, *under the care of Dr. James Johnston.* Shanghai: American Presbyterian Mission Press. 1876.

Fifth Report of the Chinese Hospital and Dispensary, in connection with the London Mission, Tientsin. 1874-5. Tientsin: Imperial Maritime Customs' Press. 1875.

The Medical Missionary Society in China is one of the longest-lived institutions, and is as flourishing on the occasion of this its thirty-seventh anniversary, as it has ever been. The number of patients for the year at Canton, 18,492, is rather under last year's, but the number of operations is considerably over. We regret, however, to see that Dr. Kerr has resigned,—the only compensating consideration being, that we are assured he is succeeded by one of a similar stamp. Besides his medical practice, Dr. Kerr has still been occupied during the year, with the publication of medical books, and the instruction of a class of medical students. The funds are satisfactory. "The missionary character of the hospital is carefully maintained, and the great importance of religious truth, both for the present and eternal well-being of man is impressed on the patients. On prescribing-days the out-patients are addressed by a native evangelist, who remains in the chapel for the purpose of conversing with the patients, and of answering questions. Christian tracts are supplied to all who wish them. A daily morning service is conducted by the Rev. C. F. Preston, and the evangelist, and the in-patients and their attendants, with the pupils and servants connected with the hospital, are expected to attend. There is also a regular church service on Sunday, conducted by the Rev. C. F. Preston. Books and tracts are given to such as can read . . . During the year four persons have applied for

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admission to the Church and have been received." From the branch dispensary at Sai-nam, Dr. Graves reports a smaller number of patients than last year, but more than double the number of operations. Religious services have been conducted as usual, and a small school has been carried on by the native preacher in charge of the station. At the Dispensary at Fu-mun, there has been a considerable falling off in the number of patients, which Mr. Faber attributes to the opening of a Chinese benevolent dispensary in Theiphing, in the same neighbourhood. At the city of Tung-kun,—also under Mr. Faber's charge,—there has been a very marked advance on last year in the number of patients attending the dispensary. He has commenced the practice of giving prescriptions to patients to buy their medicine from native druggists. The wood-oil has been tested on several lepers, and all reports are very favorable. Mr. Nacken at Fuk-wing Dispensary has had 1453 patients, against 1137 last year.

Dr. Johnston's report of the Shanghae Hospital is a marvel of conciseness, but it indicates a huge amount of work done, and a vast mass of suffering alleviated. The number of patients for the year were 14,276, of whom 542 were treated in the wards; and the number of actual attendances for relief was 56,624. The subscriptions and donations for the year amount to $1913.10.

The Tientsin Hospital is of comparatively recent establishment,—this being its fifth report,—and is entirely under the charge of a native physician, one of the firstfruits of Dr. Dudgeon's establishment at Peking. With a subscription list of $220.94, the Rev. Messrs. Lees and Barradale, the resident missionaries, give a very cheering account of the good that is being effected, and the confidence that is thereby being diffused among a class, not famous for suavity of manner. They remark:—"It would be difficult to speak too warmly of the general way in which the entire work of the Hospital is carried on. Not only does Mr. Pai show the utmost diligence and interest in his medical duties, bnt his efforts to instruct and influence for good the minds of his patients are far beyond what we have seen in years past. The preaching in the hospital chapel also of the catechists employed by the London Missionary Society is earnest and effective. Day after day after 3 P.M. this work goes on, and often far into the night these men may be found still surrounded by numbers of eager listeners. There is a spirit manifested by the people such as none of them have ever known before, and such as warrants a hope that the toil of years may ere long have its highest reward in the healing, not of the bodies only, but of the sin-sick souls also of multitudes."

The Tʻai-ping Rebellion; a Lecture delivered at the Temperance Hall, For the Benefit of the Shanghai Temperance Society. Revised and enlarged by the Rev. M. T. Yates, D. D. Shanghai: Printed at the "Celestial Empire" Office.

An Introduction to a Retrospect of Forty Years foreign intercourse with China, and a View of her relations with Japan. By G. Nye. From *The China Review.*

THE first of the above brochures is a reminiscence of Shanghae life, at one of the most exciting periods of its eventful history. The only thing we have to carp at is the title. It should have been headed "The Triad Rebellion;" for nearly two-thirds of the whole is occupied by details regarding a local insurrection, which,—as the author truly says—"though contem-

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poraneous with, had no connection with the T'ai-ping movement." The narrative claims attention, being from the mouth of an eye-witness, whose daily experience was closely connected with the events of which he speaks,—who was competent to observe and able to describe what he saw; for which we can have no safer guarantee than his own word. It is well worth reading, and should be in the hands of every one who is interested in the past, present and future of China.

The second piece carries us back to a much earlier date, and like that of Dr. Yates, was also delivered as a lecture, —but in Canton. Few residents in China can look back over an experience of forty years, and we are therefore prepared to listen respectfully to what Mr. Nye can tell. We confess to a little disappointment at the wordiness of this discourse, and had looked for more facts. The fault may perhaps be in ourselves however, as it only professes to be "an Introduction to a retrospect." We shall look with interest for the "Retrospect" itself, assured that the accomplished author must have many things worth hearing to relate about early days in Canton.

On Diphthongs in the Chinese language. By the Rev. Joseph Edkins, Missionary at Peking. [Written at Peking, August, 1872.]

THIS small tract which was read before the Philological Society in London in 1874, is—like all Mr. Edkins' philological utterances,—the result of steady thought, and should be read by all students of the language. It deals with some laws respecting the lengthening of vowel sounds in Chinese words, as a compensation for the dropping of the final consonants,—and the effect produced upon certain initial consonants by the interpolation of vowels immediately following.

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1. *Notes on Chinese Mediæval Travellers to the West.* By E. Bretschneider, M.D. Physician to the Russian Legation at Peking. Shanghai: American Presbyterian Mission Press. London: Trübner & Co., 57 and 59 Ludgate Hill. 1875.
2. *Archæological and Historical Researches on Peking and its Environs.* By E. Bretschneider, M. D. Physician to the Russian Legation at Peking. Shanghai: American Presbyterian Mission Press. London: Trübner & Co., 57 and 59 Ludgate Hill. 1876.

THESE two pamphlets being a reprint of articles which appeared originally in our pages, it is unnecessary to enter into any detail regarding their contents. Doubtless many will be glad to have them in the separate form. The vast and varied information Dr. Bretschneider has at hand, and his happy faculty of comparing and concentrating his resources, render his writings full of interest as they are really of value. We may say that he has shed a new light on Chinese archæology by the manner in which he has treated the subjects of the above two works; and we learn from his researches, how much is to be gathered from the literature, —even in portions the most unpromising—to throw light on the obscurities of geography and ethnology.

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1. 格致彙編 *Kih che wuy peen.* "*The Chinese Scientific Magazine: a monthly journal of popular scientific information, with which is incorporated The Peking Magazine.*" vol. i, Nos. 1—3. 1876. Price—50 cents per annum, or 50 cash per number. John Fryer, Editor.

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2. 中西聞見錄 *Chung se wăn keen lŭh.* "*The Peking Magazine.*" Nos. 1—36. Published by the Society for the Diffusion of Useful Knowledge in China.

3. 敎會新報 *Keaou hwuy sin paou.* "*The News of the Churches.*" 6 vols. By Rev. Y. J. Allen. Shanghae. 1868—1874.

4. 萬國公報 *The Wan kwoh kung paou. Chinese Globe Magazine. Devoted to the extension of knowledge relating to the Geography, History, Civilization, Politics, Religion, Science, Art, Industry and general progress of Western countries.*

In 1868 the question of a public reading room for the Chinese was first mooted in Shanghae, by the Rev. Y. J. Allen, and the matter was discussed among the missionaries in council. Although the proposal was received with a degree of favour, practical difficulties supervened, and the project was allowed to drop. The benevolent object which Mr. Allen had in view was not allowed to fall to the ground, however, and he resolved to reach the native mind by a weekly magazine. The *Keaou hwuy sin paou* (the 3rd on our list) was started with a special view to disseminate information among native Christians, and serve as a vehicle for them to seek or to impart information on any matters in which they might be interested. The first number, a modest tract of four leaves, appeared on September 5th, 1868, and was well received. Native contributors to its pages were not wanting, and as the thing became known, the contributions from without became more regular and abundant, so as materially to lighten the responsibilities of the editor; while the gradual increase in the circulation, went far to make the magazine a self-sustaining publication;—of course that is considering the editing and management to be entirely gratuitous. This serial has been continued by Mr. Allen with the most praiseworthy and unflagging zeal for more than eight years. Commenced mainly for the benefit of native converts, religious articles have naturally predominated; but there has also been a large amount of general information, scientific and literary, with a summary of the leading news of interest, both at home and abroad. Through the judicious way in which Mr. Allen conducted the paper, it ultimately found its way far beyond the circle of the converts; and he was thus enabled to disseminate evangelical truth in circles which it might otherwise have been difficult to reach; while the augmented circulation enabled him to double the original size at half the previous cost. On August 29th, 1874, the 300th number was issued, thus completing the sixth year of an uninterrupted issue.

From communications received from influential quarters, and the assurance that his circle of readers would be greatly enlarged, the manager was induced to incorporate the whole of the *Peking Gazette*; thus again doubling the size of the journal,—which he commenced as a new series with the title *Wan kwoh kung pau* (the 4th on our list);—and giving to his subscribers a most valuable weekly budget, at the surprisingly low price of one dollar per annum. We hear that the circulation is now about eighteen hundred weekly, the numbers finding their way far into the distant parts of the empire. It is a matter for congratulation, that this influential serial is under the management of such an editor, which must sustain its reputation, and ensure a supply of really wholesome information for the people. We hope to revert to it more particularly in a future issue.

Early in the year 1872, the "Society for the Diffusion of Useful Knowledge, in China" was initiated; and shortly after, measures were set on foot for commencing an illustrated monthly

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journal, as the organ of the society. The result was the Peking Magazine,—the second named at the head of this article,—the first number of which appeared in August of that year. An able staff of writers and editors sustained the reputation of the work, and it met with unexpected favour among some of the leading minds of the empire. With an average of nearly thirty leaves in each number, and the frequent introduction of European engravings, the work was creditable to the enterprise of the projectors; and the numerous articles on the sciences, arts and manufactures of the west have had more than a passing interest. Unfortunately the place of publication was against it. The difficulty and slowness of communication with other parts of the empire, and the absolute seclusion for some months in the year; —and this added to the very onerous but disinterested duties imposed on the editor and publishers, led to the determination to suspend the publication. This was accordingly done after the issue of the thirty-sixth number, thus completing three annual volumes. It is known however that the magazine has answered its purpose; and it was known before the dissolution of the society, that steps had already been taken to commence an institution with kindred aim in Shanghae, where far greater facilities existed for such an enterprise. The Chinese Polytechnic Institution and Reading Room is in fact but one of the objects the Peking society had in view.

Coeval with the rise of the Chinese Polytechnic Institution, and apparently growing out of it, Mr. Fryer made known by advertisement and otherwise, his intention of commencing a Chinese monthly magazine, entirely devoted to science. As this in some measure covered the ground occupied by the Peking Magazine, the publishers of the latter were glad to transfer their interest and influence to the new periodical. The first number of the *Kih che wuy peen*, or "Chinese Scientific Magazine" made its appearance in February last, under the experienced editorship of Mr. Fryer, and with the prestige of being successor to the Peking Magazine. Three numbers that have already appeared, shew well for future success. We have such articles as,—a general treatise on physics, description of a calculating machine, progress of the Japanese in western arts, the steam hammer, glass manufacture, calico-printing, cultivation of the eucalyptus tree, the circular saw, the steam-engine, history of western pottery, balloons, the printing-machine, the hydraulic press, self-registering barometer, torpedo, mathematical problems, astronomical phenomena, notes and queries, &c. We regret that want of space prevents us doing more than enumerating the titles; but this we think will be sufficient to shew the value of the work to the natives, and ought to prove an incentive to all foreigners who have at heart the intellectual progress of the Chinese, to encourage the undertaking.

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1. 馬可講義 *Ma kó keang é.* "*Sermons on Mark.*" By Rev. E. Faber. 5 vols. 1876.
2. 十誡八福主禱文註釋 *Shih keae pa fŭh choò taòu wan choó shih.* "*Commentary on the Decalogue, the Beatitudes, and the Lord's Prayer.*" By Rev. J. Edkins, B. A. Peking, 1873.
3. 眞道衡平 *Chin taóu hăng p'ing.* "*Balance of the True Doctrine.*" By Rev. F. Genahr. Reprinted, 1876. $5.50 per 100 copies.
4. 眞道辨正 *Chin taóu peen ching.* "*Discrimination of the True Doctrine.*" By 楊修誠 Yang Seu-ching. Shanghae, 1875. $1.00 per 100 copies.

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5. 堪輿辯略 *K'an yu peen leo.* "*Strictures on Geomancy.*" Published by the Hongkong Tract Committee. Reprinted, 1876.
6. 西士駁中國人書 *Se sze chow chung kwŏ jin shoo.* "*A Missionary's reply to a Chinaman's allegations.*" Shanghae, 1875.
7. 十字架悅耳眞言 *Shih tsze kea yue urh chin yên.* "*Gladsome truths about the Cross.*" Shanghae, 1874. 60 cents per 100 copies.
8. 醒世妙歌 *Sing she meaou ko.* "*Rousing Song.*" Hangchow.
9. 孩子聖經問答 *Hae tsze shing king wăn tă.* "*The Child's Scripture Catechism.*" By Rev. B. Helm. Shanghae, 1875.
10. 公禱書 *Kung taou shoo.* "*Book of Common Prayer.*" By Rev. G. E. Moule. Hangchow.

In our last volume, at pages 238 and 448, we took occasion twice to draw attention to the successive issues of Mr. Faber's work on Mark, and we have now the satisfaction of announcing its completion in five thick volumes. This will hold a leading place among the works recently issued by foreigners in China, and says much for the scholarship and industry of the indefatigable author. It is no mere translation, but the original work of one who, to a finished training in western studies, adds an intimate acquaintance with the literature and modes of thought of the people for whom he writes. The prolegomena are gathered up into a preliminary volume in 58 leaves. In addition to what we have already noticed, there is a commendatory preface by a native scholar, written in a chaste style. After the catalogue of the books of Scripture, is a kind of concordance to the quotations from the native literature, digested under eighteen heads representing so many different works. Then follows a similar compend of the names of persons, subdivided into princes, ministers, scholars and women. Dynasties and places are similarly treated. There is next a concordance of subjects, under twenty-five heads, such as,—God, Jesus, the Holy Spirit, Angels, &c. Last is a detailed table of contents of the whole work. These introductory sections add greatly to its value.

The "Commentary on the Decalogue, the Beatitudes and the Lord's Prayer" is sent to us in reply to the inquiry of "Inquirer," in the last number of our last volume. The fact shows that it meets a felt want, and points to the importance of a more general diffusion of information as to what books and tracts are in circulation and available.

The "Balance of the True Doctrine" was the last work from the pen of the lamented Mr. Genähr, and was originally issued in 1863, the year before his death. It is in the form of dialogues held with two native scholars, in which the distinctive doctrines of the Gospel are discussed and weighed against the teachings of Confucius. There are ten chapters, treating of—the Opening of the subject, Sacred Books of the East and West, Creation, Worship of God, Human Nature in two chapters, Renovation of Human Nature, Sin and the Saviour, Goodness and Merit, Death and Resurrection with Judgment and Eternal Life and Death. This work, which is well fitted for circulation, has been revised by the Rev. Dr. Happer of Canton, who adds a short postcript. Among other modifications, he has replaced the term 上帝 by 眞神.

The "Discrimination of the True Doctrine" is a tract of seven leaves by a native pastor at Ningpo. It is in the same vein as the preceding, but less diffuse, touching only on a few salient points, which are special stumbling-blocks to native minds. The author takes up the objection that the Doctrine comes from

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a foreign country; then proceeds to shew the necessity of promulgating the Truth as it is in Jesus, from the fact that it is of a higher order than the religions of the world. Ancestral sacrifices are next discussed; and the treatise closes with a sharp and sensible refutation of the slanders circulated against Europeans by scheming knaves who play on the ignorance of the masses.

The "Strictures on Geomancy" is apparently by a native. No name is attached to it, but we presume it is the tract attributed to the Rev. Wan Wai-ts'ing, by the *China Review*. It deals rather exhaustively with the *Fung-shuy* spectre, tracing its history, from the faint tendencies in the time of the Han, to the fully-developed system under the T'ang, and onward to the present time; with the various inconsistencies, absurdities and iniquities connected with the practice. It is in the dialogue form, and the advocate of the geomantic art is sorely pressed by the vigorous blows of his opponent. A portion of it is devoted to the kindred subject of sacrificing at the tombs.

"A Missionary's reply to a Chinaman's allegations," though also anonymous, is obviously from a European hand. The author writes from a European stand-point, and in that light he wields the pen with considerable force. He endeavours to answer the charges that are frequently brought against Europeans, and especially against Christians. Some of these charges are weighty and real; others are trivial and malicious. Especial notice is taken of the inuendos circulated by European unbelievers. The writer uses some powerful arguments, and his facts are often well put; but the average Chinaman is not at home at abstract reasoning; and is too apt to miss the point of a sarcasm from simple want of training in that branch of rhetoric. We believe however that there are many minds susceptible to the author's reasoning, and gladly recognize the laudable object of the tract. It is a valuable compendium.

"Gladsome Truths about the Cross," we understand comes from Canton, and appears to be the production of a native Christian, but it bears no signature. It is a rapid summary of some of the miracles and benevolent deeds of Jesus, His death on the cross, resurrection and ascension, the object of His incarnation, and eternal existence in heaven; followed by an earnest appeal to accept the offered salvation, concluding with a form of prayer to be used by a penitent.

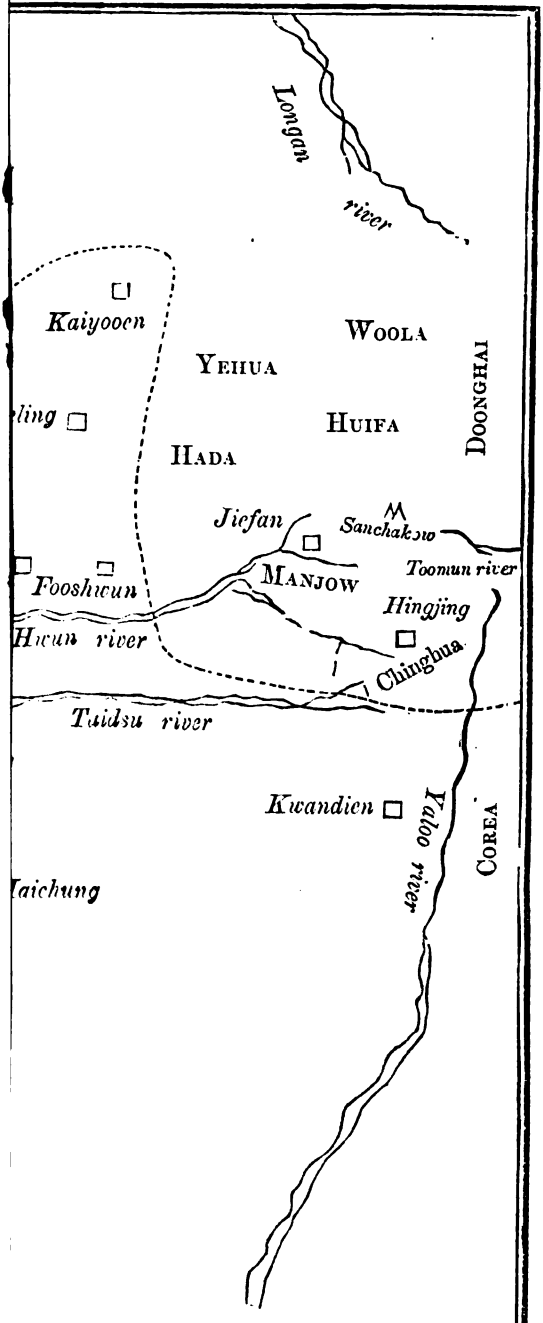
The "Rousing Song" is an imitation of a street ballad,—we think by the Rev. G. E. Moule, but are not certain. There are twelve stanzas of eight lines each, corresponding to the months of the year, each month beginning with the name of a seasonable flower, gliding off into the reproof of some social vice, and exhibiting a phase of gospel truth. At the end is a short form of prayer, and a brief explanation of the terms for God, Jesus Christ, and the Holy Spirit.

The "Child's Scripture Catechism" is an attempt to put the leading facts of Scripture history into the Mandarin dialect in the form of question and answer.

The "Book of Common Prayer" is in the Hangchow form of the Mandarin dialect, translated from the Liturgy of the Church of England. It comprises Instructions as to the Order for reading the Scriptures in public service, List of the Books of Scripture, Calendar of Lessons for the year, Morning Prayer, Selection from Evening Prayer, Litany, Prayers for special occasions, Collects, Epistles and Gospels for Festivals and Fasts throughout the year, and Office of the Holy Communion; with some supplementary explanations of terms and local mission regulations.

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Longan river
Kaiyooen
Woola
Yehua
Doonghai
Huifa
Hada
Jiefan
Sanchakow
Toomun river
Manjow
Fooshwun
Hingjing
Hwun river
Chinghua
Taidsu river
Kwandien
Yalou river
Corea
Jinjow

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. VII. MAY-JUNE, 1876. No. 3.

THE RISE AND PROGRESS OF THE MANJOWS.

INTRODUCTION.

AS soon might we expect the drops of water oozing from a mossy rock to become a mighty river, bearing on its bosom the peaceful fleets of all nations, as the few ignorant descendants of the Tartar Aisin Jwolwo to become, by their own despicably insignificant resources, the legislators and rulers of a fourth of mankind.

If it was necessary that the movements of the Manjows (Manchus) should have been regulated by wise bravery, it was even more essential that reckless folly should misguide their no less brave opponents, whether Kin, Liao Mongol, Corean or Chinese.

The slim but well-knit Manjow barque was set afloat in shallows, and had to sail along rapids and among narrow gorges where a touch was destruction, down cataracts and through channels crowded with innumerable rocks, many of them seen just under her prow, where the bystander judges escape impossible.

Many a time is the reader of the earlier history of the Manjows tempted to exclaim, that there is here another than a visible hand, which, by what seems the slightest accident, now removes the petty tribe out of a snare; and again averts on their own heads the overwhelming destruction with which her foes were prepared to crush her. Her final triumph is as great and beforehand as improbable, as if a large ship sailed into New York, after running down the rapids and plunging into the cataract of Niagara.

It is true, the wisdom of Taidsoo, by unity of purpose and action, multiplied a hundredfold the courage of his handful of men. But he would have only been knocking his naked fist against granite walls, had he not been opposed by weak and divided counsels, which distracted and alienated the minds of the wise, and blunted the sword of the brave. All the wisdom of the Manjows would never have guided them into Moukden, if the gates had not been thrown open by the blind folly

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of its keepers. Nor could Taidsoo have averted annihilation, had the most ordinary prudence dictated the policy and regulated the movements of the then powerful Ming.

We must look therefore no less to the folly of Peking, than to the shrewdness of Hingjing, to account for the strange phenomenon of a few rude barbarians, inhabiting a narrow strip of inhospitable mountains, seizing and holding the dragon throne, which had such tremendous forces at its disposal, and the resources of the richest country under heaven at its command.

This "Rise and Progress" of the Manjows has been compared to the growth of British power in India. The parallel is incomplete and unfair to the Manjows.

The Manjows and Chinese faced each other with the same weapons, the bow, the sword and the spear; the Chinese having the advantage of prestige and fire-arms such as they were.

British troops started in India a highly educated race, conscious of immense mental, moral and physical superiority, against opponents equally conscious of their own inferiority. The Manjows began their wars with the Chinese, ignorant of letters, without a written language, scarcely reclaimed from the savage barbarism when they ate raw flesh and dug pits for houses, against a people highly civilized, who for every brave Manjow could bring a hundred equally brave Chinese into the field.

It was no deficiency in natural bravery, which compelled the Chinaman to undergo the,—to him,—unspeakable degradation of shaving off his long hair; for man to man the Chinese were, to say the least, the equals of their foes. It was the politic wisdom of the dwarf, and the senseless stupidity of the giant, which brought the latter to grief and the former to greatness. Want of head and heart,—not feebleness of arm terminated the Ming dynasty, and converted the "Flowery Land" into a charnel house for the half it its inhabitants.

"Righteousness exalteth a nation: but sin is a reproach to any people." The wise ruler is righteous from choice, as the foolish is unrighteous; the one exalts his people, the other destroys them.

As the lessons of this great revolution are similar to those of western history, and equally valuable in illustrating the facts, that whole nations are improved and benefited under the guidance of a patriotic man, with a head to plan and a hand to execute, and the greatest nation strangled by red-tape, favouritism and nepotism, we think no apology is necessay for presenting a more precise account of the rise of the Manjows, than has hitherto been given as far as we know in any language.

We have seen many topographical and historical errors made by even well-informed writers, when treating of the Manjows, their

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country and their conquests; but instead of invidiously noting these, we desire to give the results of reading the 東華錄 *Doong hwa loo*, 聖武記 *Shung woo ji*, "History of the Ming," and other Chinese books; in order to present as accurate a view as is at present possible, of the rise and progress of the Manjows.

The ancient history, manners and customs of the Nüjun, Nüju or Sooshun tribe, we must leave over for a more convenient season. The reader will observe, that there is a bold innovation made in spelling and transliterating Chinese names. This innovation follows the system advocated by three different writers in the *Recorder;* for we believe that, notwithstanding the array of talent and scholarship opposed to this change, accuracy of writing as well as comparative philology demands it. The new system will be opposed principally by Englishmen, because the consonants in Chinese are in all cases harder than in English. The Chinese *d* and *t* differ little if any from the French in mon*d*e, mon*t*rer. German, Scotch, Celtic and American, more or less nearly approach the Chinese, and the Russians have long used the new system. The writer has difficulty only in adopting *u* final, as in 知 *ju*, but to preserve uniformity cannot propose another, for an additional *h* would scarcely improve it. As to accuracy 登州 Tungchow in Shantung and 通州 *T'ungchow* below Peking are essentially different, though no English map-maker can improve matters. The new system would write them *Dungjow* and *Toongjow* respectively.

CHAPTER I. WARS WITH THE NÜJUN.

In the year 1559, when Europe was universally excited over the new-found Bible, Noorhachu was born in Huatooala,* S. E. of Hoolanhada, the southern extremity of the Long White Mountains, at the other side of which had appeared his ancestor Aisin Jwolwo Bookooli Yoongshwun about 200 years before.

Noorhachu, like all his successors, gave early indications of his subsequent greatness. He was a thirteen months' child, had the dragon face and the phœnix eye, his chest was enormous, his ears large, and his voice like the tone of the largest bell! He lost his mother when ten years old, and was placed under the second in order of the wives of his father Hüen. When nineteen years of age, his stepmother sent him out with a small pittance to push his way; but afterwards recognizing his extraordinary abilities, she offered an increase to his allowance, which he declined. He was known as the Wise Beilua.†

Noorhachu was the seventh generation born heir to the kingdom

* 赫圖阿喇. † Scotch "Baillie."

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of Huatooala, the town of which name was no more than seven miles distant from the most remote part of the kingdom.

On one fine day, two centuries before, when three heaven-descended maidens were bathing in the lake Boorhooli, at the foot of Bookooli, a peak of the White mountains, a spiritual bird* (the magpie?) placed a red fruit on the skirt of the dress of Fwo Koolwun the youngest, who, before dressing, picked up and ate the fruit; and as the result, bore a son who was able to speak at his birth, and had other peculiarities. When full-grown, his mother told him he was born of Heaven, to set to rights the troubled nations; and having given him the name Bookooli Yoongshwun, and the surname Aisin Jwolwo, she ascended into heaven.†

Wherever and whatever his origin, there can be little doubt that Aisin Jwolwo was elected by the hamlet of Wodwoli to be head of the village. This kingdom rebelled against him, putting himself and all his sons to death, except Fancha the youngest, who escaped; for when pursued by the murderers of his father's house, a magpie alighted on his head, and as he stood stock-still, he was taken for a piece of dried wood and the pursuit given up. These two stories, whatever their value, will explain why the magpie is the sacred bird of the present dynasty.

Fancha fled across the White mountains to Huatooala, and founded that kingdom, in a part of which Hingjing was afterwards built.

The Emperor Jing-dsoo, grandfather of Noorhachu was remarkable for the statesmanship he manifested in ruling the six little hamlets, of probably a dozen or two families each, surrounded by a wall and called a "city."

To the west of him was a man called Shwosaina, who with his nine powerful lawless sons, was the scourge of the great west between Huatooala and Fooshwun. He was joined by Jiahoo and his seven sons, who when clad in mail "could overthrow the nine hills." These men plundered the country round about.

But the Emperor Jing-dsoo was wise, and his eldest son Lidwun was brave. Lidwun mustered all the forces of the kingdom, marched

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* 神鵲 Wise Bird?

† A more prosaic account of his earlier years is given by the Chinese of Manchuria, who report that when Chinese go north to serve the Manjows, they are left in charge of house and everything in it, including the females. They say that Wang Gao was a Shantung man serving in this capacity. Some go so far as to say he was the father of the child; others that he was only a most faithful servant who had care of Fwo Koolwun and her son. One day he went out as usual to forage for the woman he served so well, but never returned. She longed and longed for his return, but in vain. At last when she could restrain herself no longer, a timely chasm opened in the hill, into which she threw herself, and her son was dependent on the villagers; but the village which supported him was blessed with *ginsheng*, which thus originated there. The story is partly corroborated by three proverbs common in Manchuria: *Pan ni siang pan Wang Gao*, "I long for you, as the longing for Wang Gao;" *Sien ji Wang Gao, how ji Baishan*, "First sacrifice to Wang Gao, then to the White Mountains;" *Sien Wang Gao, how Hwang ling*, "First Wang Gao, next the imperial tombs."

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against and gained a complete victory over the eighteen robbers. This victory secured them five mountain ranges and two hundred *li* of territory, up to the very gates of the Chinese Fooshwun.

This battle so gravely related by their historians, who trace the rise of their kingdom to it, is the best evidence as to the size of the Manjow kingdom, and the resources of their six "cities." Another proof is to be found in the fact, that within one hundred square miles of mountainous country, between Ninggoota on the north and Hingjing on the south, there were eleven independent countries; Manjow being divided into five, and each of the others being considerably larger than the five.

Ever since the overthrow of the Jin (Kin) dynasty, the Nüjun were broken up into many independent parties, who delighted as much in fighting as in hunting. To imagine that one of the smallest of these would first swallow up all the rest, and then, from an army which could afford to boast of defeating eighteen robbers, to become the rulers of hundreds of millions of men, was not within the bounds of probability, and certainly did not enter into the day dreams of the Manjows themselves. However so it turned out, and we shall now relate the cause and trace the progress of the wondrous event.

In the year 1583, soon after the discovery of Siberia by the Russians, when Holland was rejoicing in her dear-bought, newly-acquired liberty, when England was trembling at the preparations made by Philip of Spain and the plots against Elizabeth, and when all Europe was agitated by schemes to recover to Rome by shot what she had lost by the Bible, the Chinese set a stone a-rolling, which ultimately turned back upon themselves and crushed them.

There can be little doubt that the quiet Chinese agriculturist at Kaiyooen, Fooshwun, Chinghua, Kwandien and other border lands, was often harassed by the restless, roving bands of Tartar* hunters, who preferred to take the grain sown by their neighbours, to reaping their own. When therefore the ambitious Nikan wailan of Toolwun city, south of Hingjing, prayed the Bai of Ningyooen to help him to a kingdom which he could not take, Li Chung-liang readily acceded to the request and ordered a Foojiang of Liao-yang to attack the city of Kuashaji, which was taken and its "king" slain. Nikan now united his men to the victorious Chinese, and marched against Goolua, the city and kingdom of Uatai Jangjing, who was married to a daughter of Lidwun, and cousin of Noorhachu. Old Hüen hasted to the aid of his granddaughter, taking with him his heir, father of Noorhachu. They

* Tartars I take to be the western representative of 達子 Dadsu, which term includes many varieties.

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entered the city and implored her husband to let them remove her in the mean time. He refused and the two waited on.

When the Foojiang failed to take the city by storm as he had hoped, he sent a herald to the foot of the wall, at the suggestion of Nikan, to state that whoever slew the king would himself be made king. The citizens acted on the suggestion, slew their king, and accepting the invitation of the Foojing went out to meet him, when they were all slain. Among them were old Hüen and his son.

The sad news threw Noorhachu,—then twenty-four years of age,—into the wildest grief for his relations, and anger against their murderers. He demanded the two bodies for burial, grants of thirty "letters patent,"* thirty horses, the title of *loonghoo jiangjwun*,† or "general of the order of dragon and tiger," and the credentials of a *doodoo* or "major general." It appears that the murder of his father and grandfather was unpremeditated, for the Chinese at once gave up the bodies, the title of "*doodoo*," ten "decress," and thirty horses. Three years after he had the title of "Loonghoo Jiangjwun" conferred upon him with a present of Tls. 800.

He demanded the surrender of Nikan, in order to wreak his vengeance and appease the manes of his ancestors. But instead of handing him over, the Chinese declared that Nikan should be lord of all Manjow, including of course Huatooala.

This declaration induced most of his men to desert him, and even his relations, living between Huatooala and Ninggoota, sought his death, and ranged themselves under the banner of Nikan.

Every effort was made to induce or compel him to acknowledge Nikan, but he would come to no terms with the murderer of his father. Revenge or death was his motto, and he could say with his grandson, if he had known the ancient classic, "that the same heaven could not continue to cover them both."

He sent thirteen mailed‡ men to kill Nikan by stratagem, but was not successful; and in June of next year (1584), he set out at the head of a hundred soldiers and thirty mailed men to attack Toolwun. The size of the city may be inferred from the fact, that Nikan did not dare wait the attack, but left Toolwun in the possession of Noorhachu.

His thoughts by day and his dreams by night seem to have been all on revenge, and to attain it, he seems to have given his whole attention to training his men for battle; for we find that his second cousins fearing his military prowess, combined to take his life. They

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* 敕書 Of which it is difficult to make any sense.

† 龍虎將軍

‡ From what I can learn, this mail consisted of many folds of cotton sewed one above the other, between ten and twenty folds, making the garment arrow-proof.

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advanced by night against his city, set a ladder to the wall, scaled it and found him fled, for he had discovered their design.

Two months after we find him attacking the refuge of Nikan, who again fled from his tormentor.

While absent on this expedition, some of his own relations joining the king of Hada, took and plundered one of his stockades. As they were dividing the spoil in the middle of the road, two of his officers with twelve men suddenly attacked and defeated the spoilers, retook the prey and slew forty men.

Then Manjow was divided into five independent districts, constantly at war with each other. But Noorhachu, who had one-fifth to begin with, seems to have been gradually gathering power; for the Chinese, three years after the murder, handed over Nikanwailan, who was immediately put to death. They also paid him Tls. 800, fifteen *mang* or "dragon-embroidered robes," and made a treaty.

Next year (1587), Noorhachu built Laochung (8 *li* south of Hingjing), with a so-called palace in the centre, and a triple wall round about.

This done, he paid particular attention to his small state. His few laws were simple, speedy of application and most strictly observed, while no robber dared approach his land. His wise, impartial justice becoming known, people flocked to his standard, and acknowledged him king. His fame as a legislator, combined most probably with a little coercion, soon welded the five districts of Manjow into one complete whole, at the head of which he ventured in 1591, without any known provocation, to attack Yaloojiang province, which he annexed to Manjow.

His continually-increasing power disquieted the neighbouring kinglets, seven of whom united their forces with those of two eastern Mongolian chiefs or Beiluas, and, in three divisions, marched at the head of thirty thousand men, to crush the restless young Beilua.

Their approach threw the Manjows into a state of the greatest fear and trembling; but the young chief drew up his men advantageously at the foot of the hill Goolua, his rear protected by the city of Heijigua, stronger in fame than in numbers.

Boojai, chief of Yehua, rode furiously ahead, accompanied by Mingan, chief of the Kortsin Mongols. Boojai galloping in among the Manjows, came against a piece of wood, was thrown off his horse and slain. Mingan's horse plunged into the mud and lost his saddle, but struggling out and riding without saddle or bridle, he galloped away to the north, followed by some of his men in disorder.

Noorhachu at once attacked the foe while in confusion, and the example of the Kortsin chief became general. Noorhachu pursued the

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flying enemy northwards, slaying four thousand men, taking three thousand horses and a thousand plaited suits of armour, with Boojantai, younger brother of the chief of Woola.

If he slew four thousand men, his own army must have equalled that number, a rapid improvement on his original army, and this battle which should have broken his power, increased it tenfold. Wanhan was the seventh generation of the chiefs of HADA, and of the surname Nala. His father was murdered; he fled, and his uncle seized the government. This uncle was also slain; and his son having avenged his death, recalled Wan to take possession of his father's inheritance. His exile may have embittered his temper, for when he returned he began to war on his neighbours, and with such success that Yehua, Woola, Huifa and a considerable part of Manjow were added to his patrimony.

But he was a brave robber, not a wise ruler. His temper was ungovernable; and his itchy palm was never satisfied, though he had it always full of bribes and plunder. His men, following his example, waylaid and robbed on every highway. His unwise policy threw away what his bravery had acquired; for before his death all his conquests slipped out of his hands. Had he acted more purdently, Manjow might never have been heard of.

Munggua Boolso was the third son of Wan who ruled, all three reigning only a few years. His younger brothers rebelled against him; and Yehua taking advantage of his weakness, attacked and defeated him. The Chinese refusing his repeated prayers for help, in 1599 he sent his three sons to Noorhachu to plead for urgent aid. Two thousand troops were immediately despatched to his assistance; but on their arrival he seized their leaders, to hold them as hostages for his sons, and attacked the men who had come to his aid.

This breach of faith was at the instigation of his former enemy Yehua, who probably feared that the rider after avenging the horse would not get down again; and he was not desirous to have Noorhachu his next door neighbour. His treachery turned out badly; for Noorhachu, ostensibly in anger at this bad faith, but really glad to have so good an excuse, marched against Hada, took all the cities and stockades of Mung, and annexed them to Manjow in spite of the angry remonstrances of the Chinese, who, several times, attempted in vain again to set up the kingdom of Hada.

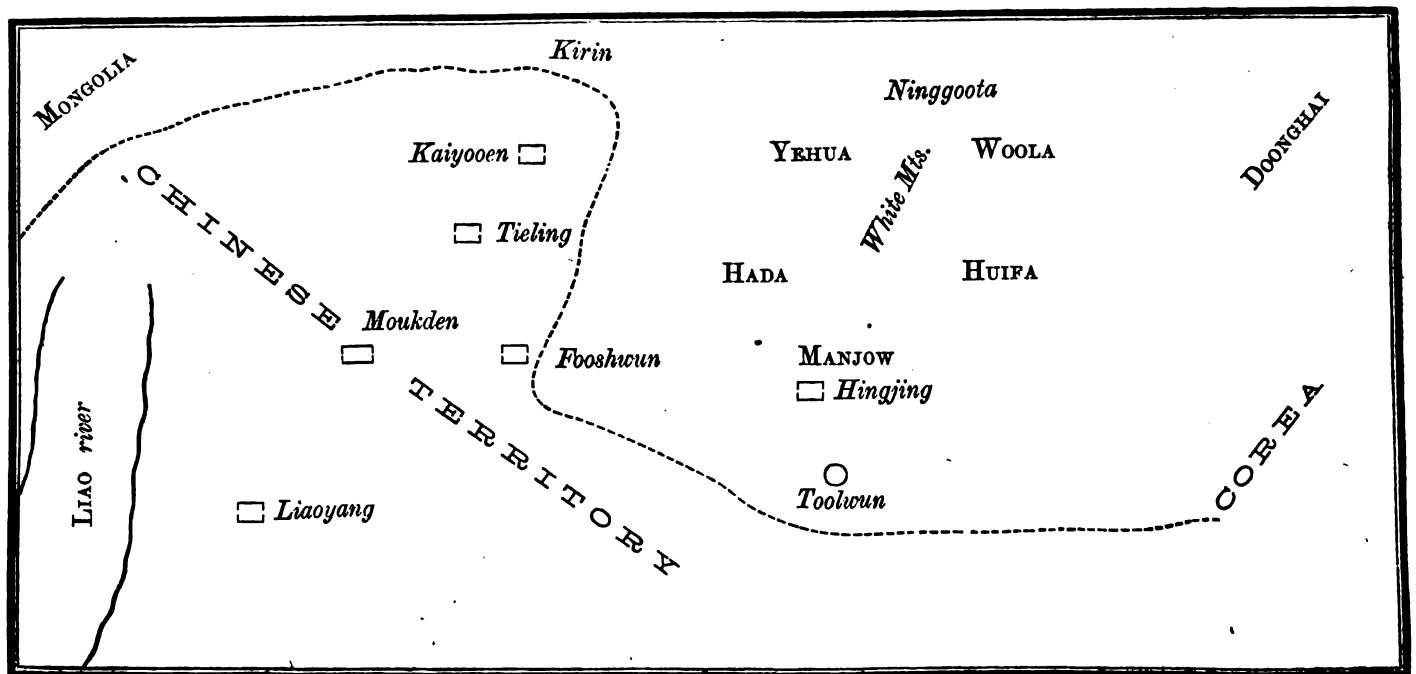
By relieving the men of Hada from a famine caused by the frequent inroads of Yehua, Noorhachu secured the affections of the people.

He now believed himself strong enough to assert his independence, and ceased paying tribute to the Chinese; but continued to trade with them at the border cities.

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SKETCH,

SHOWING THE RELATIVE POSITIONS OF THE INDEPENDENT STATES OF MANJOW.



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On the death of Wangjinoo chief of HUIFA,* his grandson murdered seven uncles and took possession of the kingdom. He defeated an attack by the Mongols of Chahar, and sent a son to Noorhachu as hostage, arranging a marriage for him. He afterwards recalled the son, threw up the marriage, and cast himself into the arms of Yehua. He built a strong double-walled city, but its increased garrison did not save him; for in 1607 the tail of a comet pointed ominously to Huifa, and Noorhachu added it to his kingdom.

Boojantai† who was taken prisoner at the battle of Gooluashan, was sent home to succeed his brother as chief of WOOLA. When departing for his kingdom, a relation of Noorhachu's was given him in marriage.

In 1607, a part of Woola revolted to Noorhachu, who sent four thousand men to welcome the new-comers. Boojantai marched with ten thousand men to prevent the rupture of his kingdom; but he was defeated, with the loss of three thousand coats of mail. Another force of five thousand men was sent against Boojantai, but he dared not give battle; and thinking it easier to face a daughter of his able enemy than to face his army, he prayed for peace. Noorhachu, giving him his choice, sent his daughter to Boojantai and withdrew his five thousand men.

Soon thereafter he was again attacked; for he became suitor for a princess of Yehua, already promised to Noorhachu; at the same time letting fly a whizzing arrow at the head of his young bride, Noorhachu's daughter. Noorhachu took five of his cities, burnt all his stores, and made a new treaty, which did not long remain in force; for Boojantai took the field with thirty thousand men.

In the ensuing battle, Noorhachu ran considerable personal risk, but finally gained a complete victory. The eyes of the flying Boojantai were greeted by the banners of Manjow waving between him and his own city, for an ambush had been laid there. Boojantai turned his horse's head in the direction of Yehua and was no more heard of; and Woola became Manjow territory.

In 1613, just thirty years after his whole army amounted to a hundred and thirty men, Noorhachu mustered all his forces, and marched at the head of forty thousand men against YEHUA,‡ the last

* The first of these chiefs was Ngangggooli Hingjili from the banks of the Songair, who agreed to combine his surname with that of a Nalasu from Woola. They sacrificed seven oxen to Heaven, and made the new surname Nala Hingjili. The men of Huifa came originally from Ninnacha on the *Wooloo jiang*, which I take to be the *Usuri*.

† Boojantai was the twelfth generation, and thirteenth ruler of the clan Nala in Woola, anciently called Hoolwun.

‡ The founder of the then ruling chiefdom of Yehua was a Mongol, who assumed the surname Nala, because living among that clan. He afterwards removed westwards and became chief of Yehua; the state being named after the river of that name, flowing westward into the Liao, as does the Hada river on the south; the Huifa and Woola flowing eastwards into the Yaloo.

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and most powerful of the southern or "civilized" independent Nüjun principalities, and the ancient cradle and seat of the Jin (Kin) dynasty. Now that he was ready, he could find *casus belli* sufficient, from the battle of Gooluashan down.

As soon as the country people heard of the invasion, all hurried into the cities. Messengers were sent with all speed to Kaiyooen to urge the Chinese to come to the rescue, with the argument, that now when Yehua was the only independent tribe, if it fell, the Chinese would next feel the weight of Noorhachu's arm. The Chinese sent on a Yowji with a thousand stand of arms, which did not prevent Noorhachu from taking seven cities and nineteen stockades. But his rough wooing lost him his bride, for the princess of Yehua was given to a Mongolian prince. Nor was he able to retain the places taken; but had to retire to plan and prepare for new campaigns.

Though the other independent princedoms fell a prey to the revenge and ambition of Noorhachu, Yehua determined to offer a brave resistance, which however could be effectual only by the aid of Chinese men and fire-arms, and the moral support of an alliance with the emperor of "all under heaven." A large reinforcement sent to Kaiyooen considerably strengthened their position.

The rapid progress and thoroughness of the conquests of Noorhachu, and the great political power which he had attained, by his rare combination of wisdom in his government, with bravery in the field, alarmed the Chinese officials of Liaodoong, who had themselves alone to blame; for it was their tinkering and botching of the affairs of these petty tribes, which broke the shell whence had sprung this scourging cockatrice. They had doubtless brought many a small tyrant to reason before, and believed themselves able to crush this man whenever they had a mind to do so. They had once and again sent a handful of men to assist those who were defending themselves from his attacks; which forces however had been inadequate to serve any other purpose, than that of rousing in his mind a bitter enmity against their meddlesomeness. They made no serious effort to confine him within proper bounds, till he had become a mighty power, which they could no longer restrain by the means at their disposal. They were now fully alive to the dangerous character of that power, and to the necessity of taking prompt and strong precautionary measures. They were ready to be satisfied if they could hold their own; and judging properly, preferred to make the soil of an ally their battle-field, saw that their interest was to aid Yehua.

Wisdom could easily defend the Chinese power in Liaodoong, and overthrow Noorhachu, who would have been a madman if he even dreamed of his becoming ruler of Moukden; and wisdom and bravery

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there were, more than sufficient, at the disposal of the Chinese emperor; but alas for the wisdom which has to serve under eunuchs, whether in China or Europe! Wisdom had to hide its head in the secrecy of private life, whenever it came into collision, as it generally did, with the schemes and interests of the eunuchs.

The defeated battalions of Hada, Huifa and Woola had learned to become conquerors under the banners of Noorhachu, who was determined to gain Yehua. But the freedom of that state could be wrenched from it only by the defeat of its brave army; which could be accomplished only by sapping the power of the Chinese in the neighbourhood, or by a decisive and crushing victory over them; which would end at once their arrogance and the obstinacy of Yehua. He therefore spent two years in the preparation of engines of war,—in the active drilling of his troops,—selecting with critical eye the best men, and forming them into picked companies; thus to be ready for any emergency, and to seize the first favorable opportunity for hostilities.

In 1617, when he believed everything complete, he drew up a paper of seven "hates" or grievances, addressed to the emperor, but burnt it to inform heaven and earth and the ancestral temple, which was certainly more expeditious, and quite as efficacious as forwarding it to Peking; for though "Wan-li" was of mature years, his wisdom had yet to grow. Most likely it would never have reached the dragon throne; for it would be consigned to oblivion by the faithful eunuch ministers, who loved truth so much that they wished to keep it all to themselves and give none to the emperor. Vengeance for his father and grandfather, murdered thirty-four years before, was of course the principal reason alleged for this declaration of war against the Chinese; but it is scarcely necessary to say, that, as in almost all wars of conquest, the true reason did not appear on that paper, but was to be learned from the two years' preparations. In his case as in most others, revenge was a good cloak to cover ambition, and Noorhachu knew the state of Liaodoong better than the emperor.

Though our Manjows lived and breathed in fighting, we shall break the narrative of their wars for a little, and glance very briefly at other matters. Before 1599 the Manjows had no written records, because they had no written language. This one fact seems to be conclusive against their direct or indirect descent from the Jin dynasty; who with the preceding Liao had a written language after they became conquerors of northern China; and it is not at all likely, that every trace of that language should be lost by the time the Manjows began to assume their individuality. The Jin came from the neighbourhood of Kaiyooen, the most northerly Chinese city; and the Liao came from the north of the Songari, (frequently called the Heiloong jiang) from

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the district called Swolwun, which was not fully possessed by the Manjows before *Kang-hi.* But Manjow, Jin and Liao all spoke the same language, wore the same kind of dress, and had the same customs (which particulars will be afterwards mentioned). Hence we have no hesitation in calling them all Nüjun. The fact that they had no written language and that the Mongols had, is the more remarkable, that they were much more civilized than the nomadic Mongols; they occupying the middle position between the Mongol and the Chinese.

In 1599, Noorhachu ordered a *bakuashu* or "scribe" to write out the records in the Mongol character. He tried and failed, finding it too difficult. Noorhachu said,—"It is not difficult; take the separate Mongol letters and run them together into words; thus on seeing the writing the meaning will be understood." In this manner the records were preserved and copies sent abroad.

This I confess my inability to solve. Unless it be that the scribe, finding Mongol and Manjow words different, believed that the alphabet of the former could not represent the sounds of the latter, just as if we should say that we could not write Chinese in Roman letters. The difficulty would seem greater to the scribe, never having seen Mongol letters made to represent any but Mongol sounds. Any other theory of mine is worthless, as I know neither Mongol nor Manjow. Here however began the Manjow written language, the cultivation of which was recommended, and vigorously carried on by several succeeding rulers.

At first the Manjow soldiers were wont to hunt with arrows, each following his own "tribe." When journeying, it was in cantonments. Each man had one arrow; and ten bowmen under a chief were called a *niucloo.* But in 1601, because they had become so numerous, a *niuloo* numbered three hundred men, the chief of whom was called *niucloo nguajun.*

In 1615, every five *niucloo* were placed under a *jiala nguajun;* every five *jiala* (jiara?) under a *gooshan nguajun.* Each *gooshan nguajun* had a right and left hand *meilua nguajun.**

To begin with, all the soldiers were under four banners, yellow, red, blue and white. In 1615, after trial it was decided to add bordered yellow, bordered red, bordered blue and bordered white. When the country was wide, each banner marched apart; when narrow, they all marched together.

In battle, the front infantry ranks fought with long spears and large swords. Good archers were in the rear; while the best archers never dismounted, but galloped to the spot of greatest danger. After the battle, award was given to each according to merit and rank; for

* This, a Manjow calls *meirun janyin.* But all these terms will be explained hereafter.

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up to the time of their entry into Peking, the Manjows never received any pay, but cultivated their own grounds and carried their own provisions.

At this same time, five great civil ministers were appointed to oversee the laws and their execution. Under these were ten assistants called *jar gooji*. They had to present themselves before Noorhachu every fifth day. If there was a case brought before these, it had first to be laid before the ten *jar gooji*; if need be, the five ministers were next to examine it; and finally all the *beiluas* (the sons of Noorhachu being so called); and they had to memorialize Noorhachu.

In 1616, probably on account of some abuses, it was ordained that no single minister dare hear any case; for if one acted as sole judge in a case, the people would rebel;—that all cases be brought before the ministers in their public office;—and that none should be permitted to make known his case to any minister at his private residence or in secret;—and that if any one was found guilty of privately informing a judge, he should be flogged.

If a *beilua* or great minister was guilty, or accused, of any crime, he must bind himself, and hear with reverence the decision which should always be in accordance with justice. If any refused to obey this, he simply increased his own guilt by such refusal. In any cause, an examination of not less than five* days was necessary.

It is probable that in spite of these precautions, injustice was still not unknown; for in 1620 the extraordinary device was adopted of pasting papers with grievances on one of two large trees, which stood at the outside of the gates of the capital Jiefan, through which Noorhachu daily passed. He carefully read and strictly examined every case, giving his decision according to the evidence. This resembles the habit so common now, of attaching to a stone and throwing into the mandarin's offices, papers, containing accusations against the powerful, who cannot be publicly attacked with safety.

In the year 1606, the Mongol *beiluas* sent a complimentary embassy to Noorhachu, to style him the *Shun-woo*, the "Intelligent and warlike."

In 1616, the great ministers called him the "Nourisher of all the kingdoms" and gave him the title of Ying-ming emperor, the "brave and illustrious." From this year dates the first of his reign under the style *Tien-ming*, "Decree of Heaven," which we shall see was well bestowed.

J.

* No inferior could bind a superior.

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A LAMA'S QUESTIONS ABOUT CHRISTIANITY.

WHAT follows is not a composition, but an attempt at a report of a conversation which really took place. As far as practicable the exact order of the conversation has been preserved, and the English translation represents the original Mongolian as exactly as possible.

It is not claimed that the answers of the Christian are the best that could have been made, but it was necessary that, such as they are, they should be faithfully stated, in order that the feeling and ideas, and mode of reasoning of the lama might be brought out clearly.

The only liberty that has been taken with the narrative, is the omission of various incidents that took place in the shape of interruptions. A servant would come in and report something about the cows; another would suddenly be sent on some errand connected with the horse-drove; some one else would fill a cup or set down a tea pot awkwardly, and get a reproof for it; the cook would enter and suggest the preparation of breakfast; a lama visitor would remark on the material of which the foreign coat and shoes were made; and these interruptions would occur sometimes in the most awkward way, at the most serious and earnest points of the debate.

But wherever the debate was interrupted, there it remained; and as soon as the interruption was over, the discussion was resumed, on the one side or the other, at the point where it had been left off.

One thing must not be forgotten. This is not a fair sample of everyday conversations with Mongol lamas. Nothing could be further from the truth than to suppose that the preacher of Christ among the Mongols frequently meets such men and holds such discussions as this here recorded. There are two or three such men in the country; and, in the course of a year, two or three such discussions may take place; but it would be a great mistake to suppose that either such conversations or lamas were common.

The object in reporting the debate, is to show the attitude that a lama, highly educated in his own religion, and possessing superior general intelligence, assumes when well informed of the principal doctrines of Christianity.

Lama.—What is that you were reading?

Christian.—The Bible; our sacred book.

L.—What is the use of reading that,—have you not learnt it all off by heart?

Ch.—Christians are familiar with all that the Bible contains, but do not learn it off by heart as lamas learn their *noms*. It is a custom, too, with us, to read a portion every day, that we may the better

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remember the things that concern our souls. It is especially good to read a piece in the morning; it may perhaps remain in our mind, and we may think of it during the day.

L.—Will you not tell me the meaning of what you read; it being in your language, I of course, did not understand it.

Ch.—I was reading about the resurrection of Jesus. We like to think of Jesus as living now, and everywhere with us.

L.—In reality how many Jesuses are there?

Ch.—One.

L.—One? Why you go north and Jesus is with you; your companion here goes south and Jesus is with him; you say Jesus is in Peking, in your native country, in fact everywhere; how many then are there of this Jesus of yours?

Ch.—One. Only one. No more.

L.—How in all the world can that be? One person? Can one person be everywhere?

Ch.—One MAN could not; but *Jesus* can be everywhere, and still be only one.

L.—How CAN that be?

Ch.—Ha!—*that* I can't explain. I do not know HOW it can be. I only believe that it IS: HOW it is I do not know.

L.—This Jesus of yours!—can a man become Jesus?

Ch.—Certainly not. We Christians hope to be with Him in heaven, and be happy and enjoy ourselves, and have all that is desirable; but we cannot *become* Him. I cannot become you;—you cannot become me; nor can any one become Jesus.

L.—Oh! just so. Well, but cannot people attain to the SAME rank of being with Jesus?

Ch.—Certainly not. He is Creator, we are created. He created all things,—us among the rest; and though we are to be treated as if we were His equals,—as His equals,—we can never attain to His rank. He must always be higher than we. He existed always; we did not, but were created by Him.

L.—HE existed *always*, did he? well, so did we too.

Ch.—No we did not. You are thirty or forty years old. You have not existed more than these thirty or forty years.

L.—Oh! you seem to consider men to be of the same nature as a race of people described in our sacred books. Their souls exist like the flame of a candle. You light a candle, there is the flame; you blow it out, and it is not. These men's souls, in the same way, exist for the little time that they are, then cease and be no more. You make out the souls of men to be like this, do you?

Ch.—By no means. Christians hold that men's souls begin to

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exist with their present lives, but do not cease to exist when they (their bodies) die, they believe that they exist to all eternity.

L.—Ah! Here then Christianity and Buddhism widely diverge.

Ch.—Just so. And this it is which makes this life so important. You Buddhists hold that a man has numberless lives in the future; so that, if he does not make the best of this, though he will suffer for it, his case is not finished; he has another chance, and may do well enough after all. Christianity teaches that there is no such thing as being born into the world again; that a man's eternal future state depends all on this, here, now, present, one life. Hence it is that we are so anxious that men should pray to Jesus. If they do, it secures their eternal well-being.

L.—Well now, no end of people who know about Jesus, do not pray to Him. You yourself say so. How about them then?

Ch.—Aye;—that's just it. There's nothing for them but eternal woe.

L.—Now then, God makes all these souls (your Christianity says), these souls that go to hell;—these souls which He knows beforehand will go to hell; how then in the face of all this can you make out that God is good?

Ch.—You have asked a question that is often discussed in Christian lands, and the only answer I can give is, that I cannot make it out at all. I believe and know that God is good; but I cannot explain how goodness is consistent with creating souls who are known beforehand to be about to go to nothing but misery. From the Bible I know that God is good; but I do not know how to reconcile goodness with,—as you say,—creating souls that have nothing but misery before them.—I do not know.

L.—Is it lawful for Christians to hate? Suppose two Christians quarrel, how then? Can they both go to heaven? Is there hate in heaven?

Ch.—No. There is no hate there. If two Christians quarrel, they, if proper Christians go and make it up, and are good friends again, and do not hate. It is not lawful to hate even those who wrong us.

L.—To go back to the old question:—how does God regard those souls who go to suffering? Does it make Him uneasy? Does it cause Him grief?

Ch.—He dislikes it decidedly, and grieves over them.

L.—Then God is not perfectly happy?

Ch.—Yes He is.

L.—How can that be, when He has grief?

Ch.—I do not know. The Bible does not explain that.

L.—Do any of your learned men at home know about our sacred books and religion? It is a pity that they do not.

Ch.—Buddhism they know, and they are well acquainted with the rise of Buddhism in India.

L.—Ah! that is all very well; but India has gone all astray, and got corrupted in endless ways. Our religion is different from any

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there. If your learned men would only study our books and religion, they would know what discussions we have on such questions as this:—"Does *Borhan* grieve?" Suppose some of your own friends go to hell, and you go to heaven, would you know of it?

Ch.—Yes.

L.—And could you know of it without grief?

Ch.—No.

L.—And so you would not be perfectly happy in heaven?

Ch.—Yes, I should be quite happy in heaven.

L.—How can that be?

Ch.—How it can be I do not know.

L.—Suppose a man is a good Christian for a while, then goes off and is bad, how then?

Ch.—If he repents and prays to Jesus, Jesus will again receive him; as a good father would restore a repentant prodigal.

L.—And if he does not repent, how then?

Ch.—Then there is nothing for him but suffering.

L.—What was that I saw you writing a few minutes ago?

Ch.—A note to my wife.

L.—Ah! you saw your wife yesterday and send her a letter to-day;—strange that, is it not?

Ch.—Not a bit. I start from here on a journey, my companion goes back to where my wife is; and she would think me not much of a husband it I did not send her a parting word by this opportunity.

L.—(Laughing) Our Mongols do not do like that.

Ch.—Your Mongols marry to have children, and think nothing of divorcing their wives if they are barren. To serve them and to bear children is about all they want of their wives. Christians, on the other hand,—proper Christians,—marry only whom they love; love is a thing your Mongols seldom or never take into consideration in arranging for a marriage, and they know nothing of the heart-and-soul love that subsists between properly married Christians.

L.—Well now, supposing of wife and husband one goes to heaven and one to hell, would the one in heaven not grieve?

Ch.—Certainly he (or she) would.

L.—And be quite happy?

Ch.—Yes.

L.—How could it be?

Ch.—I do not know.

L.—In heaven will husband and wife recognise each other?

Ch.—Yes.

L.—And live together?

Ch.—Not as on earth. No marrying or giving in marriage there.

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L.—Then what exactly is the relation between husband and wife in heaven?

Ch.—I cannot exactly say. I do not quite know.

L.—You do not know. You do not know. You do not know. You always come to that and stop. What is your sacred book good for, if it does not go to the bottom of everything and make it plain?

Ch.—*Now* you have asked a question I *can* answer. What is our Bible good for?—you ask. Listen and I will tell you. It tells us of man's origin and whither he goes. It tells that there are two destinations, a very happy place and a very miserable one; and it tells us also, how to avoid the miserable one and get to the happy one. It is, in fact, pretty much like a road-book. Now a road-book tells about the towns and villages, the hills and passes, the rivers and bridges, the roads and inns, the waters and wells,—in short all that the traveller wants to know on the road. In the same way, the Bible contains travelling directions for the road to heaven, and does not discuss matters that do not concern the safety and progress of the traveller. Your Buddhist *noms* may attempt to exhaust such subjects as geography, astronomy, and medicine, and other things difficult and deep; our Bible gives plain directions for going to heaven. Suppose, *Lama*, you are two or three thousand miles from Peking, and you get a road-book for the way, you are content if it gives you plain and full directions for the road. There may be hundreds of things about Peking that you cannot quite understand from the scanty references made to them in the guide-book; but you want to get to Peking, so you don't trouble yourself about the mysteries of the city, but study your directions and go on. When you get there, you may discover all you want to know. So our Bible shows the way to heaven. We have full directions what to do and what to avoid. The mysteries we shall see to the bottom of when we get there. What we have got to do now is to follow our travelling directions.

L.—Well, but suppose a Mongol, an utter stranger, gets to Peking, and knows nothing of the city, can speak nothing of the language, and has no friends to take care of him, would not he be in a bad case?

Ch.—Yes, he would; but when a man gets to heaven, Jesus is there to receive him, and he is taken care of; and everything is made nice, and comfortable, and happy, for him, and everybody there is his friend, and he has nothing but happiness. This is the advantage of praying to Jesus.

L.—(turning to an old lama who had come in meanwhile) You see we have been having a regular debate, like one of our own temple discussions. Not only we *lamas*, but they too,—these Christians can take a turn at this sort of thing.

Old lama.—Yes? How far is their country from here?

HOINOS.

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SKETCH OF THE CANTON PROTESTANT MISSION.

THE LONDON MISSIONARY SOCIETY'S MISSION IN CANTON.

By Rev. John Chalmers, M.A.

THE history of this mission from its commencement to the present time (1875), embraces a period of 68 years. The station however has not been occupied during the whole of this period. Before and during the continuance of the first war with England, for ten years there was none of the Society's agents here; and again in the time of the last war, the station had to be abandoned for part of three years. This sketch will therefore naturally divide itself into three sections; the first referring to the labours of Dr. Morrison; the second to those of Dr. Hobson and others associated with him; and the third to the continuation of the mission from the taking of Canton by the allies till now.

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1. DR. MORRISON IN CANTON. 1807—1834.

The Rev. Robert Morrison, the first Protestant missionary to the Chinese, arrived in Canton on the 7th of September, 1807. He found an American gentleman, Mr. Milnor, willing to receive him into his house in the old French factory, and accepted his hospitality; for it was impossible to live away from the foreign settlement, and danderous to publish to the Chinese his object in coming among them. Before many months had gone, he found his residence in the factory embarrasing both to himself and to his host; and took refuge in a godown, adopting the dress and habits of a Chinaman, taking his meals with his Chinese teachers, and suffering his nails to grow in imitation of them. Meantime he laboured day and night at the language, and before four months had gone, had made a vocabulary. His direct missionary efforts were of necessity confined to his own household, consisting of a servant or two and two teachers. Mr. Morrison did not employ the person named Yung Sam-tak,—who taught him in England, and returned with him to China,—as his teacher in Canton. He procured two men, both Roman Catholics. The principal one, Abel Yun Kwan-ming, a native of Shan-se, was an agent of the Romish missionaries at Peking, and a thorough Jesuit. The other was Li Sin-shang, a *sau-tsai* it seems, who was twelve years in Portugal at the college of the Jesuits; but afterwards married and went into business. The son of Li Sin-shang, Li Shap-kung 李十公, is the young man represented in the engraving of Morrison, the old man in the same engraving is Ch'an Lo-i 陳老宜. Of Abel, Morrison says,—"the Jesuits have kept him drudging so closely at the Latin, that he has not had

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time to learn the characters of his native language. Such a teacher would not be prized very highly now-a-days, and yet he had the audacity to demand thirty dollars a month.

It was with the greatest difficulty, and through the influence of Sam-tak with his employer, that Mr. Morrison was permitted to remain in the French factory at Canton till the 1st of June, 1808, when he removed to Macao. On the 27th of June he finished transcribing the Latin and Chinese Dictionary of 1100 pages. Towards the close of the summer he returned to Canton again for a short time, and then went back to Macao. His principal employment being with his books and his domestics, it was comparatively immaterial whether he lived in the one place or the other. But before leaving for Macao the second time, on account of some rumours from that place, all servants were taken from Europeans, in consequence of which he was deprived of his teachers for some time. A person named *Low Heen* or "Old Heen" came to him however after a while. This Low Heen was employed soon afterwards in getting an edition of the "Acts of the Apostles" printed, in which according to his own confession, he cheated Morrison to the amount of $100. About a year and a half after Mr. Morrison's arrival in China, he was united in marriage to Miss Morton of Macao; and on the day of his marriage, received the offer of an appointment as Chinese secretary and translator to the British factory, which he accepted, seeing in it the only possible way of securing a permanent residence in the country. But he did not relax any of his missionary efforts in consequence of the new appointment. The amount of work which he was able to accomplish during the first ten years of his life in China is truly astonishing;—a translation of a large portion of the "New Testament," a *Chinese Vocabulary*, a *Chinese Grammar*, a "Catechism," a "Hymn Book," "The Book of Genesis," "The Book of Psalms," an "Outline of the Christian Religion," "Morning and Evening Prayers," the *View of China for Philological purposes*, English *Lectures*, and much of his great work, the *Dictionary*, were all done before ten years had elapsed. Besides this, he had much troublesome work to do in connection with the government and trade,—made a journey to Peking with Lord Amherst,—established in conjunction with Mr. Milne the Malacca college, and carried on an immense amount of correspondence. His literary work could not possibly have been done well; the wonder is that it was done at all. His teaching was still confined to a very narrow circle. His largest congregation on Sundays was ten. In 1812, an edict was published by the emperor against Christianity (*i. e.* Romanism). In 1813 (July 4th), Mr. Morrison was joined by Mr. Milne, who stayed in Canton about six months, but seems to have met with a very cold reception both from Chinese and

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Europeans. At Macao, the Portuguese would not permit him to stay. He ultimately went to the Straits, where he did much good service. Leung A-fat was baptized by Dr. Milne about 1819, in Malacca; and was afterwards scourged in Canton for making Christian books. Milne died in June, 1822, at Malacca.

Morrison was sadly distressed at his want of success. He had not made a single convert in seven years. But in the summer of 1814, Tsæ A-fo 蔡亞科 made a profession of faith and was baptized at a spring of water issuing from the foot of a lofty hill by the sea side, away from human observation. This was the first Protestant baptism of a Chinese in China. Leung A-fat was not the first convert as has sometimes been said. A-fo was a young man, but he did not live long to serve the cause which he had embraced. He died of pulmonary complaint, in 1818.

In 1817, Mr. Morrison received the degree of D. D. from the University of Glasgow.

In the end of 1819, the translation of the Bible was completed. Morrison says,—"The books that were wholly my own translation are these:—

Genesis	Proverbs	Ezekiel	Jonah	Zechariah
Exodus	Ecclesiastes	Daniel	Micah	Malachi
Leviticus	Canticles	Hosea	Nahum	
Numbers	Isaiah	Joel	Habakkuk	
Ruth	Jeremiah	Amos	Zephaniah	
Psalms	Lamentations	Obadiah	Haggai	
Matthew	John	I. Peter	II. John	Revelation
Mark	Hebrews	II. Peter	III. John	
Luke	James	I. John	Jude	

The Chinese M. S. in the British Museum, a copy of which I procured, was the foundation of the New Testament in Chinese which I completed and edited." In 1820, Dr. Morrison with the assistance of Dr. Livingstone, established a dispensary for the Chinese at Macao.

The *Dictionary* was completed about 1822. In the end of that year (Nov. 1st. and 2nd) took place the great fire which burnt down a great part of the western suburbs, and the foreign factories.

In 1823 Dr. Morrison paid a visit to Malacca, and sailed for England in December of the same year. He arrived in China again in September, 1826, when he collected his little Chinese flock in Canton,—old Domine Le, Domine Ko, A-hean and others. A-fat joined Dr. Morrison about this time, and continued afterwards to discharge, along with him, the functions of an ordained preacher. He (A-fat) baptized in all, up to 1832, seven persons. In 1830, Dr. Morrison himself baptized

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at Malacca, Wat A-ngong, who served the L. M. S. in Hongkong for many years. In 1832, Morrison also baptized Choo Sin-shang and Choo Tsing, at Canton. Even at this time Dr. Morrison's Chinese congregation only amounted to twelve.

In 1830, Dr. Morrison welcomed Mr. E. C. Bridgman (afterwards Dr. Bridgman), of the A. B. C. F. M. to Canton. In 1832 he assisted Mr. Bridgman in establishing the *Chinese Respository*.

The following letter was written by Morrison and Bridgman conjointly in September, 1832:—

"TO THE CHURCHES OF CHRIST, IN EUROPE, AMERICA, AND ELSEWHERE, THE FOLLOWING STATEMENT IS RESPECTFULLY PRESENTED."

"Twenty-five years have this day elapsed, since the first Prostestant Missionary arrived in China, alone, and in the midst of perfect strangers,—with but few friends, and with many foes. Divine Providence, however, prepared a quiet residence for him; and, by the help of God, he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that Chinese will ever again be abandoned. The holy Scriptures in China, by Morrison and Milne, together with Religious Tracts, Prayer-books, &c., have been published; and now, thanks be to God, Missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's at Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and that Institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ's Gospel, and teach from house to house. Such is a general outline of the progress of the Mission. We boast not of great doings; yet are devoutly thankful to God that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.

"The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant Mission. The Hon. E. I. Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The Indo-Chinese Gleaner, at Malacca—the Canton newspapers—and the Chinese Repository—have all risen up since our Mission commenced. Missionary voyages have been performed, and the Chinese sought out at various places, under European control, in the Archipelago, as well as in Siam, at the Loochoo Islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant Missionaries have reached, and been read by, the emperor himself. Still this is but the day of small things. The harvest is indeed great, but the labourers are few. Preachers, and teachers, and writers, and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations. O Lord, send forth labourers whom thou wilt own and bless; and let thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes,—'from Satan to God!'

"The persons at present connected with the Chinese Mission are:—

1. Robert Morrison, D.D., of the London Missionary Society, in China.
2. Walter Henry Medhurst, of ditto, in Java.
3. Samuel Kidd, of ditto, sick, in England.

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4. Jacob Tomlin, of ditto, at the Anglo-Chinese College, Malacca.
5. Samuel Dyer, of ditto, at Penang.
6. Charles Gutzlaff, of the Netherlands Missionary Society, on a voyage.
7. Elijah C. Bridgman, of the American Board, at Canton.
8. David Abeel, of ditto, in Siam.
9. Leang A-fâ, native teacher of the London Missionary Society, in China.
10. Kew (Wat) A-gang, assistant to ditto, and lithographic printer, in China.
11. Le A-sin, assistant to Leang A-fâ.

"Only ten persons have been baptized, of whom the three above-named are part. The two first owed their religious impressions to the late Dr. Milne, at the Anglo-Chinese College, where they were printers. Another was a student, and is still retained in the College.

"About ten years after the Protestant Mission was established in China, a chaplain for the British Factory was sent out from the Episcopal Church in England; and, about twenty years from the commencement of the Mission, a seamen's chaplain was sent out from the American Seamen's Friend Society. Dr. Morrison hoisted the first Bethel flag on the Chinese waters in 1822. Mr. Abeel officiated in 1830. The present occupant of this cure is the Rev. Edwin Stevens, from New York. Mr. Abeel is a minister of the Dutch Reformed Church Messrs. Bridgman and Stevens are from Congregational Churches. Their patron in China, a merchant of great devotedness to the blessed Saviour, is of the Presbyterian Church, in America.

"In 1831, the Scripture Lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of Sacred Writ. The Rev. E. C. Bridgman, with the assistance of his native scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese-Version of the Bible: Leang A-fâ, with his first assistant, named above, carried them through the press; and Christian merchants in China subscribed the necessary funds.

"During the current year, Leang A-fâ has printed nine tracts, of about fifty pages each, composed by himself, and interspersed with passages of Sacred Scripture. They were revised by Dr. Morrison, when in manuscript; and printed at the expense of the London Religious Tract Society. Kew A-gang has printed Scripture sheet tracts, &c., with the lithographic press, and Mr. Gutzlaff has taken them to the north of China for distribution. Mr. Bridgman has instructed several native lads in the English language, and the first principles of Christian truth. He has also performed divine service in English, once every Sabbath day, at Canton.

The servants of our Lord, engaged in this Mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial co-operation. By this brief exposition, they wish to call the attention of the churches, throughout the whole of Christendom, to the evangelization of, at least, *four hundred millions* of their fellow-creatures, and fellow-sinners, in eastern Asia, comprehending China and the surrounding nations. Ye Christian churches, hear your Saviour's last command,—'Go ye into all the world, and preach the gospel to every creature.'

"Robert Morrison."
"Elijah Coleman Bridgman."

"Canton, China, *September 4th*, 1832."

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2. DR. HOBSON, REV. W. GILLESPIE, REV. I. CLELAND, REV. T. GILFILLAN, 1839—1856.

Dr. Hobson arrived in China about the time of the commencement of the first war with England, in 1839. He was appointed to Canton, but was unable to establish himself there, and carried on a

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hospital first in Macao, and then in Hongkong, till his return to England in 1845. In that year Mr. Gillespie succeeded in renting a house by the river side, in the eastern suburbs of Canton, and had every thing in a fair train,—with the assistance of Leong A-fat,—to conduct his mission under encouraging circumstances, when he was obliged to return to Hongkong to take the place of Dr. Legge, who was ill, and about to go home. During his absence a disturbance took place in the house which prevented its being again rented.

Messrs. Gillespie and Cleland were both settled in Canton in 1847. In this year Mr. Cleland baptized Leong A-wo, and Mr. Gillespie baptized Lo Ting-shin. In the same year Dr. Hobson returned from England, and rented temporarily a part of the house of a missionary of the American Board. Next year, 1848, he obtained possession of premises for a hospital in the district of Kum-ly-fau, a few houses further west than the larger hospital subsequently opened. This year the mission was strengthened by the addition of the Rev. T. Gilfillan, who afterwards went to Amoy and returned to England in 1852. Messrs. Cleland and Gillespie had returned to England in 1850; and now Dr. Hobson alone remained. He laboured arduously and devotedly in the Kum-ly-fau hospital for nearly nine years, until the work was suddenly brought to a close by the rupture between the Chinese and British authorities, at the close of 1856. At that time the number of baptized persons connected with the Mission amounted probably to about fifteen. But the beneficial results of Dr Hobson's labours, both professional and literary, are widely spread and well known. His principal publications are five volumes on "Natural Philosophy," "Anatomy," "Surgery," "Medicine," and "Midwifery;" and a "Commentary on the Gospel of John."

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3. (REV. J. COX), DR. WONG FUN, REV. J. CHALMERS, REV. F. S. TURNER, DR. CARMICHAEL, REV. JAMES ANDERSON, REV. N. A. ROACH, 1858—1875.

After an interruption of two years the mission was resumed, in 1858. Early in this year, after the occupation of the city by the allied forces of England and France, Mr. Chalmers visited the Hospital at Kum-ly-fau along with Mr. Cox of the Wesleyan mission, and found the building very little injured; but all the furniture and much of the wood-work had been stolen. It was not however considered safe at first, to occupy a position so far from the garrison. But the house of a Christian in Foo-hok tung-kaai was offered to them; and there perhaps was held the first public Christian service within the city of Canton. Dr.

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Wong Fun undertook the charge of a dispensary there, and as Dr. Legge was about to leave Hongkong for England, the L. M. Society was only too glad to accept the assistance generously offered by the Rev. Josiah Cox, to carry on the work in this newly-opened field. In the month of April, as many as 3,300 patients were attended to in the small dispensary in the city. In June, the old place in Kum-ly-fau was reoccupied, and the work successfully continued by Dr. Wong and Mr. Cox. The scattered members of the old church were in part collected and some new members were added; so that when Mr. Chalmers and Mr. Turner came to relieve Mr. Cox in September, 1859, it consisted of sixteen male and five female members.

Messrs. Chalmers and Turner continued the work along with Dr. Wong for one year, after which Dr. Wong left, in consequence of disagreement about some fraudulent and immoral conduct on the part of the Chinese converts. The Rev. Dr. Happer afterwards kindly assisted to carry on the medical work till the arrival of Dr. Carmichael, in February, 1862. Dr. Carmichael left after one year; and went into private practice at another port.

Mr. Turner arrived in Canton in September 1859, and left for England on account of Mrs. Turner's delicate health in May, 1864. Rather more than a year before he left, he opened a chapel in Tai-tsat-po, where he preached regularly almost to the time of his leaving. A chapel in the same locality continues to be occupied by the society at the present date.

Mr. Turner, along with Mr. Schelling of the American Baptist Mission, took a leading part in establishing the Canton Missionary Conference, in February, 1864. He afterwards returned to China, but was stationed in Hongkong. In the year 1865, the number of converts in the Mission Church was fifty-one. The hospital was carried on independently of the society after Dr. Carmichael left in 1863, first by Dr. Dods, and then by Dr. Kerr, till 1870; when it finally merged into the hospital of the Medical Missionary Society in China.

The Rev. James Anderson took charge of the Canton station from 1867 to 1870, and during this time the Fat-shan station was opened. After various vicissitudes there is now a prosperous church there of seventy-three members with an ordained native pastor. The expenses of Fatshan station have been from the first entirely borne by natives. There is a large and substantial chapel there.

At present the London Missionary Society has two chapels in Canton; one of which, on Canal Road, is the property of the native church; having been built at a cost of about $3,000; more than one third of which was raised by the natives. The number of members in connexion with this church is 104.

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In the present year, three new out-stations have been opened:—one in the district of Tsung-fa, one in the district of Tsang-shing, and one in South Pun-ü.

The Rev. N. A. Roach joined this mission in January, 1874, but owing to failure of health returned to England in July, 1875. Mr. Chalmers is at present the only missionary of the London Missionary Society at Canton.

CANTON, *July 28th*, 1875.

We give the following summary of statistics of the above mission for 1875, on the authority of Mr. Chalmers:—

Canton was first occupied as a mission station in 1807.

There have been eleven missionaries since the commencement.

There is only one missionary at present.

There are five chapels.

There are four out-stations.

There are two organized churches.

There are six native preachers, one of whom is ordained, and has a pastoral charge.

Two of the preachers are entirely supported by the native churches.

The number of members in church fellowship is a hundred and fifty-three males and thirty females;—in all a hundred and eighty-three.

From the above paper, together with Dr. Kerr's memoranda, we glean the following facts regarding the *Medical* work of this Mission.

Dr. Lockhart, the first medical missionary of the Society, arrived in China in January, 1839.

Dr. Hobson arrived in Canton in 1847, and opened a hospital the following year, which he carried on till 1856.

This hospital was supported by local contributions from natives and foreigners. It contained fifty beds, and was attended by natives of the middle and lower ranks.

Two natives were instructed by him in the medical art.

Wong Fun, M. D., arrived as medical missionary in 1857, and carried on the work till 1860.

At the latter date the hospital contained eighty beds, the classes of patients and source of support being the same as before.

Four medical students were in training.

430 patients were treated in the wards annually; and the number of dispensary patients was 26,030.

The annual expense of the hospital was $768.

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Dr. Hobson's medical works are well-known, both among natives and foreigners. We give the titles of those published in connexion with the Canton hospital.

全體新論 *Tseuên t'è sin lún.* "*A Treatise on Anatomy.*" Canton, 1851.

This was republished by the father of Yeh, the celebrated governor-general of Kwangtung. It has been also republished by the Japanese.

惠愛醫館年記 *Hwúy gae e kwán nëën kè.* "*Annual Report of the Missionary Hospital at Canton, for* 1850."

Dr. Hobson also published annual reports, or nearly so, for the first nine years of the missionary hospital,—in English. Those for the first eight years were issued at Canton. The last year's was printed as an appendix to the Shanghae Hospital Report for 1857.

After Dr. Hobson's time, annual reports of the hospital, were published,—with some interval,—until recently.

OUTLINE OF THE AMERICAN BOARD MISSION AT CANTON.

By J. G. Kerr, M. D.

1829.—The Rev. E. C. Bridgman, the first American missionary to China arrived.

1833.—S. Wells Williams arrived and established a mission press in Macao and in Canton.

1834.—The Rev. Peter Parker, M.D. arrived.

1835.—Dr. Parker opened an ophthalmic hospital in Canton.

1838.—The Rev. D. Ball, M.D. arrived in Singapore, and in 1841 in China. He died in 1866.

1841.—*Chinese Chrestomathy* (pp. xxxvi, 698) published at Macao by the Rev. Dr. Bridgman.

1842.—*Easy Lessons* (pp. lx, 288) published at Macao, by S. Wells Williams.

1843.—The Rev. J. G. Bridgeman arrived, and published in 1847, a translation of Premare's *Notitia Linguæ Sinicæ.* He died on December 6th, 1850.

1844.—*English and Chinese Vocabulary,* published at Macao, by S. W. Williams.

1845.—The Rev. S. W. Bonney arrived. In 1853, he published *Phrases in the Canton Colloquial Dialect* (pp. 98). He died on July 27th, 1863.

1847.—*The Middle Kingdom,* was published in New York by Dr. Williams. 2 vols. (pp. xxii, 590, vii, 614).

1848.—Mr. Bonney commenced visiting the villages near Canton and Whampoa, and continued it for several years.

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1848.—Dr. Ball opened a chapel, dispensary, and boarding-school at Ham-ha-lan, near the south-east corner of the city. These were closed in 1853.

Mrs. Ball opened a boarding-school for girls, at Ham-ha-lan, which was closed in 1853.

1852.—The Rev. D. Vrooman arrived.

1853.—Mr. Vrooman with the Rev. Mr. Beach made a trip to Fa-ün district, on which occasion missionaries for the first time passed the night in the houses of the natives.

1855.—The Rev. W. A. Macy arrived. He had formerly been a teacher in the Morrison Education Society's school in Hongkong. He went to Shanghae in 1857, and died there in 1859.

1855.—Mr. Vrooman and Dr. Macgowan made the first visit to Fat-shan and were the first to distribute tracts there.

1855.—Mr. Vrooman and Mr. Gaillard made the first trip up the West river, to Tak-ning chau. They preached at nearly every town, and distributed about 12,000 tracts and portions of Scripture.

1856.—Mr. Vrooman, with Messrs. Gaillard and Smith made a trip to He-ung shan and San-ui cities; visiting many villages on the way, and distributing about 13,000 tracts and portions of Scripture.

1857.—Mrs. Bonney opened a boarding-school for girls, which was closed in 1866.

1860.—Mr. Bonney opened a chapel at Sz-pai-lau, in the old city.

1860.—Mr. Vrooman with a native assistant made the first missionary trip to Kwong-si.

1862.—Mrs. Vrooman opened a girls' boarding-school. It was closed in 1865.

1864.—Mr. Vrooman organized a church in Canton.

1867.—The mission of the American Board in Canton was closed.

PRINTING BY THE AMERICAN BOARD MISSION.

Dr. Ball,—from 1848 to 1853,—was engaged in printing many small tracts. In 1853 Mr. Vrooman took charge of this work, when he issued and circulated annually from 20,000 to 60,000 tracts and portions of Scripture. One was a large tract, containing an almanac, which was published for several years, as many as 10,000 to 12,000 being printed. The Gospels were printed in the form of tracts.

The following particulars regarding the *Medical* work of this mission, we gather from Dr. Kerr's memoranda:—

The Rev. Peter Parker, M.D. the first medical missionary in China,

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arrived at Canton in 1834, as the agent of this Society; and opened an opthalmic hospital there the following year.

In 1850, a general hospital was under Dr. Parker's charge, with fifty beds for patients.

He had two medical students under training.

The annual number of dispensary patients was 3994. Those who visited the hospital were from the middle and lower ranks of the population.

The annual expenditure was $887; raised by local contributions from natives and foreigners.

The following pamphlets were published by Dr. Parker, in connection with his medical labours:—

Statements respecting hospitals in China, preceded by a letter to John Abercrombie, M. D., V. P. R. S. E. pp. 32. London and Glasgow, 1842.

Fifteen Reports of the Opthalmic Hospital in Canton.

These were published at irregular intervals, quarterly, half-yearly, annually, and at longer periods, at Canton and Macao. They were issued in separate pamphlets, and at the same time inserted in the *Chinese Repository*, vols. iv,— xx.

STATISTICS OF THE SOUTHERN BAPTIST CONVENTION MISSION.

The following summary is furnished by the Rev. R. H. Graves, M. D.

The Southern Baptist Mission was established at Canton in 1846, being the commencement of the Society's operations in China.

There have been twenty-three missionaries in all from the commencement, twelve of whom were ladies. There are at present two ordained missionaries, and three ladies.

The mission has three out-stations, and four chapels in all.

There are two organized churches.

There are six native preachers, one of whom has a pastoral charge. One native preacher was ordained in 1870, but there is none ordained at present connected with the mission. One preacher is supported by the native church.

Two students are preparing for the ministry.

One colporteur and five Bible women are employed.

The contributions of the native Christians amount to about $120 per annum.

Dr. Graves has spent much time *itinerating*, chiefly in the western part of Kwang-tung province. The farthest point reached has been Kwei-lin, the capital of Kwangsi province, which he visited in August,

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1866. Wu-chau has been frequently visited. Sin-hing district city was visited in 1873. He has also made journeys to points above Hwuy-chow fu on the East river, and Ying-teh heen on the North river. All these trips have been made in boats.

The out-stations at present connected with the mission are at:—

Sai-nam,..	forty	miles	west	from Canton.
Shau-king, prefectural city,	seventy-five	,,	west	,, ,,
Iu-ku, ...	twenty-five	,,	south	,, Shau-king.

The *Medical work* of the mission is thus summarized:—

Medical work was commenced in 1860.

Dispensaries were formerly in operation at the prefectural cities of Wu-chau in Kwang-si, and Shau-king in Kwang-tung; but they have both been discontinued. There is at present a dispensary at Sai-nam.

Two qualified native surgeons are employed.

The annual number of separate visits to the dispensary is about 5000,—usually the poor.

The annual expenses, amounting to $150, are defrayed by the funds of the Medical Missionary Society. No charge to the patients has ever been made for medical assistance.

The *Printing* of the mission has been all Chinese; wooden blocks having been used, except for very large editions.

MEMORANDA OF DATES AND EVENTS CONNECTED WITH THE HISTORY OF THE CANTON MISSION OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. OF AMERICA.

By Rev. C. F. Preston.

1838. *April*,—The Rev. Robt. W. and Mrs. Orr, with the Rev. John A. Mitchell arrived at Singapore. They visited Malacca and Penang.

1838. *October*,—Mr. Mitchell died.

1839.—Mr. Orr's Chinese teacher was baptized.

1840. *July*,—The Rev. Thos. L. and Mrs. McBryde, originally destined for Siam, arrived at Singapore.

1840. *July*,—Mr. and Mrs. Orr returned to the United States.

1841. *July*,—J. C. Hepburn M.D. and his wife, originally destined for Siam, arrived at Singapore. At the close of the year Mr. and Mrs. McBryde visited Macao.

1842.—The Rev. W. M. Lowrie arrived at Macao. In June he

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sailed for Singapore, was shipwrecked, and after many adventures returned in October to Macao.

1843.—Mr. and Mrs. McBryde removed to Amoy. Dr. and Mrs. Hepburn joined them from Singapore.

1843. *October*,—Mr. and Mrs. McBryde returned to the United States.

1844. *February*,—D. B. McCartee, M. D. and Mr. and Mrs. Cole arrived at Macao.

1844. *July*,—The Rev. Richd. Q. and Mrs. Way arrived at Macao.

1844 *October*,—The Revs. M. Simpson, Culbertson and A. W. Loomis and their wives, with the Revs. John Lloyd and A. P. Happer arrived at Macao.

1844. *November*,—At this period three Missions were organized, —Canton, Amoy and Ningpo. Messrs. Happer and Cole were assigned to the Canton province.

1845. *May*,—The Rev. Hugh A. Brown arrived at Macao, but removed thence to the north.

1845. *June*,—Mr. Cole removed to Ningpo. Dr. Happer having spent the winter in Hongkong, returned in April to Macao.

1846. *December*,—The Rev. Mr. and Mrs. Speer with the Rev. John B. French arrived.

1847. *March*,—Messrs. Happer and French with their boarding-school of thirty boys removed to Canton. Mr. Speer remained in Macao, on account of the sickness of his wife. The mission was first located in Old-clothes' street; but after being twice driven away, temporary apartments were occupied in the Danish hong.

1847. *April*,—Mrs. Speer died at Macao; after which Mr. Speer joined the mission at Canton.

1847. *November*,—Dr. Happer was married to Elizabeth, the eldest daughter of the Rev. Dr. Ball.

1848. *April*,—After much trouble, premises were rented in a large mercantile hong; and the mission was located about a mile from the foreign factories, near the Tsing-hoi gate.

1848. *September* 1*st*,—A portion of this house was blown down, Dr. and Mrs. Happer being in much peril. Owing to this catastrophe, the young men gave up their premises to Dr. Happer's family. Mr. French soon secured possession of the river front of the adjoining house, and Mr. Speer went to live in apartments in the Honam temple.

1848. *December*,—A presbytery was organized; but no other meeting was held, on account of the want of a quorum, until 1860.

1849. *May*,—Mr. French opened a small chapel; but it was very inconvenient, being far from the public street, with entrance through a long and dark alley.

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1849. *December*,—Mr. Speer returned to the United States. He subsequently labored as a missionary to the Chinese in California; and has been for several years secretary of the Mission Board of Education in Philadelphia.

1850. *February*,—The premises hitherto held in common with Chinese merchants were secured and given up to the use of the mission; and in May a chapel was opened by Dr. Happer near the street. In addition to the boarding-school, a day-school with twelve pupils was commenced by Dr. Happer. It is to be noted, that the school in question was, historically, the first successful missionary day-school in the city of Canton. It, like the one commenced in 1852, also by Dr. Happer, was supported by private funds for the first year.

1851. *June*,—A dispensary was commenced by Dr. Happer in connection with the chapel. The attendance at the day-school was doubled the second year.

1851. *October*,—Mr. French was married to Mary L. the second daughter of the Rev. Dr. Ball.

1852.—In the early part of the year, a second day-school was commenced by Dr. Happer.

1853.—In the early part of the year, a chapel was rented by Mr. French in Tai-ping sha, a street some distance from the mission premises. It was rented with the consent of the neighborhood, upon the understanding that a dispensary should be opened there; which was done by Dr. Happer, on certain days of the week. The second school was removed to this place, and transferred to the care of Mr. French. He was assisted by a native, formerly connected with another mission.

1853. *December*,—A boarding-school for girls was commenced by Mrs. Happer.

1854.—In the early part of the year, a third day-school for boys was commenced.

1854. *May 18th*,—Dr. John G. Kerr and his wife, with the Rev. C. F. Preston, arrived at Canton. Dr. Kerr at once took charge of the two dispensaries.

1854. *June*,—Mr. Preston commenced religious services on Sundays in the Bethel at Whampoa, which were continued for some months.

1854. *December 3rd*,—The first convert of the mission was baptized,—Lam A-tsung, a boy in the boarding-school.

1854. *December 7th*,—Dr. Happer and family took their departure for a visit to the United States, leaving the boys' boarding-school in charge of Mr. Preston. Mrs. Happer left the girls' boarding-school in charge of Mrs. French.

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1854. *December* 19*th*,—Mr. Preston was married to Mrs. M. G. Brewster, of the American Board Mission.

1855. *May* 5*th*,—Dr. Parker took his departure for the United States; leaving the hospital of the Medical Missionary School in charge of Dr. Kerr.

1855. *August* 26*th*,—Mrs. Kerr died, at Macao.

1856. *October* 8*th*,—An English lorcha was boarded by Chinese officials, and insult offered to the flag.

1856. *October* 23*rd*,—The English took possession of the forts near Canton.

1856. *October* 24*th*,—The boarding-school was dismissed, on account of the excitement consequent upon the operation of the English forces.

1856. *October* 27*th*,—The viceroy's palace was bombarded from the Dutch Folly; and in consequence, the mission houses and property were burnt; and the mission was transferred for two years to Macao.

1856. *November* 12*th*,—The mission occupied houses on Sam Autom's green, Macao; where they spent two years amidst great excitement. This providential interruption of labor, was not wholly without results in opening the field in China. Preaching was kept up most of the time, in a chapel in the Chinese quarter of the city; and books and tracts were distributed in the vicinity of Macao.

1857. *February* 12*th*,—Dr. Kerr left for the United States, *viâ* Manila.

1857. *December* 28*th*,—The city of Canton was bombarded for thirty-eight hours by the allies, who entered and took possession on the 29th.

1858. *January* 5*th*,—The viceroy Yeh was captured; and subsequently removed as a state prisoner to Calcutta, where he died.

1858. *February*,—Missionaries visited Canton, assisted in taking care of the poor, and began to preach in the city. These labors were continued through the summer; but were much interrupted by the bitter hostility of the Chinese. Many foreigners were attacked in the city, and the vicinity was quite unsafe. On this account the missionaries returned to Macao.

1858. *August* 10*th*,—Proclamations were issued by the Chinese officers, giving the good news of peace restored.

1858. *September* 25*th*,—Mr. Preston returned again to Canton, to seek a location for the mission. Soon after this, he opened a day-school in the southern suburbs.

1858. *October* 27*th*,—Dr. and Mrs. Kerr arrived at Macao.

1858. *November* 11*th*,—Mr. French and his family left for the United States. His illness increased on the voyage, and he died after leaving Angier,—on the 29th,—in the Indian Ocean. Mrs. French continued the voyage with her children; and spent several years in the United States. She returned afterwards to China.

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1858. *November* 16*th*,—The mission families returned to Canton, and resided for a while in a small Chinese house in Sau-sha, in the southern suburbs.

1858. *December* 21*st*,—Dr. Kerr removed to a house in Tsang-sha, and opened a hospital. Mr. Preston subsequently removed to the adjoining house. Still another house next door was secured, so that these premises afforded accommodation for a number of years for a hospital, including dispensary, wards for in-patients, and a chapel.

1859. *September* 11*th*,—Dr. Happer and family returned to Canton, after an absence of nearly five years. After a temporary sojourn in the southern suburbs, he secured a residence in Tung Tak-tai kai in the western suburbs.

1859. *December* 1*st*,—Messrs. Happer and Preston visited Fat-shan while the provincial examinations were being held there.

1860. *January* 11*th*,—The presbytery was reorganized.

1860. *February*,—Dr. Happer took charge of the London Mission hospital, which was near his residence. A branch dispensary was also opened about this time at Fat-shan, by Dr. Kerr, which was kept up for four years; Mr. Preston holding preaching services connected with it.

1860. *February*,—Two day-schools for boys, and one for girls, were commenced in the western suburbs, by Dr. Happer.

1860. *June*,—A house was purchased in 13th street, in the western suburbs, to be used for a chapel and schools.

1860. *August* 1*st*,—The Rev. J. M. and Mrs. Condit arrived. He preached to the soldiers, and in the Bethel at Whampoa.

1861. *October* 21*st*,—Canton was evacuated by the allies, and the allied commission closed.

1862. *January* 9*th*,—The first church was organized, consisting of seven native and five foreign members.

1862. *June* 18*th*,—Mr. Condit's house in Sau-sha was burnt, and much of his property destroyed.

1862. *July* 27*th*,—A great typhoon took place, attended by the destruction of much life and property. Mr. and Mrs. Condit, who were living temporarily in the house of Mr. Bonney, narrowly escaped being killed, by the falling of a portion of the walls. The same day, Dr. Kerr and Mr. Preston removed the body of Mr. Gaillard of the Southern Baptist Mission, from the ruins of his house. The house built by the mission for Mr. Condit at Fat-shan, only just completed, was entirely destroyed at the same time.

1862. *December* 25*th*,—Treasury Street chapel was opened for the first time, in charge of Mr. Preston.

1863. *January*,—It was resolved by the mission to give up, for the present, the plan of a residence by one of their number at Fat-shan;

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but to continue their labors there as far as possible, from Canton. Mr. Condit accordingly rented a house in Wong-sha in the western suburbs.

1863. *January 1st,—Maggie,* daughter of Mr. Preston, died.

1863. *April 26th,—Maggie's* nurse was baptized.

1863. *June,*—The Rev. Arthur and Mrs. Folsom arrived.

1864. *March,*—A chapel was rented by Mr. Condit in the lower 9th ward of the western suburbs.

1864. *July,*—A training school was commenced, in charge of Dr. Happer.

1864. *October,*—Mrs. Mary L. French arrived, the first female missionary for Canton; to labor in schools, and in chapels, for women.

1865.—A lot near Bamboo-market gate in the southern suburbs was purchased, for the Medical Missionary Society.

Mrs. French commenced schools for girls,—one in Chang-hau kai in the southern suburbs, and one in Sam-kok shé in the western suburbs.

A depository for the sale of books and tracts was opened by Mr. Preston, in connection with Treasury Street chapel.

1865. *August,*—The Rev. J. M. and Mrs. Condit left for California, where they labored as missionaries to the Chinese.

1865. *December 29th,*—Mrs. Happer died.

1866.—Village day-schools were commenced by Dr. Happer, to the west of the city of Canton.

1866. *April 1st,*—Dr. Happer's children left for the United States, under charge of the Rev. S. Mattoon of Siam.

1866. *May,*—The Rev. H. V. and Mrs. Noyes arrived.

1866. *October 1st,*—Dr. Kerr removed his family and dispensary to the new hospital premises.

1866. *December 5th,*—Mrs. Condit died in Ohio, U. S.

A lot of land was purchased for mission houses, adjoining the new hospital lot, and buildings were commenced.

1867. *February,*—Mrs. French was married to Dr. Collins. After travelling a year she returned to Hongkong, and finished a translation of *Bible stories,*—which she had commenced while at Canton,—in the colloquial dialect. This translation was revised and published by Mr. Preston.

1867. *March,*—Dr. Kerr and family took their departure for the United States, leaving the hospital in charge of Mr. Preston.

1867. *May 15th,*—Dr. Happer departed for the United States, leaving the training school in charge of Mr. Preston.

1867. *July 3rd,*—Mr. Preston and his family removed to the new mission houses; and shortly afterwards, Mr. Folsom and his family removed into the same.

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1867. *August 8th*,—Mrs. Noyes died at Macao.

1867. *August 14th*,—The hospital chapel was dedicated.

1868. *January*,—Dr. Kerr and his family, with Miss Hattie Noyes arrived.

A day-school was commenced in Sai-po, by Mr. Noyes, and continued for one year.

Two school-houses were built on the new mission premises.

1868. *March 20th*,—A girls' day-school was opened in Wa-lung li, by Miss Noyes.

1868. *November*,—The Rev. A Folsom and his family returned to the United States.

1869. *February*,—A girls' day-school was opened in Ngan-kin, by Miss. Noyes. A boys' day-school was opened in the same place under the charge of Mr. Noyes. Mr. and Miss Noyes visited the schools together. A residence for the physician was built in the hospital lot, and occupied by Dr. Kerr.

1870. *January*,—Dr. Happer and family, the Rev. Messrs. McChesney and Marcellus with their wives, and Miss H. J. Shaw arrived. Dr. Happer resumed charge of the training school. A day-school for boys was commenced by Mr. Noyes at Ping-te.

1870. *February*,—A day-school for girls was opened by Miss Happer, in the 12th Street; and another in the 13th Street.

1870. *March*,—Mr. Preston and family left for the United States. A chapel was opened in Ho-ke in the western suburbs.

1871.—A boys' day-school was opened by Mr. Noyes, in In-sz li, in the western suburbs. Another was opened by him in Kong-mun, which was continued for two years. A station and chapel were also opened by Mr. Noyes in Han-leuk, near Shiu-hing and continued one year.

1871. *March*,—Mr. and Mrs. Marcellus left for the United States.

1871. *May*,—Dr. Happer and Mr. Noyes removed to their new residences.

1871. *July*,—There was an excitement and interruption of mission work, caused by the *Shan-sin fan* superstition.

1871. *August*,—Miss Lillie B. Happer was received as a missionary.

1871. *November*,—Mr. Preston and family returned to Canton.

1872.—A day-school for boys and a chapel were opened by Mr. Noyes, in the city of San-ui, which are continued to the present time.

1872. *February*,—Day-schools for girls were commenced by Miss Shaw, in Wong-sha and Tak-san fong.

1872. *June*,—A girls' boarding school and a training-school for women were commenced by Miss H. Noyes.

1872. *July 9th*,—Mr. McChesney was killed by a shot from a pirate boat, while on a trip with Mr. Noyes in the country.

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1872. *September,*—Mrs. McChesney and her little boy left for the United States.

1872. *November 27th,*—The second church was organized in the southern suburbs, at the mission premises adjoining the hospital.

1873,—An assistant was stationed at Chuk-lui, under the charge of Mr. Noyes.

1873. *March,*—A day-school for girls was opened by Miss Happer, in Tai-wo li, and another by Miss H. Noyes, in Nam-mung ki.

1873. *October 10th,*—Mrs. Happer died.

1873. *December 9th,*—The Rev. B. C. and Mrs. Henry with Misses Mattie Noyes and Lucy A. Crouch arrived.

1874. *October 13th.*—A new chapel at Tung Tak-tai kai, in charge of Dr. Happer, was dedicated.

1875. *January 10th,*—The girls' boarding-school house, and the apartments for training Chinese women, under charge of Miss Noyes, were burnt.

1875. *March 18th,*—Dr. Happer was married to Miss H. J. Shaw, in the new chapel.

1875. *August 11th,*—The newly-erected building for the girls' boarding-school was opened.

Mr. Preston gives the following summary of the state of the Presbyterian Mission in 1875:—

The Board of Foreign Missions of the Presbyterian Church, in the United States of America, commenced operations in China in 1842, and first occupied Canton as a mission station in 1847.

There have been in all twenty-nine missionaries, from the commencement, which number includes eighteen ladies.

The present number of missionaries is thirteen, of whom eight are ladies.

There are two out-stations connected with the mission, and four chapels altogether.

There are two organized churches.

Seven native preachers are employed.

Two colporteurs and three Bible women are employed.

The number of baptized from the commencement is a hundred and forty-nine adults and eighty-six children;—in all, two hundred and thirty-five.

The number at present in church-fellowship is seventy-six males and sixty-six females; in all, a hundred and forty-two.

The native contributions amount to $30 per annum.

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Dr. Kerr gives the following comparative summary regarding the *Medical* work of this mission :—

Medical missionary work was initiated in China by the Society in 1844; but it was not till 1851 that operations were commenced in Canton.

In 1860, Dr. Kerr, the agent of the Society, had one hospital with fifty beds for patients. In 1874, his establishment numbered a hundred and twenty beds. Those treated were from the middle and lower ranks of society.

In 1860, he had three medical students under training; in 1874, he had seven.

In 1860, the number of ward patients was 206; in 1874, it amounted to 1105.

In 1860, the number of dispensary cases was 17,631; in 1874, it amounted to 18,534.

In 1860, the annual expenditure was $653, defrayed by local contributions, of which $345 was raised by the natives. The annual expenditure in 1874 was $1217, of which $200 was raised by the natives.

We give here the titles of the works published by Dr. Kerr, in connexion with his medical labours.

種痘撮法 *Chùng tów tsëë fă.* "A tract on Vaccination." 4 leaves. Canton, 1859. Xylography.

論發冷小腸疝兩症 *Lún fă làng seaòu ch'ang shan leàng ching.* "A tract on Fever and Hernia." 6 leaves, Canton, 1859. Xylography.

化學初階 *Hwa hëŏ ts'oo keae.* "First steps in Chemistry." 4 vols. 288 leaves. Canton, 1870. Xylography.

西藥略釋 *Se yo lëŏ shĭh.* "Manual of Materia Medica." 95 leaves. Canton, 1871. Xylography.

A greatly enlarged edition has just been published in 2 vols. 200 leaves, Canton, 1876. Xylography.

西醫新法 *Se e sin fă.* "Treatise on Bandaging." 22 leaves. Canton, 1872. Lithography.

This was revised and reprinted in 1875.

內科闡微 *Nuy ko ch'ĕn we,* "Treatise on Symptomatology." 39 leaves. Canton, 1873. Xylography.

救溺水法 *K'ew neĭh shwuy fă.* "Method for restoring the drowning." Sheet Tract. Canton, 1873. Lithography.

皮膚新編 *Pe foo sin peen.* "Manual of Skin Diseases." 58 leaves. Canton, 1874. Xylography.

Plate of a Skeleton. Canton. Xylography.

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Plate of the Arteries and Veins of the Arm. Canton. Xylography.

經驗奇症略述 *King yén k'è ching lëŏ shŭh.* "Report of the Medical Missionary Society's Hospital at Canton for 1859." 9 leaves. Canton, 1860. Xylography.

奇症略述 *K'è ching lëŏ shŭh.* "Report of the Medical Missionary Society's Hospital at Canton for 1863." 10 leaves. Canton, 1864. Xylography.

奇症略述 *K'è ching lëŏ shŭh.* "Report of the Medical Missionary Society's Hospital at Canton for 1865." 21 leaves. Canton, 1866. Xylography.

奇症略述 *K'è ching lëŏ shŭh.* "Report of the Medical Missionary Society's Hospital at Canton for 1867." 45 leaves. Canton, 1868. Xylography.

Medicine in China. pp. 16.

This was first published in the *North American Medico-Chirurgical Review* for March, 1859, and afterwards separately.

Chinese Medicine. pp. 5.

This was first published in the *China Review* for November and December, 1862, and afterwards separately.

Dr. Kerr published his first *Report of the Medical Missionary Society's Hospital at Canton*, in English, for the year 1855. pp. 24. Macao, 1857.

The next *Report* was for 1858 and 1859. pp. 23. Macao, 1860.

Annual Reports have been regularly printed from that time, for every year from 1860 to 1875.

The Rev. H. V. Noyes has furnished some particulars regarding the *Itinerancy* of this mission.

The missionaries, preachers and teachers have for years past been in the habit of making boat journeys in various directions, for the purpose of spreading a knowledge of the Gospel among the inhabitants.

Several journeys have been made up the North river. The first was in November, 1869. On three occasions the missionaries reached the district city of Ying-tak, distant 150 miles from Canton; passing the towns of Fat-shan and Sai-nam, and at no great distance, the district city of Sam-shui; also the towns of Lo-pan, Taitong and Shek-kok, and the district city of Tsing-ün. In May, 1873, a journey was made to the departmental city of Lien, on a branch of the North river, at a distance of 250 miles from Canton, near the north-west corner of the province.

Six or eight journeys have been made on the West river, as far as the prefectural city of Shiu-king or nearly so, about 75 or 80 miles distant.

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Frequent journeys have been made southward, to the district city of San-ui, 75 miles distant. One journey was made to San-ting, passing the towns of Chau-tsün, Hong-liu, Lak-lan, Kam-chuk, and Kong-mun, a large trading mart where sea-going junks congregate.

About twelve journeys have been made up a small stream to the north of Canton; two of which extended to the district city of Tsang-fà, some fifty miles distant. On these occasions five large market villages have usually been visited.

For six years, some villages eight or ten miles from Canton have been visited regularly;—for part of that time, once a week; and during the remainder, once in two weeks.

STATISTICS OF THE WESLEYAN METHODIST MISSION.

The Rev. G. Piercy has furnished the following statistics of the Wesleyan mission at Canton.

The Wesleyan Methodist Missionary Society commenced operations in China, at Canton, in 1853.

There have been altogether from the beginning, thirteen ordained missionaries and six lady teachers.

The present number is five ordained missionaries and four ladies.

There are three out-stations and five chapels.

There are three organized churches.

There are eight native preachers, three of whom have pastoral charges.

Three of the preachers are partly supported by the native churches.

Two Bible women are employed.

The present number of church communicants is 112.

The contributions of native Christians amount to about $70.

The Rev. T. G. Selby, who is stationed at the large town of Fat-shan, a few miles from Canton, gives the following particulars regarding *Itinerancy* in this mission.

The missionaries make boat journeys for the purpose of preaching and distributing Christian books.

The district cities of 清遠 Tsing-ün and 順德 Jin-tah, the town of Shiu-kwan, the departmental cities of 連 Lin and 南雄 Nam-hung, the prefectural city of 梧州 Ng-chau, and the district cities of 新會 San-ui and 新寧 San-ning, have all been visited. The two last-named places have been visited by Mr. Selby nearly twenty times. Of the other places, some have been reached only once, and some twice. Nam-hung is the most distant of those named.

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STATISTICS OF THE RHENISH MISSIONARY SOCIETY.

The work of the Rhenish missionaries was originally among the so-called Pun-ti's, or general population of the province. The efforts of the Berlin Missionary Society on the other hand were directed towards the Hakkas, a race originally from another province, still preserving their distinctive dialect and characteristics, and scattered in great numbers, chiefly in the northern and eastern parts of Kwantung. A few years back, the Berlin Society ceased to exist, and the missionaries connected with it joined the Rhenish Society, while they still continued in the same sphere of labour as before. The Rev. E. Faber, who is stationed at 虎門 Fu-mun, in the district of 東莞 Tungkun, furnished the statistics for the Pun-ti work last autumn, which we give below.

The work of the Rhenish Missionary Society in China dates from 1847.

The station at Fu-mun was commenced in 1864.

The number of Pun-ti missionaries from the beginning has been fifteen, of whom five were ladies.

The present number of missionaries is five, including two ladies.

There are three chapels and three out-stations.

Church organization is only in its initial stage.

There are six native preachers, one of whom is ordained.

Several hundreds have been baptized altogether. Of these, some have died in the faith; some have fallen away; and there are many of whom nothing is now known.

The present number in full church fellowship is 153, of whom 79 are men and 74 women.

The annual contribution from the natives is between twenty and thirty dollars.

The Rev. F. Hübrig, who is stationed at Canton, gives the statistics for the Hakka branch of the Mission, including also the station of the Rev. C. Pretzsche at 龍口 Long-heu, in the interior of the province. This embraces the work of the former Berlin Missionary Society.

The work of the Berlin society in China began in 1851.

The Canton station was commenced in 1866.

There have been ten missionaries from the beginning, of whom four were ladies.

The work of the mission comprises, preaching to the heathen, pastoral labour among the Christians, and boarding-school instruction.

At present there are two ordained missionaries and two ladies.

There are eleven out-stations and twelve chapels.

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Ten native preachers are employed, of whom one is ordained.
Five catechists are connected with the mission.
There are two colporteurs.
About five hundred have been baptized since the commencement.
The number at present in church fellowship is 399.

All the German missionaries have some knowledge of medicine and surgery, and are accustomed to practice occasionally, and dispense medicines. The reports of three dispensaries under the charge of Mr. Faber and Mr. Nacken are published in Dr. Kerr's annual Report, from which we extract a few items in reference to the year 1875.

At the Fu-mun dispensary, under Mr. Faber's care, during the year there were 2,048 out-patients, and 79 operations, making a total of 2,127 patients.

At the Tung-kun dispensary, also under Mr. Faber's care, there were 6,157 out-patients, and 27 operations,—in all 6,185 patients.

The expenses of the two dispensaries for the year were $19.30, which were borne by the funds of the Medical Missionary Society.

At the Fuk-wing dispensary, under Mr. Nacken's charge, there have been altogether 453 patients.

Mr. Nacken has also attended to a few patients at the out-station, in the district city of San-on.

No expense is mentioned in connection with Mr. Nacken's work.

Mr. Hübrig gives some items regarding the *Medical* work of the Berlin Missionary Society, as under.

A dispensary was opened at 浦盧園 Phu-lu-wui in the district of 歸善 Kwei-shen, in 1854, in connection with the Berlin Missionary Society. The Rev. Heinrih Göcking, M. D. arrived afterwards and took charge for some years, till he left for Europe in 1864, and the dispensary was then relinquished. There have been five dispensaries altogether. Now there are but three;—in Canton, Nam-hyung and Long-heu.

Three qualified native surgeons are employed.

Eight of the Chinese Christians have been educated as surgeons; but six of them are now unconnected with mission work.

The *Itinerancy* of this mission is also divided into the two departments of Pun-ti and Hakka. Mr. Faber gives us what refers to the Pun-ti work.

The missionaries of the Rhenish Society usually itinerate in company with the native assistants; but seldom alone.

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They seldom hire boats for themselves, but travel in the Chinese passage boats. Overland, they usually go on foot; sometimes they hire chairs.

The members of this mission having occupied stations in the interior of the province from the beginning, some of them have always been travelling among the villages round their stations, and also to other districts. Especially have the Rev. R. Krone, the Rev. W. Louis, and the Rev. A. Krolczyk traversed the province in all directions, up to the borders of Fuhkeen, Keangse and Kwangse. More especially have the 新安 San-on, 歸善 Kwei-shin, 東莞 Tung-kun, 增城 Tsang-shing and 花縣 Fa-yün districts been the field of their operations. Messrs. Faber and Hübrig visited 南雄 Nam-hyung (Meiling) in 1873. Last year Mr. Faber twice visited 香山 Heang-shan district, and also the districts of Tsang-shing and 龍門 Lung-mun.

Mr. Hübrig gives the following information respecting *Itinerancy* among the Hakkas:—

As the native Christians live mostly in the interior, far from the rivers, the journeys of the missionaries are by boats, by chairs, and on foot.

The Christians under Mr. Hübrig's care, are scattered over the departments of 南雄 Nam-hyung and 嘉應 Ka-yin, and the districts of 花 Fa-yen, 清遠 Tshyang-yen, 南海 Nam-hoi and 番禺 Pan-yu, in the prefecture of Kwang-chau, and the districts of 永安 Yun-on and 歸善 Kwui-shen, in the prefecture of Hwui-chow. Those under Mr. Pritzsche's care, in the districts of 新安 Sin-on and 東莞 Tung-kun.

In 1868, Mr. Hübrig visited the department of Ka-yin, a journey of over four hundred miles from Canton. He has also visited the district cities of Sin-on, Kwui-shen, Yun-on, 博羅 Pok-lo, 河源 Ho-nyen, 龍昌 Lyung-tshong, 長樂 Tshong-lok, 興寧 Hyin-lin, Fa-yen, and 英德 Yin-tet.

The out-stations of the Rhenish mission are:—

		From Canton station.		
Tsh'ak-pu	赤布	..	..in the district of 花 Fa.	
Phak lak-pu	百辣布	.. ..	do.	do.
Tshòng wuk tsùn	張屋村	.. ..	do.	do.
Si-fu-thong	西湖塘	.. ..	do.	歸善 Kwui-shen.
Pet-lyang	北嶺	.. ..	do.	do.
Fu-mui	湖尾	.. ..	do.	do.
Nam-hyung	南雄	departmental city.		
Lam-thong	南塘	in the district of 永安 Yun-on.		
Sin-on	新安	district city.		

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From Long-heu station.

Phak-myong	白芒	
Wu-sak-ngam	烏石岩	

From Fu-mun station.

Am-ha	.. ..	ten miles east.

From Fuk-wing station.

Nam-thau	.. ..	ten miles south.
Ho-au	.. ..	forty miles east.

OUTLINE HISTORY OF MEDICAL MISSIONS AT CANTON, HONGKONG, AND MACAO.

By J. G. Kerr, M.D.

1805.—Vaccination was introduced at Canton, by Dr. Alex. Pearson.

1820.—A dispensary was opened at Macao, under the supervision of the Rev. Dr. Morrison and Dr. Livingston. Treatment was by a native physician.

1827.—Dr. T. R. Colledge opened an eye infirmary in Macao, and 6,000 cases were treated, up to the time it was closed, in 1832.

1828.—A dispensary was opened in Canton for Chinese, by the physicians residing there.

1834.—The Rev. Peter Parker M. D.—in connection with the A. B. C. F. Mission, the first Medical Missionary,—arrived in China.

1835.—Dr. Parker opened the Ophthalmic Hospital at Canton on November 4th. It was conducted by him till 1854, during which time 53,721 cases were registered.

1838.—The Medical Missionary Society in China was organized in Canton, on February 21st.

Dr. Parker opened a hospital in Macao. William Lockhart, F. R. C. S.—in connection with the London Mission,—arrived in China (Jan.), and took charge of the hospital in Macao.

1839.—B. Hobson, M. B. of the London Mission, joined Dr. Lockhart in Macao.

W. B. Diver, M.D. of the A. B. C. F. M. arrived in China; but his health failed and he soon returned to the United States.

1841.—The Rev. D. Ball, M.D. of the A. B. C. F. M. arrived in China, and in 1843 opened a dispensary in Hongkong. He removed to Canton in 1846, where he dispensed medicines from place to place, and had a dispensary (1848–1863) at his house, near the south-east corner of the city wall, at Ham-ha-lan.

1843.—Dr. Hobson took charge of the hospital in Hongkong on June 1st, and conducted it till December 1st, 1847; during which time 1,200 in-patients and 7,221 out-patients were treated.

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1844.—The Rev. A. P. Happer, M.D. of the American Presbyterian Board, arrived in China; and removed from Macao to Canton in 1847.

W. Devan, M.D. of the American Baptist Mission, arrived in China, and opened a dispensary in Hongkong. He came to Canton in 1845, and had a dispensary in Lün-hing street until 1847, when he returned to the United States.

1847.—H. J. Hirschberg, M. R. C. S.,—of the London Mission,—arrived, and took charge,—in 1848,—of the hospital in Hongkong, which he conducted till 1853, when he went to Amoy.

1848.—Dr. Hobson removed to Canton and opened the Kum-ly-fau hospital in the western suburbs, which he conducted with great success, till 1856, when it was closed because of the war, and Dr. Hobson removed to Shanghai.

1850.—Dr. Hobson's first medical work, the 全體新論 *Tseuên-t'è sin lún*, a treatise on anatomy and physiology, was published at Canton. The other four volumes of the series were issued at Shanghai.

1851.—The Rev. Dr. Happer of the American Presbyterian Mission opened a dispensary at Tsing-hoi gate, and, in 1852, another at Tai-ping-sha street, in the southern suburbs.

At the Ophthalmic Hospital in Canton, 48,828 cases had been registered to this date.

1854.—J. G. Kerr, M.D. of the American Presbyterian Mission arrived in China, and the two dispensaries of the Presbyterian Mission were placed in his charge.

1855.—The Ophthalmic Hospital was placed under Dr. Kerr's care, and was conducted by him till October 1856; when hostilities began, and the hospital was burnt.

The Rev. R. H. Graves, M.D. of the Southern Baptist convention, arrived in China. He has had superintendence of the dispensaries at Shin-hing fifty miles west of Canton, at Wu-chau on the border of Kwong-sai, and at Sai-nam (1874-1875).

1857.—F. Wong, M.D., a Chinese physician educated in Edinburgh, arrived in China, in connection with the London Missionary Society. He conducted a dispensary in Hongkong from 1857 to 1858.

1858.—Dr. Wong came to Canton, and re-opened Kum-ly-fau hospital, which he conducted till November, 1870.

Dr. Kerr re-opened the Medical Missionary Society's hospital at Tsang-sha street, and it was removed to its present locality in 1866.

1860.—Dr. Kerr opened a dispensary in Fat-shan, and continued it for four years.

1861.—Kum-ly-fau hospital was conducted successively by Drs. Happer, Carmichael and Dods till 1865.

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1865.—Kum-ly-fau hospital was transferred to Dr. Kerr's care, and finally closed in 1870.

1875.—The Medical Missionary Society's hospital, which is still in charge of Dr. Kerr, has annually about 1000 in-patients; and an aggregate daily attendance of out-patients numbering about 18,000.

August, 1875.

THE dialect of Canton having been longer studied by Europeans than any other of the local idioms, the aids to its acquirement that have been published are naturally somewhat more numerous. We give here the titles of such as have come to our knowledge.

廣東省土話字彙 *Vocabulary of the Canton Dialect.* By R. Morrison, D.D. 3 Parts. 8vo. Macao. 1828.

The 1st Part, pp. 200, is English and Chinese; the 2nd Part, pp. 90, is Chinese and English; and the 3rd Part, pp. 354, consists of Chinese phrases, with translation.

Chinese Chrestomathy in the Canton dialect. 4to. By E. C. Bridgman, pp. xxxvi, 698. Macao, 1841.

This was published under the patronage of the Society for the Diffusion of Useful Knowledge in China.

拾級大成 *Easy Lessons in Chinese: or Progressive Exercises to facilitate the study of that language, especially adapted to the Canton dialect.* By S. W. Williams. 8vo. pp. lx, 288. Macao, 1842.

The Beginner's First Book in the Chinese Language (Canton Vernacular). By T. T. Devan, M.D., 8vo. pp. 161. Hongkong, 1847.

Dialogues in the Canton Vernacular. By B. Hobson, M.B. Fol. pp. 44. Canton, 1850.

Phrases in the Canton Colloquial Dialect, arranged according to the number of Chinese characters in a phrase. With an English Translation. By S. W. Bonney. 8vo. pp. 98. Canton, 1853.

A second edition was printed.

英華分韻撮要 *ʿYing ʿWá ʿFan Wan' Ts'üt, Iú'. A tonic Dictionary of the Chinese Language in the Canton Dialect.* By S. W. Williams, LL.D. 8vo. pp. xxxvi, 832. Canton, 1856.

We hear that an enlarged and improved edition of this work is in the press.

The Beginner's First book, or Vocabulary of the Canton Dialect. By W. Lobscheid. 8vo. pp. ix, 123. Hongkong, 1858.

This is a second edition of Dr. Devan's book (see above), revised, enlarged and toned. A third edition was published at Hongkong, by Mr. Lobscheid in 1861. 12mo. pp. viii, 148.

英粵字典 *An English and Cantonese Pocket-Dictionary, for the use of those who wish to learn the spoken language of Canton province.* By John Chalmers, M.A. 8vo. Hongkong, 1859.

A third edition of this was issued at Hongkong in 1870. pp. 148. A fourth and much enlarged edition was issued at Hongkong in 1873.

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Select Phrases and reading lessons in the Canton Dialect, prepared for the press by the Rev. W. Lobscheid. 8vo. pp. 69. Hongkong, 1864.

Easy Phrases in the Canton Dialect of the Chinese language. By H. Rubery. Printed at the Canton Customs' Press, 1866. 4to. pp. 75.

Select Phrases in the Canton Dialect, collected by Dr. Kerr, and prepared for the press by the Rev. William Lobscheid, [Second Edition.] 12mo. pp. 47, Hongkong, 1867.

The Household Companion and Student's first Assistant, by Dr. Devan, with many additions, corrections, and Dr. Williams' orthography, by the Rev. W. Lobscheid. 8vo. pp. 140. Hongkong, 1867.

英華字典 *English and Chinese Dictionary, with the Punti and Mandarin Pronunciation.* By the Rev. W. Lobscheid, Knight of Francis Joseph, C. M. J. R. G. S. A., M. Z. B. S. V., &c., &c., &c. 4 Parts. Fol. pp. 2056. Hongkong, 1869.

初學階 *Ch'o hok kai. A Handbook of the Canton Vernacular of the Chinese Language. Being a Series of Introductory Lessons for Domestic and Business Purposes.* By N. B. Dennys, Ph. D. Hongkong, 1874.

We may note also, as of special local interest, a—*Map of the City and entire Suburbs of Canton.* By Rev. D. Vrooman. A large sheet. In Chinese and Roman character. Canton, 1860. Xylography.

We give below the titles of the books published in the Canton Dialect, as far as we can ascertain.

問答俗話 *Catechism in the local dialect.* Rev. I. J. Roberts. 7 leaves. Macao, 1840.

初學粵音切要 *A Chinese Phonetic Vocabulary, containing all the most common characters in the Canton dialect.* Rev. J. Chalmers, M.A. 8vo. 33 leaves. Hongkong, 1855.

眞教問答 *Questions on the true Doctrine.* Rev. H. R. Graves. 8vo. 9 leaves. Canton, 1859. Xylography.

張遠兩友相論 *Dialogues between Chang and Yuen.* Rev. A Happer, D.D. 16 leaves. Canton, 1862. Xylography.

曉初訓道 *Peep of Day.* Rev. G. Piercy. 16mo. 95 leaves. Canton, 1862. Xylography.

啟蒙詩歌 *Simple Hymns.* Rev. G. Piercy. 4to. 53 leaves. Canton, 1863. Xylography.

耶穌言行撮要俗話 *Life of Jesus.* Rev. C. F. Preston. 4to. 108 leaves. Canton, 1863. Xylography.

英話文法小引 *Ying Wá' Man Fát, 'Siú 'Yan. Chinese-English Grammar.* By the Rev. William Lobscheid, Missionary to the Chinese. 2 Parts, 8vo. pp. 128. Hongkong, 1864.

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浪子悔改 *The Repentant Prodigal.* Rev. J. Legge, D.D. 16mo. 6 leaves. Hongkong.

落爐不燒 *Unscathed in the Furnace.* Rev. J. Legge, D.D. 16mo. 6 leaves. Hongkong.

額主文式 *Prayer Book Service.* Rev. C. F. Warren. 35 leaves. Hongkong, 1866. Xylography.

述史淺譯 *Scripture History.* Mrs. V. D. Collins. 5 vols. 8vo. 748 leaves. Canton, 1866. Xylography.

家人祈禱文 *Family Prayer Book.* Rev. C. F. Warren. 8vo. 53 leaves. Hongkong, 1867. Xylography.

Das Evangelium des Lucas im volksdialekte der Punti Chinesen. "*Luke's Gospel.*" Translated by Rev. W. Louis; transliterated into Leipsiu's orthography by Rev. E. Faber. 8vo. 56 leaves. Hongkong. 1867. Italic.

Syllabary of the Canton Dialect. Rev. E. Faber. 8vo. 2 leaves. Hongkong, 1867. Italic.

約翰福音傳 *John's Gospel.* Rev. C. F. Preston. 4to. 38 leaves. Canton. Xylography.

天路歷程土話 *The Pilgrim's Progress.* Rev. G. Piercy. 4to. 134 leaves. Canton, 1871. Xylography.

續天路歷程 *The Pilgrim's Progress. Part* II. Rev. G. Piercy. 4to. 114 leaves. Canton, 1870. Xylography.

Book of Children's Hymns and Prayers. Rev. A. Happer, D.D. 8vo. 17 leaves. Canton, 1872. Xylography.

馬可福音傳 *Mark's Gospel.* Rev. G. Piercy, 8vo. 21 leaves. Hongkong, 1872.

使徒行傳 *Acts of the Apostles.* Rev. C. F. Preston. 8vo. 33 leaves. Hongkong, 1872.

保羅達會小書 *Paul's Epistles to the Galatians, Ephesians, Philippians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Titus, and Philemon.* Rev. G. Piercy. 4to. 55 leaves. Canton, 1872. Xylography.

聖會禱文 *Book of Common Prayer.* Rev. J. Piper. 8vo. 111 leaves. Hongkong, 1872.

舊約創世記 *The Book of Genesis.* Rev. G. Piercy. 8vo. 48 leaves. Hongkong, 1873.

Children's Hymns. Rev. R. H. Graves, M.D. 12mo. 16 leaves. Canton, 1874. Xylography.

聖會錄要 *Essentials of Faith.* Rev. A. B. Hutchinson. 8vo. 3 leaves. Hongkong, 1874.

眞道啓蒙 *Catechism for little children.* 8vo. 26 leaves. Canton, 1875. Xylography.

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A VISIT TO THE ISLAND OF HAI-TAN.

By Rev. N. J. Plumb.

DURING a recent three-weeks' tour through the Fuh-ching 福清 district, I visited the island of Hai-tan 海壇 (the first missionary visit ever made by a foreigner, as far as I could find out), where we have had work commenced about a year and a half. If my first experiences in visiting the place were to be taken as a guide in forming an opinion of it, mine surely would not be a very favorable one. They certainly raised in my estimation, the native preachers who have had the courage to make frequent visits to the island; and especially of the present preacher in charge, who moved his family there before we had a chapel rented, stopping in a native inn for some time.

There are only two seasons of the year, viz., the 6th and 7th, and 3rd and 4th months, which are favorable for making the trip, as the strong winds are adverse at other times. The former has the advantage, as there is then no rain; but much fell on the latter, and we had it in abundance.

On Wednesday the 29th of March, in company with the presiding elder of the district, Rev. Li Yu-mi, the preacher in charge of the Saek-keng circuit, and our attendants, I left our little chapel at Saek-keng, for Pah-hök 白鶴 the only place in that region where a boat could be procured. Just as we started, a slight fall of rain commenced, and before we reached our destination it came down in torrents, made all the more unpleasant by a driving northerly wind; and the preachers came up quite wet, except so far as protected by their umbrellas. As the weather was very cold and the rain continued to pour down, our prospect appeared dark indeed. We inquired for a boat, but were told that no boat could go in such rain, especially as there were no passengers. Understanding the meaning of this, we asked how much money would induce them to go, and of course the reply was an extravagant sum. Then followed the usual long bargain-making, and finally at about fair prices they decided to go, promising us a dry, comfortable section of the boat. The rain moderated a little and we started about 1 o'clock, but it soon recommenced, and continued almost incessantly during the afternoon.

The "dry, comfortable section" promised us, proved to be a dark damp hold, in which the stench was so great, that not even the chair coolies could endure it; and our only alternative was to sit on deck, under an old thatched bamboo covering, which leaked in many places. Into this, most of the boatmen and the few passengers who had gathered, pressed, as the dryest place to be found; so that we were literally crowded on every side. This we endured as best we could

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until about dark, when our boat cast anchor in the middle of the stream, still nearly two miles from our destination; leaving us to shift for ourselves, and get up the best way we could. We first proposed taking to the shore, although extremely wet and muddy; but a small boat came alongside and offered to take us up in a few moments, for which an exorbitant price was asked, which we of course declined to give. Then another fifteen minutes of precious time was lost in bickering, as darkness was fast gathering her mantle about us. We refused their proffered services, until their demand was reduced to a somewhat reasonable sum, when we all took passage, hoping soon to be at our chapel; but what was our disappointment! The tide was against us; in a few moments we were aground, and compelled to turn about in search of another channel; and a half hour later we were just opposite the large boat from which we had started, and making no perceptible progress, until most of the men got out, and the boatmen threw off their clothes and jumped into the water to push. Fortunately the rain had ceased, else what would have been our uncomfortable condition, out in an open boat, continually hauling to and fro in efforts to find a passage way?

Finally, having made about half the distance, we could go no farther and were compelled to abandon the boat. It was now quite dark, and without lights we wandered over a wide level stretch of ground, covered with sea water at flood-tide, now still full of pools and running water, until we reached the bank. My mountain chair kept *my* feet dry, but the elder and preacher were thoroughly wet, and almost used up by the time we reached the chapel at half-past eight o'clock. Here we were heartily welcomed by the preacher and his family, and having washed our feet and taken tea, we felt better, and thankful that we were again in a comfortable resting place.

The island of Hai-tan is said to be about 70 *li* long from north to south, 35 wide, but nearly cut in two by bays or inlets on each side; so that Tan-tau 壇頭, the main village where our chapel is, is situated on a very narrow thread of land, composed of sand thrown up by the wind from the sea side. The number of inhabitants is estimated at from eighty to a hundred thousand. This village is a military rendezvous, and a place of considerable importance. Our chapel is the property of a family connected with the yamen of the commandant of the post. Soon after we had rented and were in full possession, the owner regretted having let us have it, and it seemed for a time as though we should be compelled to give up the place; but his death brought relief, as his son is very willing we should have it, and has given us rental papers for three years. Soon after this trouble, we received the cheering intelligence that a whole family of sixteen persons, at a small village

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30 *li* distant, had decided to become Christians, and now there are on the island, eleven members, ten baptized children, and six inquirers. The secret of this auspicious beginning is, that the oldest son, an intelligent man and an officer in the army, had heard the truth from one of our preachers while on his way to Foochow, and at our East street chapel, in the city, where he was stopping for a time on business, two years ago. Here he was led to fully believe the truth, but soon after, without baptism, returned, *viâ* Formosa to his home, where he zealously preached to his own people. About this time he heard of the arrival of our preacher at Tan-tau, and at once went and made himself known, inviting him to come and preach to his people, which invitation he gladly accepted, with the result that they all decided to become Christians. Reaching Tan-tau on Wednesday, we found the opportunity most excellent for selling books and preaching, and remained until Saturday, when we went out to Pang-lang kiang 平嵐仔, a village at the north end of the island, where the chief interest exists. Here we enjoyed a pleasant Sabbath service by the sea side. The love feast was very interesting, and after the sermon by the elder, six adults and six children were baptized; the former being received into full membership. These consisted of the father and mother of the man who first became a Christian (aged respectively 76 and 75 years), his wife, the wives of his two younger brothers and a cousin.

This was followed by the sacrament of the Lord's supper, and in the afternoon an interesting Berean lesson service was held.

On Monday returning to Tan-tau, we passed round the head of the island, calling at a village where there are a few inquirers. In the evening, an old lady aged 65 was baptized and received into the church. This was a very quiet and solemn service; her daughter whom she was visiting, and a female neighbor, being present to witness the ceremony.

It was very encouraging to see what progress had been made in the work in so short a time. Knowing that the principal village was a military station, I expected to find the people rude and ignorant, but was most happily disappointed. No great excitement was created by my presence, foreigners from wrecked vessels having frequently been seen there. The people appeared quite intelligent, and were kind and respectful to me; and what was so different from the mainland, nearly all, even of the children, could read. Many of them came to the chapel and purchased books.

The man who became security for our chapel, a doctor and apothecary in good circumstances, is "almost persuaded" to become a Christian. He believes in and is in full sympathy with the truth; but some financial matters make it difficult, as yet, for him to decide to keep the Sabbath. He came to see me and gave me a cordial

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invitation to his house, which want of time prevented me from accepting.

On the day after my arrival there, I called on the military commander of the post, who is about fifty years of age, and formerly resided in the province of Canton; he is of a very genial and pleasant disposition.

He received me very cordially, and during the conversation which followed, I spoke of my unpleasant experience in reaching the island, and asked him if he could not let me have one of his gun-boats for my return, a number of which were lying in the harbor. He said he would see whether one could be spared and would send me word. We had barely reached our chapel, when a messenger came from him to inquire when we wished to start, and said a boat would be in readiness whenever we desired it. Accordingly upon our return from the country, we found his promise faithfully kept; and we went on board early on Tuesday morning. The craft, a substantial one of medium size and quite new, was built for fast travel as a pirate hunter. Starting at half past six o'clock, with a strong wind in our favor, we sped as if upon the wings of the wind, making the distance of 60 *li* in an hour and a half, which had required seven hours going over. Crossing the strait, the wind blew almost a gale, and the waves rolled as though in mid ocean; but our vessel mounted the billows grandly, although rather too fearfully for the peace of mind of some of our number.

Making our homeward trip so quickly and comfortably, in such strong contrast to our passage over, we all felt very thankful to the mandarin through whose kindness we had been so highly favored; and shall long remember our interesting visit to the island of Hai-tan.

On the main-land I also visited a number of stations, and attended two quarterly meetings, where I found the work in an encouraging state. The whole number of baptisms during my trip was fifteen adults and fourteen children.

The great need of our churches in this region, is comfortable chapels, large enough to accommodate the great numbers of men and women who assemble on the quarterly meeting occasions.

FOOCHOW, *April 25th*, 1876.

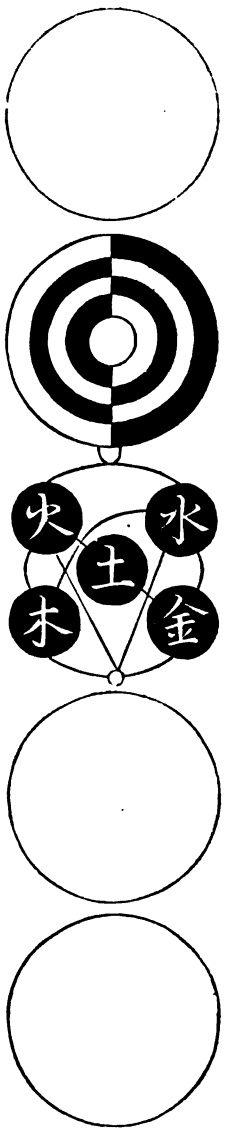
TOMB OF CHOW LËEN-KE.

BY REV. CANON MCCLATCHIE.

THE following is a copy of the inscription on the tomb of the celebrated philosopher Chow-tsze, who died in the fifth year of the reign of the emperor Shin-tsung of the Sung, A. D. 1072, or, about 58 years before the birth of Choo He.

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太極圖



無極而太極。太極動而生陽、動極而靜、靜而生陰、靜極復動、一動一靜互爲其根。分陰分陽而儀立焉。陽變陰合而生水火金木土、五氣順布四時行焉。五行一陰陽也、陰陽一太極也、太極本無極也。五行之生也各一其性、無極之眞、二五之精、妙合而凝、乾道成男、坤道成女、二氣交感化生萬物、萬物生生而變化無窮焉。惟人也、得其秀而最靈、形既生矣神發知矣。五性感動、而善惡分、萬事出矣。聖人定之以中正仁義而主靜立人極焉。故聖人與天地合其德、日月合其明、四時合其序、鬼神合其吉凶。君子修之吉、小人悖之凶、故曰立天之道曰陰與陽、立地之道曰柔與剛、立人之道曰仁與義。又曰原始反終、故知死生之說。大哉易也斯其至矣。

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TRANSLATION.

The infinite* and the great extreme.† The great extreme moved and generated the light.‡ Having moved to the utmost it rested, and resting generated the darkness.‖ Having rested to the utmost, it again moved. The central point§ is the root of alternating motion and rest. In dividing into darkness and light, the (two) e were established. The light changes, the darkness unites with it, and these generate water, fire, metal, wood, and earth. These five airs submissively spreading out, the four seasons revolve. The five elements (combined), form one darkness and light; the darkness and the light form one great extreme (circle 2); and, the root of the great extreme is the infinite (circle 1).¶

With regard to the generation of the five elements, each has its own nature. The pure spirituality of the infinite, and the subtile essence of the two (e) and the five (elements) adorn the 'one whole' (τό πᾶν), and bind the parts together. *Khëen*** perfects a male, and *Khwăn*†† a female, and these two airs sexually exciting each other, transmute and generate the myriad of things.

The myriad of things generate *ad infinitum*, and change and transmute unceasingly. With regard to man, he alone obtains the most subtile essence (of the primordial air), and is the most spiritual being (in the world). When his form is generated, his (inward) divinity ‡‡ manifests intelligence. The five natures |||| being excited to.

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* Circle 1. † Circle 2. ‡ Left hemishere of Circle 2

‖ Right hemisphere of Circle 2.

§ The small circle, or "pivot of motion," in the centre of circle 2. This is the "due medium," and is a portion of circle 1, appearing in the centre of circle 2, to show that the two circles 1 and 2, although *distinct* are never *separate* in nature.

¶ The first circle is therefore the "infinite," and the second circle is the "great extreme," or primordial matter (氣), with which this "infinite" is eternally united. (see *Confucian Cosmogony* Introduction p. xvii). This "infinite" is the indivisible unity 神 or God, which is said to be incomprehensible, omniscient, and omnipresent, &c; and is styled fate, nature, reason, incorporeal reason, the great vacuum, &c; thus corresponding minutely to the ὁ πρῶτος Θεός of the ancient western philosophers. Hence the origin of all things is God (神) inherent in matter (氣); the former being the supreme soul of the whole universe, and the origin of all life in it. Circle 2, is the matter in which this first God is inherent, and which is of two kinds, subtile and coarse; the subtile being a twofold soul (鬼 神) or the first generated great demon-god, or "mind," who governs his body 天 地, or the visible world, "as the soul governs the body" in man. From his soul all other souls are made, and from his body all other bodies are formed. As a God, this being is the animated world, body and soul; and, in his human capacity, he is the first man, both sage and emperor, hence his title 上 帝, the Supreme Emperor of both gods and men. This is merely the Mosaic account of the creation of the world, and the formation of man by the only true God (神 Θεός),—whose name is Jehovah,—obscured by heathen philosophy.

** The light ether.

†† The dark air.

‡‡ 神, Θεός; that is, his rational soul. Plotinus in his death agony said, "I am struggling to liberate *the divinity within me*." Lewes' *Hist. Philos.* Vol. i, p. 402 (Fourth edition).

|||| That is, the five elements of which man's nature is composed.

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motion, then good and evil are divided, and the myriad affairs (of life) come forth. The sages determined to take, in these, the undeflected due medium, benevolence, rectitude, together with the presiding *vis inertiæ*, to establish the human extreme.* Hence it is that the sage unites with heaven and earth in virtue; with the sun and moon in brightness; with the four seasons in regularity; and with the demon (darkness) and the god (light) in good and bad luck. The model man cultivates virtue and is lucky; the mean man rebels against it, and is unlucky. Therefore it is said, that the light and the darkness establish the *taou*† of heaven; and the soft and the hard the *taou* of earth; and benevolence and rectitude the *taou* of man. It is also said, that from termination there is always recommencement,‡ and thus we attain the knowledge of death and life. How great is (the "Book of) change," which carries these doctrines to the utmost perfection!

Correspondence.

Prospects in Japan.

RESPECTED SIR:—

At the suggestion of the Rev. H. Ritchie, I will give you the out-look of Christianity in Japan, as it strikes one not connected with any mission. Let me premise, that the writer spent forty-five years at the Sandwich—or Hawaiian Islands as a missionary; and had seen that little nation rise from the *depths* of ignorance and heathenism to a place among the civilised and Christian nations; and has now been nearly two years in Japan, in the family of one of the oldest missionaries of the American Board.

The contrast between the Sandwich Islanders and the Japanese, is very striking. The former, either from isolation, long indulgence in licentiousness, or some other cause, are fast wasting away. *Here* is a prolific, inquisitive, enterprising and vigorous populution; and although the rulers are not so frank, open, and plain-dealing as we desire; yet considering what selfish, scheming, unprincipled men they have chiefly to do with, we cannot wonder that they are slow to open the empire fully to foreigners. They say they would, if foreigners would agree to submit to Japanese laws. But before they can reasonably expect that, they must *publish* their laws, and cease to extort testimony by torture. With regard to Christianity, I believe if the rulers knew the nature of *true* religion, they would cordially welcome it. It is thought they have some *foreign* advisers who would gladly persuade them to entirely exclude it. Hence we feel thankful that they do not openly oppose it; but at least wink at its public proclamation at the

* That is, man or the sage, was generated perfectly good and upright.
† Nature.
‡ The succession of worlds; each new world springing from the chaotic remains of a previous one.

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open ports. Should they do the same all through the empire Christians would, I think, be satisfied. But this would involve consequences for which the government is not prepared.

From intercourse with missionaries, and letters which I have seen, I conclude,—restrictions notwithstanding,—that Christianity is spreading rapidly in Japan. At the mission stations in Kobe and Osaka, the audiences and church *members* increase steadily; the latter, according to public reports of New England Congregationalists, twice as fast here as there, and the terms of admission *are not lax*. The audiences at these stations, are about a hundred and fifty on the Lord's day and forty or fifty on week days. The news of salvation through Christ has been carried by native Christians far and wide, and some, having heard it, have come more than a hundred miles to be more fully instructed; and have subsequently shown that they were earnest seekers for divine light. Several of them are now consistent church members. Most of those yet reached by this mission, are of the *samurai* class, and they are generally educated. I have heard of several persons being awakened by reading the Bible, and others by reading a treatise on the "Evidences of Christianity," *in Chinese*, by Dr. Martin. The Gospel is also being published by native Christians, going from place to place. Some of the most efficient agents in spreading it are the medical missionaries.

Native doctors in several places desired instruction in the healing art; and it has been given by Drs. Berry and Taylor on condition that the Gospel should be preached at the same place by one associated with the physician. In this way, several stations have been opened.

The single ladies have also done good service in reading and explaining the Bible, in connection with the physicians and also alone. Quite a number of church members have also labored faithfully in this line. I have heard of a striking instance of good done in a public school in a distant city. A foreigner had been employed for four years. After a while, in his own house, he taught the scholars (or part of them) from the Bible; and now out of the hundred and twenty in school he thinks some thirty or forty are true Christians.

The Kobe female seminary is in a prosperous condition. Of the forty or more pupils, several are thought to be Christians.

Within a few months, a small Christian weekly newspaper in Japanese has been started, and gives promise of much usefulness. As foreigners are not allowed to publish in Japanese, two christian natives are the responsible editors and publishers.

From the foregoing you will see, that, to the writer at least, the outlook of Christianity in Japan is very encouraging. Although I have spoken of the work of the American Board only, I believe other evangelical laborers are equally successful.

If these thoughts of "An old disciple" can be of any use to you, they are at your service.

Yours in Christ,

PETER J. GULICK.

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The term for God.

DEAR SIR:—

It is interesting to note any new phase or aspect of the old controversy about God and Spirit in Chinese. Not that it may finally determine the matter, but it may be helpful in the solution of the question. Mr. Roberts' article in your last issue was valuable in this point of view. It is only to be wished that he had carried out the idea to the end, that his readers might clearly apprehend whither the consideration of the "analogue" led. It is not altogether a new idea in the course of the controversy. It has again and again been adverted to by various writers, though perhaps it has not assumed that distinctive form which he has given it, and to which he justly attaches much importance.

In connection with the subject, it is needful to observe the opinions of the Chinese as to the resemblance between things earthly and things heavenly. They are held to be the counterpart of each other, and this both in character and terminology. The same constitution is believed to obtain in both, as regards Supreme authority and the existence of subordinate agents. As there is a graduated line of officials in the lower realm, it is supposed the same is the case in the higher: and alike in the State religion and in the Taouist mythology, largely drawn from it, there is maintained to be an order of things in the hierarchy above, corresponding to what we find here below, from the Emperor *Whang-te*, *T'ien-tsze*, down to the humblest position in the land.

This might suggest the "analogue" in China for the term in question, and it would seem on this ground there could be little doubt as to what that should be. But there is a matter of some interest here, which we think has weighed greatly with one side, namely, the universal use of the term descriptive of the idols in the temples. It is in that sense taken to mean god or gods, so that generically the same term would apply to all, the highest and the lowest. The reasoning hardly stands when the official position of these beings is considered, and the fact that their worship is assigned to the people at large, who are regarded as fit only for an inferior kind of homage, in contradistinction to that offered by their imperial ruler. He alone is worthy of rendering the supreme act of veneration, which he does to the being supposed to be the counterpart of himself in heaven, while he deputes, canonizes and consecrates the others for the veneration of the common people.

But what is the "analogue" for God in Chinese? Different nations it appears employ different names and ideas under this head. The Hebrew on the one hand, and the Sanscrit, Greek and Latin on the other, are brought forward as sustaining this fact. Be it so, only very striking and definite ideas are used in both these connections, and might be found more or less in a wider circle of inquiry. In Hebrew, we have *El*, signifying *power* and *authority* which surely has its correlate in the term urged by one of the parties in the dispute. *Elohim* is adduced as a derivation from the Arabic word *alaha*, having the idea of worship connected with it, but this is looked on as far-fetched by other scholars, who maintain that the idea of creative power is most fundamental in the word; a great Being dwelling in the heavens above, and who made and rules the world. However even the later and secondary idea of worship must have a basis to go upon, and this is to be found in the

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character and supremacy of the being who is worshipped. So far this makes *El* correspond with *Elohim* as supplying the ground of the veneration to which God is entitled, and there is on this practical side a very strong argument for the Chinese term *Shang-ti*, which is entirely wanting for the opposite term, in the inherent ground, actual meaning and specific application of it. Much value is attached to this in seeking either for the "analogue" in China, or for a word corresponding to the Hebrew idea; and many are disposed to think, "the analogue" and exact correspondent is to be found in the appellation given to the Supreme object of worship in the State religion and classic writings of China.

Again, the various terms used in Sanscrit, Greek and Latin, as the respective analogues for God and gods, have a striking resemblance to each other in form if not in radical import. *Deva, Theos, Deus* and the English word Deity, are said to be connected and to bear the idea of light or illuminator. Whether this is granted or not, the Chinese analogue naturally suggested here is *T'ien*. As applied to heaven it denotes the highest ideas of supremacy and worship; and were it not for the materialistic sense contained in and conveyed by it, there might be a propriety in adopting it. Though on other grounds, the Catholic missions at least employ it with a direct, personal reference. As it is, we have its equivalent in one of the terms now under discussion, *Shang-ti*, which thus derives further strength as the "analogue" for God in China, making a combination of force not easily set aside.

But why prolong the controversy? One party may write in this way, and another in that, arising alike from deep conviction and moral sympathy. Missionaries old and young may have their doubts, their difficulties and their prejudices. They are thoroughly agreed as to what they have to teach, only they differ as to the language they shall employ in teaching it. Others split on the same point until superior authority was brought to bear upon them. In the absence of this, we look forward to the time when Christianity will be more widely spread and professed, when the missionaries will see and understand more clearly the requirements of the case, and when the native Christians will exert a greater influence than they now do in the settlement of the question.

WM. MUIRHEAD.

MR. EDITOR:—

Will you kindly suffer a word by way of supplement to my communication in the last number of the *Recorder?*

But, first, let me draw your attention to two slight blemishes in the edition of said communication. I refer to page 137, eleventh line from bottom, where "first,—" should be omitted; and to page 139, seventh line from top, where "germs" should read genius.

Now for the "supplement."

I wish, then, in order to avoid any possible misapprehension of my position *in re*, to declare explicitly that, in my opinion, the drift of my "queries and remarks" is, on the whole, toward *Shin*, as the

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analogue for China; for, even if it be admitted that in the days of her patriarchal simplicity and worship, and comparatively pure theism, China knew and designated the only living and true God by the term *Shang-ti*, this constitutes no more valid reason for *its* adoption as the true analogue than, in the case of the Hebrews, existed in favour of *Jehovah*. Indeed, as intimated in my former letter, the reasons for preferring *Jehovah* were far stronger than can be claimed for *Shang-ti*. And yet, although a special revelation, of most pregnant and characteristic import, and untarnished by prostitution, *Jehovah* is not *generally* used, while *Elohim is* so used, to represent the Most High. What was the reason for this? Surely the *intrinsic and peculiar* meaning of the latter term, which at once makes it *generic*. If, on the other hand, *fullness* and *weight* of significance were the criterion which determined the selection of *Elohim* from among the many Old Testament epithets, to act as the *ordinary* term for God, then *Jehovah*, or, perhaps, *any one* of the other epithets, might have been equally well chosen, and have been a sufficiently satisfactory expression of the national experience of God in the relations he established between himself and his people. Although *Elohim* is a term big with significance,—grant, even, that it is peerless in this respect,—*yet it was not so much the absolute scope and fullness of its idea as its relative inportance, as expressing essentially an object of worship, which ruled in its selection.*

Dr. Green defines *Elohim* as meaning "the adorable One; or as is indicated by the plural form, the one who concentrates in himself all adorable perfections."

"*Adorable*," a *relative* term,—there is where the pith of the matter lies: *an object of worship*,—that constitutes *Elohim* a *generic* term, applicable to any and every such "object," from the True God throughout the whole heathen pantheon.

Here then we find the solution of this *quaestio vexata*. The analogue in every tongue from the Hebrew down,—the analogue which we are to seek in Chinese,—is that which presents the Most High in the phase, not of a king, a deliverer, a spirit, a self-existent and eternal One, &c., but of an *object of worship, an object of the religious sentiment*. If we mistake not, this "intrinsic and peculiar meaning" of the Hebrew ground-term *Elohim* has, as a matter of fact, determined succeeding choices. Take, for example, *Theos* and *God*. Why were they chosen as analogues of *Elohim?* Not because there were not other terms, but because these presented the Most High not only in the aspect expressed by their etymology, but as an *object of worship*. While in their etymological sense, they do not, like the Hebrew term, so explicitly and directly convey this idea, yet, in practical use, they, and only they, were its exponents. Not having the original and true term, which was the exclusive possession of the Hebrews, they did the best thing they could—they, in each case, chose the word in common use to designate an object of worship, however its etymological import might vary from that of the original term.

Now, what is the word, the analogue for China, that expresses the generic idea of an object of worship? It seems, clearly, to be *Shin*. If, as is claimed, its etymological sense coincide exactly with that of *Theos*, so much the better; but, still I regard this coincidence as simply an

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accident, and therefore, comparatively unimportant, confined, indeed to *Theos*.

The *important*, the *essential* coincidence is in its *general* use to designate an *object of worship*. This is what constitutes a bond of union between it and *Theos*, *God*, or any other heathen analogue of *Elohim*.

Now, while *Shin* seems, thus, clearly to be the *general*, the *generic*, term for the Supreme, the analogue of *Elohim* and *Theos*, quite probably there are places where *Shang-ti*, in its *etymological* meaning, would be an appropriate translation of other Scripture epithets of God. *Admitting* it to be the great national name, handed down by tradition from the early ages of pure theism, it might possibly even be made to do duty for *Jehovah* and *Kurios;* but even then it would be embraced under the wider generic term *Shin*, just as in the opening chapters of Genesis God is called "*Jehovah Elohim*."

It is an interesting thought, that, probably, among the numerous Bible epithets of God, revealed, as he is, in so many aspects, may be found the national or family name, peculiar to each of the great historic races—from the *Great Spirit* of the Indian, which designates God from his *nature*, to the *Shany-ti* of the Chinese, which, under the above assumption, designates him from his *relation as a ruler*. But, unless these, in their practical and most impressive sense to the religious consciousness, designate Him as the *object of worship*, they are not the analogues of *Elohim* and *Theos* any more than Jehovah is, and should be rejected accordingly; while the true, if intrinsically less noble analogue, which we assume exists among every race, as well as its peculiar national name of God, should be adopted.

Jehovah, *Theos*, *Jupiter*, *Woden* and *Thor* must be rejected, *as specific*, while *Elohim*, *Deus*, *Theos* and *God*, must be adopted, as *generic*, and representing *the correlate* of *the religious sentiment*.

Might I be permitted to make a concluding query? to wit, have not the *fontes solutionis* of this question been hitherto too exclusively sought in the high hills of the *wun-le?* Have the plains and valleys been sufficiently explored, where lie the springs from which the people drink? Do the classical books—in other words—contain all or even the most reliable religious terminology, in the sense of being that which represents the popular religious sentiment? and do not even the Confucianists, or literary class of China, though, in theory, they affect to despise the babble of Buddhism and Tauism, yet, in practice, conform to it, from force of habit? and is it not, in effect their *only* religious terminology, in the strict sense of the word; or at least, a very important branch of it?

We would suggest then, that, with a view, at the coming conference, to arriving at a just conclusion, "the facts," as Mr. Lyon has so fitly said, should be gathered, by those who give their attention to the subject, from the following sources; first the *wun-le;* second, the strictly religious literature of China, or that of its religions; third, the talk of the common people, as informed by influences flowing from both the preceding heads, and expressing itself not only by word of mouth, but by inscriptions on tablets, both private and public, &c.

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The results in religious nomenclature thus arrived at, will probably be more reliable than if drawn from a single source however high, or even standard, authority it may be in itself.

JNO. S. ROBERTS.

SHANGHAI, *June 5th*, 1876.

The Term for God.

DEAR SIR:—

I came to this new, unworked field, entirely unacquainted with the fact that there had been a controversy as to the proper term in Chinese for the Supreme. Nor did I regard it as a matter of primary importance after I had ascertained the fact, for after all the disputing there has been, is, or shall be, the Chinese must decide this question for themselves at some future day.

The baptised Chinaman whom I first employed as teacher was a man from whom I rarely heard the term *Shang-di*. Some of my books had *Shang-di* some *Shun* or 眞 *Jun Shun*, the last of which I used more frequently than any other.

About a year ago when made aware by the *Recorder* of a wide diversity of opinion, accompained with some warmth of feeling, I paid more attention to this subject; not as to what foreigners thought or said on it, but as it presented itself to the Chinese mind,—which in this province was entirely without knowledge of what foreigners said or thought of the question.

Most of, if not all, the inferior scholars and illiterate, I found destitute of any knowledge of the term *Shang-di*, and invariably associated the term *shun* with *gwei*,—never in a single instance conceiving of it as a singular noun, except with a prepositive as *Tsai shun*, god of wealth, &c.

But among the higher scholars the term *Shang-di* was always understood and known as the Ruler of all above and beneath;—and several times, on asking men of culture whether they knew any other name for 天 *Tien*,—in the Confucian sense,—the reply was *Shang-di;* and on asking what idea they connected with *Shun*, they knew of no other than as the other limb of *gwei* 鬼, *e. g. Shun-gwei*, which seems to include neither more nor less than the spirits of the departed ancestors. They could not understand nor make use of the term 眞 *Jun-shun*, for the *Shun* are all equally false or equally true.

I find in all this controversy that the following facts are entirely overlooked; 1st. that *Shun* is a plural, and cannot be made or become a singlar noun, without a prepositive;—and that *jun* "true," is *not* that necessary prepositive; 2nd. that while Confucius, who is and shall be the standard on this question to the Chinese, is said, "not to have spoken of *shun*," he did speak, in several remarkable sentences, of the Supreme as *Tien*, and probably better scholars would find the same true of *Shang-di*. According to Confucius,—who to my mind did not believe in *Shun*, except as ancestral spirits,—*Shun* and *Tien* are far from being synonymous, while *Shang* (上), *Tien* and *Shang-di* are used interchangeably in a Chinese history I have looked into.

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In my mind it is unquestionable that, as far as I known the meaning of Confucius, and as far as I have ascertained the mind of the Chinese,—scholars and illiterate, who had never before heard a foreigner speak,—the terms *Shun* and *gwei*, always conjoined, include all and no more than the spirits of their Chinese ancestors. The clever diagram of Canon McClatchie in the *Recorder* just to hand goes therefore, it appears to me, for nothing. It is true, but it has no bearing upon the subject in dispute. Equally useless is the word of a Chinese teacher, convert or enquirer, for, as has been pointed out, each in his polite way, will say that his pastor's is the proper term.

But I saw a statement in a paper sometime ago, to the effect, that in the great majority of essays by Chinese Christian scholars, on a religious subject, the term employed for the Supreme was *Shang-di*, even by those who had been trained to use the other. This fact told upon me more than the most elaborate papers by the most learned foreigners.

Even occasionally yet I make use of *Shun*, as in 獨 —, *doo-yi shun*, or *doo-yi Jun-shun*, when opposing the multiplicity of gods, but such a qualifying phrase is impossible in print.

It seems to me there is no pressing reason for the immediate settlement of this question, but there is every reason for respecting the feelings of others who may happen to differ from us.

I am, &c.,

JOHN ROSS

The Term for God.

DEAR SIR:—

Allow me to call the attention of your readers to an interesting article in the last number of the "China Review" (March-April) on ancestoral worship. The ancestral tablets given, afford the most striking proof that the term 神 corresponds in meaning to the Latin *Deus*. The term *Shin* there, refers to the Manes, and the Manes were *Gods* and not mere *Spirits* in the estimation of the ancient Romans. Both the *Shin* and the *Dii Manes* are sacrificed to by a grateful posterity. The 神位 therefore, should be translated "the throne of the *divine* (Manes)," and corresponds precisely to the *titulus* or inscription on Roman tombs. These inscriptions were sometimes written in prose, and sometimes in verse, and they usually began with the letters D. M. S. or *Dis Manibus Sacrum*, "Sacred to the *divine* Manes." Then came the name of the person, his character, and the principal circumstances of his life.* The 神 (Manes) of the Chinese therefore, are plainly the Dii (Manes) of ancient Rome, and to *translate* either one term or the other "Spirit," merely because it *refers* to the soul, is unclassical and inadmissible. 靈位 would be "the throne of the *Spirit*."

I am, Sir, &c.,

10*th June*, 1876. T. MCCLATCHIE.

* Adam's Roman Antiquities, p. 452. Smith's Class. Dic.

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'Spirit' and 'God':—How should they be translated?

MR. EDITOR:—

The department in your *Journal* devoted to Correspondence, in giving the views of brethren from all parts of this great field of missionary labor, on so many subjects of practical importance, is becoming exceedingly interesting, and I trust useful. On the subjects treated of, often there are very different and decided opinions. Necessarily the treatment of them will call forth most earnest discussion, but need not, and let me say, usually has not called forth anything but Christian courtesy. In your last number there was one letter not so perfect in this respect as it ought to have been. I refer to that signed D. N. Lyon, Hangchow, and criticising the letter of Dr. Douglas in your previous number entitled *'Spirit' and 'God': —How should be they translated?*

Dr. Douglas in his letter said that Dr. Williams in his great *Dictionary* "actually gives the translation 'spirit' to about one half of the examples adduced" under the character *shin*(神). This sentence of Dr. Douglas', Mr. Lyon quotes (with a preliminary flourish not altogether consistent with the very humble language with which be begins his letter), and then proceeds to remark, "I" (on examination of the said *Dictionary)* "found that, of the thirty-seven examples given under the word *shin* (神), in only eight is it translated 'spirit' in the sense under discussion, and in one of these it is rendered first by 'god,' and then 'spirit.' In twelve examples it is translated 'god,' 'gods,' or 'divine;' and in the remaining examples it is variously translated by meanings accidental or poetic, which can have no weight in deciding the general use of the term."

Now if Mr. Lyons' letter had closed with this paragraph, or even if it had closed with the paragraph next following, containing inferences from his own mistakes, I do not think I should have thought of answering it. Every missionary has the opportunity to examine the *Dictionary* and judge of the cirticism for himself; but when I read Mr. Lyons' closing paragraph, and especially his closing sentence, it seemed to me that some notice should be taken of it. His language is:—"Dr. Douglas may rest assured, that 'the Lord of the harvest' will use truth, sincerely stated,—but not misrepresentation,—in the settlement of that 'which so vitally affects the cause of His work in China.'"

The offence of Dr. Douglas must be very serious to justify such language; for if it mean anything (unless Mr. Lyon writes with "*meanings accidental* or *poetic*," such as he seems to attribute to Dr. Williams), it is a stern rebuke of Dr. Douglas personally for *untruth*, *insincerity*, and *misrepresentation*. Is not twenty years (by some mistake your *Journal* had twelve instead of twenty) of faithful labor in the service of our Lord, sufficient to protect one from such insinuations by a fellow-laborer? Charge him with prejudice, mistake, error of judgement, false logic,—for good men may be guilty of all these,—aye, charge him with *anything*, rather than moral obliquity, unless you can find no other explanation (Jas. 4. 11, 12). If Dr. Douglas has the *craftiness* with which Mr. Lyon credits him, is it credible that he could

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knowingly make such misstatements concerning an article in a book within the reach of all for whom he was writing, and then refer his readers to it?

Now let us look, as briefly as possible, at the *gravamen* of the offence of Dr. Douglas, which has called forth this severe reprimand. It is all contained in his statement that Dr. Williams in his *Dictionary* gives the translation "spirit" to *about one half* of the examples under the term *shin*. Mr. Lyon tells us that these examples are thirty-seven in number, but that only twenty of them have any bearing on the subject under discussion; and of these twenty examples "*in only eight*" is *shin* translated *spirit*. How many more would it require to make *about one half* of twenty? Not *two* more, for then there would be no need for the word *about*. Say then, *one* more! This, even with Mr. Lyon's defective arithmetic, is the whole of that "*glaring discrepancy*" which renders all "Dr. Douglas' other statements" of very doubtful credibility. "*Parturiunt montes, &c.*"

But I too have been examining that article, now so celebrated, and at the risk of incurring I know not what charges, must say that my analysis of it differs very materially from that of Mr. Lyon. Of the thirty-seven examples given I find one (the fifth) represented as having four distinct uses. This will make the number of examples really forty. One of these examples is a Chinese definition of the term *shin*, and therefore the term itself is not translated but transferred. The whole example is translated thus:—"*shin* is that which cannot be fathomed or estimated." As a definiton this is certainly defective, for which Dr. Williams is not responsible, but to me it seems much nearer a definition of *spirit* than of *divinity*. Another of these examples is given merely as a phrase used by Roman Catholics. It shows that they regard the term *shin* as meaning "spirit." Both of these examples, however, should be left out of the account, in seeking for the proper Chinese use of the term, as translated by Dr. Williams.

This leaves *thirty-eight* examples to be examined. Of these, in only twelve has Dr. Williams translated *shin* by terms simply related to *divinity*, such as "God," "gods," "divine," "regard as divine," or "deify."

In *four* other examples, he has translated it by such words as "the *soul*, the vital principle, before or after death," "*a spirit*," "*spirits*." In *four* others, he has translated it by words referring to one's *animal spirits*, or *mental feelings*. In *four* others he has translated it by words referring to the *human mind*, such as "*mind* not composed," "absent-*minded*," "keep your *wits* about you," "be on the *lookout*." With every one of these twelve renderings of the word *shin* by Dr. Williams, compare the definitions of *spirit* given in Webster's *Dictionary*.

Here, now, against the *twelve* examples in which Dr. Williams has translated the term *shin* by words related to *divinity*, we have *twelve* also in which he has translated it by words related to *spirit*—exactly *one half*. Dr. Douglas might have dispensed with the word "*about*."

Again, in *four* other examples, Dr. Williams represents *shin* as designating the "*deified spirits* of deceased men." Whatever else it means in these examples, it certainly means "*spirit*." Does the word *saint* acquire the meaning of *divinity*, even in Roman Catholic

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estimation, when it especially designates an individual who has been canonized, and is therefore worshiped? or does it mean *saint* still,—simply a holy human spirit?

Now we have *sixteen* examples in which I find Dr. Williams representing the term *shin* as meaning "spirit," against only *twelve* in which he represents it as meaning "divinity." Of these sixteen examples, however, Mr. Lyon only recognizes *eight*. The other *eight*, I know not which they are, he puts into a class, which he designates as those "translated by meanings *accidental* or *poetic*."

But what does Mr. Lyon mean by *accidental* or *poetic meanings? Accidental meaning* of a word!—Does he mean that words often get meanings by some lucky (or perhaps unlucky) accident? or does he mean that Dr. Williams has put down meanings in his *Dictionary* carelessly? I am not quite sure that I understand what he means by *poetic* meanings, but suppose he means *figurative* meanings. If so, let me remark that the figurative use of a word, though it may differ widely from its literal use, is often of great service in determining its literal meaning.

So with the remaining *ten* examples which Mr. Lyon groups under phrases with "meanings accidental or poetic!" "A *bright* (or *flashing*) eye" (the Chinese say a man's *shin* dwells in his eye), "one's *ailments*," one's "*health*," "a *shrewd* guesser," a physician "*supernaturally* clever," "*unusually* quick," "*wonderfully* efficacious," "devout," "the *form* or *being* a man had before birth; his *prototype* or *protoplasm*" (whatever that may mean), "a sort of *scarecrow*." Surely the *most* of these figurative meanings can come out of the idea of *spirit* more readily than out of the idea of *divinity*. Compare with these figurative meanings the synonyms of the words *spirit* and *spirited* in Webster's *Dictionary*.

Dr. Douglas might have made his statement much stronger and yet strictly true. *Far more than one half*, I think more than three-fourths, of the forty examples given under the word *shin*, by Dr. Williams' own translations, suggest to us that *shin* means "spirit," and not "God."

It was no part of my object to enter on the discussion of the general subject of what is the best term whereby to render the word "God" in Chinese; nor even to make an exhaustive examination of the testimony of Dr. Williams on the meaning of the term *shin*. Therefore I have not quoted any of the translations of the word which appear in other parts of his Dictionary; yet it seems proper to make a remark or two suggested by the translations we have been considering.

Dr. Williams, I believe, is a strong advocate of the term *shin*, as the proper rendering of the word "God" in Chinese, and therefore he has doubtless translated it by the word "God" whenever possible. For brevity I use the word "God" here for all words,—nouns, adjectives, or verbs,—related to *divinity;* and for the same reason shall use the word—"spirit" in a similar way. Now, if in those instances where *shin* must mean either "God" or "spirit," he is compelled *sometimes*,—I care not whether it be in three-fourths, or "about one half," or "less than one-fourth," or only one-tenth or one-hundredth part of the examples,—if he is *sometimes* compelled to translate it "spirit," we are

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bound to ask,—might it not have been translated "spirit" in the other examples also? And, on examination, I find that in every instance, in which he has translated it "God," it might have been translated "spirit," and make equally good sense.

Here then is the result. *Shin* sometimes *must* be translated "spirit," and *cannot possibly* be translated "God;" and in every instance it *may be* translated "spirit." Therefore, if it be like other words, its meaning must be "spirit," and cannot be "God."

J. V. N. TALMAGE.

AMOY, *June 8th*, 1876.

The Term for "God" in Chinese.

DEAR MR. EDITOR:—

When in my late remarks upon Canon McClatchie's Notes to *the 49th chapter of Choo-foo-tsze's works*, I asked, whether 理 was "Light and Ether?" the question was not meant to require an explanatory answer; but was rather an exclamation, by which I desired to give the Canon a hint, that if he calls "mind" or *Shang-ti* "Light and Ether" or "Air," he is thus so calling, not only his second god *k'i*, but also his first god 理 *li;* for as I have shown, they are both constituents of his *Shang-ti.* Again, the *urh k'i* 二氣, being inseparable from *li* 理, cannot properly be called simply "Air" or "Ether." *Li* makes the mind to be mind, that is *Shang-ti* to be *Shang-ti;*—it is the *sine qua non* of mind or the rational soul *Shang-ti;* and if the Canon calls it "Light and Ether," he is—though unwillingly, yet—in fact calling both *li* and *k'i* "Light and Ether." I have cited as proof of almost every one of my assertions, either Choo-foo-tze or the Canon's Notes, and know that my remarks are based upon the Chinese text of the *Cosmogony;* but though the Canon does not give any proof to the contrary, he still seems to think I confound *li* and *k'i*, and have not read his book "carefully and without hurry." I know very well, that in "mind" or *Shang-ti* are the two *k'i* or "Airs;" but they are called *Shang-ti* in virtue of the inherent "*li* acting as Lord," and *li* is their *sine qua non.** Though *k'i* has at no imaginable time begun to exist; that is, there never was a time when it was not connected with *li*, and it never has in any way existed separately; and though we could not say "a mandarin was the emperor," still *k'i* is not the power and motion-giving part, and is not the part "acting as Lord;" therefore *k'i* is not *Shang-ti*, but "*li* acting as Lord" is *Shang-ti.* If *k'i* were the power and motion-giving part, Choo-foo-tze would have said:—"*Shang-ti* is *k'i* with inherent *li* acting as Lord." The Canon in his answer, point 3, states:—"Fate does not act *immediately* in the formation of the world but *mediately*, through his demiurge *Shang-te.*" Here it ought to be borne in mind, that the acting principle is *li*, and that Choo-foo-tze says, "*Shang-ti* is *li* acting as Lord;" so that we have again,—if we believe the Canon,—*li* using itself as its own medium; since *li* has *no existence* but the one it has in the world-forming

* Choo-foo-tz merely says:—"Mind 似 *Shang-ti*," and this cannot properly be translated by "is the same." Things that resemble each other cannot be the same.

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divine reason, viz. *Shang-ti*, whom the Canon makes the mere medium. If the Canon *would only* do us the favour to quote Choo-foo-tze for such a saying as this,—that fate uses *Shang-ti* as its medium, I should be very thankful, as I cannot find a trace of such a thought in the 49th chapter. It will not do to intersperse notes to Choo-foo-tze, with ideas about a demiurge taken from Plato and the Stoics, or the Neo-Platonic philosophy, and to mix up Chinese cosmogony with them. Quotations from Greek literature may show some analogy between the teaching of the Greeks and that of the Chinese, but cannot possibly be accepted as *proving* anything; and if the Canon desires to convince us that *Shang-ti* is corporeal light and ether, he must quote proofs from purely Chinese sources;—and that not from books of mythic history, speaking about Pwan-koo wang being chaos, and say this is *Shang-ti*, but from the acknowledged orthodox expounders of Chinese cosmogony and philosophy. What would Plato have said, if a believer in the popular religion,—that had been built up by verbal tradition, by writers of legends and by poets,—had told him, that his (Plato's) *demiurgos* was nothing but Zeus, or that his world-soul was Zeus? After Socrates had drunk the fatal cup, the philosophers sometimes adapted their speech and writing to the common belief of the people; but they would never have admitted that they were systematizing popular religion by their philosophy. Plato would scarcely have thought this worth a smile. And what would Choo-foo-tze say if, after he had pronounced Shang-ti to be *li* acting as Lord, Canon McClatchie were to come and tell him, Shang-ti is chaos, and is also Pwan-koo, the first of men? He surely would have given an answer to the following effect:—"If people choose to interpolate their Pwan-koo into my philosophy, I cannot hinder them; but my system stands in no logical connection with their fanciful imaginations; and before I have said what points in my system answer to others in their creed, they cannot with any reason say, which is which." Zeus neither suits the philosophic and cosmogonic systems of the Greeks, nor of the Chinese; and the different demiurges of the various Greek philosophic systems have no equivalent in Canon McClatchie's *Cosmogony*. For instance, Zeus or Jupiter is the son of Saturn and Rhea, and Rhea is the daughter of Uranus and Gē; but if Shang-ti is Zeus, who are his parents and grandparents;—progenitors of the so-called primordial air or Shang-ti, the so-called second god and first man? The Canon says: "Li is the father!" That however is an *idea* of a father difficult to imagine;—one who has no existence outside his eternal-born son;—and fate or law being the father, whilst the son is, according to the Canon, corporeal light and ether. Further,—was there anything contemporary with "primordial air or Shang-ti?" Surely not: But his supposed analogue, the ethereal Zeus, had a fight with the Titans,—the giants, with Typhon, and at last with Prometheus. From this it is evident that the Canon does what the Buddhists and Taoists have done;—that is, attach the title Shang-ti to the names of their respective idols; and the consequence is, that popular religion does not now distinguish between the monotheistic-pantheistic system of the classics and the polytheistic rabble of those sects. A learned European however should know how to distinguish between these categories, and not mislead the

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uninitiated to such a degree as to make Shang-ti to be Zeus, who had his statue and was an idol.

In order to show that Canon McClatchie's Shang-ti,—if the Canon sets up a *li* beside or outside of him,—finds no place in Plato's and other Greek systems, I give here a few passages from Dr. Albert Schwegler's "History of philosophy." With regard to Plato's Physics, Dr. Schwegler says, on page 57:—"If we take his exposition in the Timæus as it presents itself at first sight, then we have, prior to the creation of the world, a world-builder or demiurge, as the motion-giving and planning principle; and beside him, on the one hand, the world of ideas, which for ever remaining the same, stands before us as the eternal, immovable, original standard; and on the other hand, a chaotic, formless, irregularly fluctuating mass, which contains the germs of the material world, not yet having distinct form or existence. By the mixture of these two elements, the creator produces the world-soul; viz., the invisible, dynamic principle of order and motion of the world, which principle however has spaciousness. The demiurge then stretches out this world-soul like a collossal net or scaffold, through the whole of space, which afterwards is to be filled up by the world; this he divides into two spheres, viz., of the fixed stars, and planets, etc."

Again on page 56, Dr. Schwegler says:—"It is difficult to say, in what relation,—according to Plato,—the idea of *τἀγαθόν*, and in general the world-idea, stands to Deity. All in all we must hold it probable, that he took Deity and *tàgathon* (world-idea) as identical." From this we see, that neither *k'i* with inherent *li* acting as Lord, nor *li* by itself, which is a mere abstraction, equals either one of these three or four origins of the Platonic world. Let us then go to the Stoics. On page 88, Dr. Schwegler says:—"To distinguish or make a separation between God and matter, seemed to the Stoics to create a false independancy for matter. They therefore set forth God and the world, as being a power and its manifestation in one *ens*. Matter is the passive foundation of things, the protoplasm to the divine activity. God is the active and forming power of matter, inherent in, and in substantial connection with it; the world is the body of God, and God is the soul of the world; the world is a great living being *ζῶον*." This comes nearest to the Chinese *li* inherent in *k'i;* and if Canon McClatchie had not (page 140, note 20, 21, 22) said, "The First God *(Li)* of the Confucianists then is identical with the First God of the Stoics," he would have spared me stating that the only God of the Stoics is the active and forming power of matter, and that Choo-foo-tze would scarcely have admitted that *li* is the same.

Thirdly, let us see, whether the first or either of the origins of the world, as given by the Neo-Platonic sect of philosophers, is equivalent to the first of the *Yih king*, and to Choo-foo-tze's or Canon McClatchie's *li* and Shang-ti? Dr. Schwegler says (page 99):—"In the closest relation with the theory of *ekstasis* of the Neo-Platonics, stands their teaching of three kosmic principles. To the two taught prior to to their time,—viz., world-soul and world-ratio, they added a third and higher principle, as the original unity of all distinctions and antitheses, in which they saw a pure oneness of being. Plotinus calls it, sometimes the First, sometimes the One, and sometimes *τἀγαθόν*. This

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pure abstraction however he cannot maintain, when he goes on to show, how out of this First, all the other and especially the two next kosmic principles have derived their existence, or have emanated. Every theory of emanation treats the world as a radiation or a stream from God, but so that every subsequent emanation is of lower quality than its foregoing or its principle; and thus all the existences in the universe stand to each other in the relation of a descending scale. The most perfect and eternal one projects from his superfluous perfection, that which is next best and also eternal, viz. the *ratio* or world-intelligence, the type of the πρῶτον ἓν. As the *ratio* emanates from the πρῶτον ἓν, so from *ratio*,—but without the slightest change in the latter,—emanates the eternal world-soul. The world-soul is the type of *ratio*, and is occupied by *ratio*. Individual souls are,—like the world-soul,—amphibious, *i. e.* partaking both of the higher, viz., *ratio*, and the lower, viz, the sensual." If Canon McClatchie thinks Shang-ti equivalent to this world-soul, which is the third, not the next to the τἀγαθόν, we object, first, that in this world-soul, the inherent *ratio* must be taken as equivalent to *li* acting as Lord, which according to Choo-foo-tze is the true Shang-ti; and, secondly, that nothing is more original than *li* with the Chinese; whereas the Stoics have, prior to the world-soul, two other cases of origin, viz., *ratio* emanating from τό ἓν or τἀγαθόν, and τἀγαθόν itself. From the foregoing we see, that the individualizing of *li* and *k'i*, or the creation of two gods or *shins* by imagining a *li* besides the one that is inherent in *k'i*, is a misconception running through the whole of the Notes to *the* 49*th chapter of Choo-foo-tsze's works*, and necessitating a great number of guarding and controversial clauses, not giving proof from the text, but distinguishing between a first and second *shin*, and showing forth the supposed analogy between the Chinese and certain points in every one of the Greek cosmogonies.

Though the Canon, towards the end of his answer, says that missionaries have to investigate "what is the *meaning* of the Chinese character 神 *Shin*," yet where I translate from Kang-hi "Air is the fulness of 神 spirit," the Canon thinks, the character should be translated Deity. This however is a postulate too exacting to be complied with. Deity, with large initial, has no plural; because it invariably signifies a being or imaginary being of certain qualities, viz. the one God, either pantheistic, monotheistic or polytheistic. That Chinese character therefore, which means "Deity" to the Chinese mind, should, if possible, be used for designating God, in the Chinese version of the Old and New Testaments. We are still investigating the meaning of the character 神, that we may be enabled to decide whether it means Deity or not; whereas it is unquestionable that in many instances it means "spirit" in Chinese. This being the fact, Canon McClatchie yet advises us, at once to translate the character by Deity. Instead of seeing, whether we can prove from the context and by other means that this character means Deity, we are called upon—by a translation, from which, by which, and in which, a distinct meaning is found,—to recognise as an undisputable fact, that it means Deity. Such a proceeding would be the very opposite of reasonable. Teachers of the science of logic at least, do not allow people to take for a premiss, the very thing which

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they profess to acquire as the result of their reasoning. It seems, that Canon McClatchie, when he wrote the Notes to *the 49th chapter of Choo-foo-tsze's works*, was convinced that 神 meant "God" and nothing else; if not, he would not have put the word God, with large initial, by the side of each 神 character. Time however will show, whether the scientific world agrees with him or not. If, in the above instance, we follow up his advice, and translate thus: "Primordial air is the fulness of Deity," there is then left no alternative, but to say,—either that this Deity, or according to the Canon's Notes, the first *shin* of China is incorporeal, and we get out of the sentence cited from Kang-hi this sense: "Primordial air (Shang-ti) is the fulness of Chinese incorporeal 神," to which the Canon is sure to object; or will he really adhere to his opinion, that though the first Chinese Deity is incorporeal, yet its fulness, the air, is alone corporeal? Between a Deity and its fulness, how can there be a qualitative difference? The other alternative is, that the Canon's Deity is not the Canon's first, but his second *Shin*, viz. Chinese corporeal *Shin*, and the above sentence will then run thus: "Primordial air is the fulness of corporeal 神." This is what the Canon asserts to be the truth; but I must remind him, that it is only if it can be proved, that the Chinese have a second Deity viz., corporeal 神,—and that such a one is meant by 神 in K'ang-hi, that Primordial air is the fulness of corporeal *Shin*. If we take the translation "Deity" as it stands, without regard to corporeality or incorporeality, we still find, that this Deity in K'ang-hi must be contained in the air; for the air is its fulness; and my reason forces me to hold, that the fulness of a thing must contain at least that, of which it is said to be the fulness; *i. e.* this Chinese Deity must be contained in the air. We are quite confident, that the Canon will not deny, that his first *Shin* or 至 神 is inherent in the second, and therefore in every *Shin*, because *li* is inherent in *k'i*, and because there is not, nor ever has been in the universe, either separate *li* or separate *k'i*. Though from all eternity *li* has produced *k'i*, these two form a *compositum*, whose parts can only be imagined as parts of this *compositum*, and never under any circumstances as separate; still Choo-foo-tze does not say this compositum is Shang-ti; nor does he say the air is Shang-ti, and *li* acts in such a Shang-ti as Lord; but he says:—"Shang-ti is *li* acting as Lord." This is proved by the Canon's own Notes. On page 128, note 8, he says:—"Man as well as the other parts of the Kosmos, is formed from the Primordial Air, and the inherent Fate or God then becomes his soul." Well then, fate becomes his soul; and how many times has the Canon asserted, that the rational soul of kosmos and man is Shang-ti?*

Finally, we have to break a lance with the Canon, regarding the corporeality of the second *shin*,—Part I, § 4 of *the 49th chapter of Choo-foo-tsze* says:—"*Li* is above form and *k'i* is below form." This the Canon renders thus:—"Fate *(Li)* is Incorporeal, while the Air is Corporeal;" whereas in his answer to my letter he says: "'form' both in China and in the west, 'is the receptacle (舍 *lit.* house) of life.'" The proper translation therefore of the above sentence does not give the *k'i* any corporeality. Only "accumulated air produces form;"—see Part I,

* China Review, Vol. iv, pp. 90,92.

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§ 22; and form does not necessarily constitute corporeality; it constitutes only spaciousness. The world-soul, or "air" which the Canon identifies with *Shang-ti*, is the lighter part of the air, of which *Choo-foo-tze* does not say it has dregs; but he says:—"Shang-ti is *li* acting as Lord;" and it follows, that *li* being incorporeal, Shang-ti also is incorporeal.

I beg to assure the Canon, that I am open to conviction, and ready to consider his arguments if they have their foundation in the text, which ought also to be quoted. When Prince Bismark was once reproached for gradually passing over from the conservative to the liberal party, he expressed his great astonishment at the fact, that he was expected to be a man of unchanging opinions; and declared that it was the same as saying, that he was a man who had learnt nothing from time and experience. I am convinced,—and persons whose opinions are of much greater weight than mine, are convinced,—that the Canon's Notes contain notions that cannot be maintained, and do not give *Choo-foo-tze's* ideas correctly. Why not abandon an untenable position?

I have commended to the Canon's attention an illustrious example, which he need not blush to follow. *Verbum sap.*

Yours truly,

HONGKONG, *April* 21*st*, 1876. T. G. LOERCHER.

Hangchow Missionary Association.

MY DEAR SIR:—

The Hangchow Missionary Association has spent two sessions in the examination of the well known tract 兩友相論.

The tract being of considerable length, it was broken into halves; the first half being translated by one of the missionary ladies. Some time was spent at each meeting in the criticism of the two translations, which were highly creditable for accuracy and lucidity. At the close of the second meeting, the following resolution on the general merits of of the tract was adopted:—"That while we regard this tract as admirably adapted for general circulation,—a view which its wide popularity amongst missionaries, and the many editions through which it has run, seem to establish as beyond doubt,—we would venture to suggest, that in a future edition, greater care be taken in treating the subjects (*a*) of *miracles* (see page 6 of the edition under review,—namely, that of 1874); (*b*) of the name of Jesus (see page 5); (*c*) of the relation of the soul to the body (on page 11); (*d*) of the nature of the resurrection body (on page 16); and generally in the use of the terms for God and Spirit."

With reference to this resolution, I may observe; (*a*) it is stated unreservedly that no "holy man of old" could perform such miracles as our Lord performed. Now that the whole Bible is in the hands of such numbers of the Chinese, this statement will surely be challenged by some who read of Moses and Elijah, of Peter and of Paul. The statements with reference to the name of Jesus (*b*), and as to the resurrection body (*c*), are differently, and I apprehend, more accurately worded in the edition of 1857 by the younger Mr. Milne.

With reference to the terms for God and Spirit, we observed that 神 and 神主 are both used for God; and (with this alternative use

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especially) 神主 *may* suggest to a reader's mind, the idea of the "head of the gods." 神主 is moreover open to grave objection, since these two characters mean "the ancestral tablet, intimating that the deified lord resides in it" (see Williams). At first (as is well known) these characters are written 神王; and after the lapse of a year or so, some one of rank and reputation is hired with great state to add a dot to the 王, making it 主; the idea being that in the unseen world, the departed will receive honour and rank equal to those of the living scribe.

Moreover in this version of the tract, 神 and 靈 are both used for "soul" or "spirit," a quotation from one 范縝 being introduced, in which 神 is used for soul; and without note or comment, the tract glides (yet irresolutely, for 神 is used once again for "soul" on page 16) into the use of 靈.

It was observed, that in the list of words to express the idea of the Deity given on page 3, 天主 and 上帝 are excluded. This list does not occur at all in some of the earlier versions; whilst in other versions the list is more inclusive.

Several members of the Association wished to record their opinion,—that as some versions of this deservedly popular tract use 上帝, and some 神 for God, it would be well either to give no list of terms besides the one used in the body of the tract, or to give a list including all the chief terms used by Protestant missionaries in China. Some felt that this suggestion should apply with special force to those who attempt to recast the works of others. In such cases, might not attention be confined to verbal alterations, leaving the terms for God and Spirit as they were used by the original authors, who may be now dead or removed from the field.

These suggestions, however, were not the unanimous decision of the Association, and they are recorded here more as individual criticism than as collective opinion.

Attention was drawn by one of the members of the Association to the ambiguous statement on page 21;—"the thoughts, words and deeds of my whole life-time 無一神主不明知," as suggesting to an ordinary reader, that "not one of the gods is ignorant of them." The painful abruptness with which the tract closes was also noticed. As stated in the *Memorials of Protestant Missionaries*, this is not the termination apparently designed by the original author. And it was suggested that in future editions, some such conclusion as that added by Mr. Edkins in 1858 and 1861, and, I believe, by Mr. Corbett in a Mandarin version which he recently edited, would make the tract complete and more useful.

I remain, very truly yours,

HANGCHOW, *June 15th*, 1876. A. E. MOULE.

Anti-Opium Society.

DEAR SIR:—

May I, through the medium of your columns, convey a request from the Anti-Opium Society, to the missionaries in China?

I have for some time been circulating copies of an address to the

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Chinese people on opium. Several thousand have already been distributed, and I have received one or two letters in reference to them.

Is there anything more to be told concerning the reception of those pamphlets by the Chinese? If there is, the Anti-Opium Society will be glad to hear of it, either by direct communication with Mr. Turner, or through

Yours sincerely,

J. C. EDGE.

P. S. The news from Canton in reference to this Anti-Opium movement is peculiarly gratifying. I have also heard from Peking. At one port I am told the pamphlets remain undistributed; but I shall be glad of news from all who have received copies.

J. C. E.

LONDON MISSION HOUSE, HONGKONG, *June 21st*, 1876.

In compliance with a very generally expressed wish, the Publishers of the RECORDER *intend to reprint the* "LIST OF PROTESTANT MISSIONARIES IN CHINA, JAPAN AND SIAM." *It has been suggested that each missionary's Chinese name should also be given; and this will be done if possible. Any suggestions for rendering the list more complete and accurate, will be gladly received. In order to defray the cost of printing, the list will be sold at* 10 *cents per copy.*

Missionary News.

Births, Marriages and Deaths.

BIRTHS.

AT Peking, in April, the wife of the Rev. L. D. Chapin, of a son.

AT Tientsin, on May 15th, the wife of the Rev. Arthur Smith, of the American Board Mission, of a daughter.

AT Hangchow, on June 24th, the wife of the Rev. J. L. Stuart, of a son.

MARRIAGES.

AT Union Church, Hongkong, on November 17th, 1875, by the Rev. J. Lamont, the Rev. J. C. EDGE, of the London Mission, to SARAH ANNE, eldest daughter of the late Mr. F. HARVEY, Portsmouth.

AT Union Church, Hongkong, on June 20th, by the Rev. J. Lamont, the Rev. FREDERICK JAMES MASTERS, of the Wesleyan Mission, Canton, to MARY ELLEN, eldest daughter of Walter GALBRAITH, Esq. of Vermont, United States.

DEATHS.

AT Mentone in Italy, on March 25th, Jane Abbay, daughter of B. Hobson, Esq. M. B. formerly Medical Missionary to the Chinese,—aged 31 years.

AT Tientsin, on June 1st, Florence Dickinson, infant daughter of the Rev. Arthur H. and Mrs. Smith,—aged 18 days.

AT Tăngchow, on June 11th, the Rev. James M. Shaw, of the American Presbyterian Mission,—aged 27 years.

TANGCHOW.—It is our painful duty to record in this issue, the death of the Rev. James M. Shaw. He arrived in China with his young wife in September, 1874, and set out for the sphere of his labours full of hope and zeal. He applied himself with ardour to the study of the language, in which he made considerable progress. In March last he started on

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a tour for Chi-nan foo, in company with the Rev. J. L. Nevius, D.D. but was taken ill on the way and obliged to return. He gradually grew worse, and suffered intensely until he died, on Sunday afternoon, June 11th. Cancerous tumours of the bowels was, we believe, the cause of death. We desire to express our deep sympathy with his wife and little child who are left to mourn the loss.

* * *

CHEFOO.—Mrs. Williamson and daughter, of the United Presbyterian Mission, left for a visit to England in the beginning of May, and sailed from Shanghae in the mail steamer *Hindostan* on the 13th.

* * *

SHANGHAE.—The Rev. Luther H. Gulick M.D. arrived by the *Nagoya Maru* on April 23rd. Dr. Gulick comes out as Agent for the American Bible Society, for China and Japan. He visited Ningpo shortly after his arrival, and on May 3rd proceeded to the north of China, with the view of informing himself regarding missionary operations at the several stations, including the capital. He returned to Shanghae about the middle of June, and left for Japan on the 22nd, by the *Genkai Maru*.

We are glad to welcome back to China Dr. S. Wells Williams, who arrived on May 5th, by the *Genkai Maru*. He remained a short time at this port, after which he proceeded to Peking. Few men in China are more deservedly honoured and loved than Dr. Williams; and few have done more to promote the success of mission work. We should be glad to state that he contemplated a prolonged stay; but we learn that he is likely to leave, finally, for the United States before the end of the year.

Mr. George Parker, and Mr. Horace Randle, of the China Inland Mission, arrived here, by the M. M. str. *Amazone*, on May 19th, and proceeded to Chinkang to study the language, preparatory to working in the interior. Messrs. Pearse and James, whose arrival we chronicled in our last issue, have settled respectively at Ganking and Yangchow.

The American Episcopal Mission are receiving much encouragement at their newly-opened station at San-t'ing keu, where every Sunday afternoon, in addition to the preaching of the Gospel, medicine is dispensed to about three hundred sick people from the surrounding country.

Mrs. Nelson and three children returned from the United States on June 17th, by the *Hiroshima Maru*.

We are sorry to announce the depanture of the Rev. Dr. and Mrs Carperter, on June 28th, by the *Hiroshima Maru, en route* for the United States. Impaired health on his part is the cause of this step.

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SOOCHOW.—From a correspondent we learn, that the mission of the American M. E. Church, South, has secured a new chapel. Hitherto they had to use a small room in a very sparsely populated part of the city, and consequently the congregations were generally small. The present building however, is situated on one of the leading thoroughfares of the city, and is in every way suitable for the work. On June 23rd, in the afternoon, it was opened for preaching for the first time, a very large attendance of outsiders being present, as well as some of the foreign and native bretheren from the other churches. There are now four chapels opened daily for preaching, and the work is being prosecuted with vigour. It is cheering also to learn that the serious obstacles lately placed in the way of missionary progress by the officials, seem to be removing, and prospects are decidedly brighter than they have been for some months.

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WUCH'ANG.—Messrs. M. H. Taylor,

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and G. Clarke, have just returned from a journey in the province of Honan, occupying eighty days, having travelled about eight hnndred miles. The Gospel has been preached in many places, and a goodly number of books sold. Mr. Taylor had been over this ground before, and hopes to go again.

* * *

KEWKEANG.—We regret to have to state that Miss L. Mason, M.D., who arrived here in November, 1874, to engage in medical mission work among the women of China, has been obliged to return to the United States. It was hoped that change of scene and rest would be instrumental in restoring her lost health; but after a short stay in Shanghae, it became evident that this hope must be relinquished, and she left by the *Nevada* on June 15th.

* * *

NINGPO.—On Trinity Sunday,—June 11th,—the Bishop of North-China held an ordination, in Grace Church, when the following Europeans and Chinese were "set apart for the work and office of the ministry" in connection with the English Church Mission:—

Deacons.

Wông Yiu-ih, Head Master of the Boys' boarding-school, Ningpo.

'O Yiu-kwông, Assistant at Z-ky'i.

Dzing Ts-sing, Assistant at Tsông-gyiao.

Priests.

Rev. J. C. Hoare, B.A, Principal-designate of the Training college for native Ministers, Ningpo.

Rev. W. Brereton, Associate of the Peking mission.

Rev. Sing Eng-teh, native Pastor of the church at Kwun-hæ-we.

The Bishop's chaplain,—the Rev. F. F. Gough,—presented the candidates; the Rev. A. E. Moule, of Hangchow, preached the ordination sermon, from I Chronicles XII: 33; the Rev. R. Palmer, the Rev. J. D. Valentine and the Rev. J. Bates also took part in the service. At the close, about fifty native Christians joined the clergy and European friends in celebrating the Lord's Supper.

* * *

FOOCHOW.—The Bishop of Victoria and the Rev. J. R. Wolfe have recently visited the out-stations connected with the English Church Mission at this port, when they had the joy of receiving one hundred and eighty natives into the church, and of ordaining four of the assistants as deacons. We learn that two new missionaries of this society are expected to arrive shortly.

In connection with the American Board Mission, two native assistants have been ordained to the ministry; and a new church has been dedicated at Nan-tai.

Dr. D. W. Osgood, in charge of the Foochow Medical Missionary Hospital in connection with the above mission reports, that the Foochow community has recently contributed $1154.00 for the furtherance of his benevolent work among the suffering Chinese. The Doctor and his family have gone to the north of China for a short vacation; the care of the hospital being in the mean time left in the hands of a native surgeon whom he has trained, and whom he thinks qualified to perform all the duties which will devolve upon him.

The Rev. B. D. and Mrs. Edgell have been obliged to seek a change of climate on account of ill health. They passed through Shanghae about the middle of June *en route* for Hakodadi.

* * *

HONGKONG.—The Right Rev. Bishop Burdon left Hongkong, in April, on a visit of inspection to the missions of his diocese at Foochow and in Japan.

* * *

BURMAH. RANGOON.—Mr. Thomas P. Harvey, M. R. C. S., L. R. C. P., &c. and Mrs. Harvey, of the China Inland Mission, were expected to arrive

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in this town on April 10th, hence to proceed to Bhamo, to establish a medical mission in that new station. There are at present there Messrs. H. Soltan, J. W. Stevenson, and Adams of this mission; their object being to enter and work in western China.

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SIAM. BANGKOK.—The Rev. William Dean, D.D., for more than forty years connected with the Chinese mission, has just left this station for a short visit to the United States. He began his missionary career in 1834, and was the first European to study the *Tie-chiu* dialect; his earliest labors being among the Chinese in Siam. On the opening of the Chinese ports, in 1842, he removed his family to Hongkong, where he planted a Chinese church, which furnished the seed-corn for the mission which has its head-quarters at Swatow. Twelve years ago Dr. Dean returned to his old field in Bangkok, where he has now left Mrs. Dean in charge of six Chinese churches, with more than four hundred converts and a Chinese school. He visited Hongkong, Swatow, Amoy, Foochow and Ningpo on his way to Shanghae, whence he embarked for the United States in the *Nevada*, on May 14th; hoping to resume his work among the Chinese before the close of the present year. Though in his seventieth year, and senior missionary in China, he has still the prospect of another decade in his chosen work. It is the fervent prayer of all the friends of this Nestor of missionaries, that his fourscore years may be labour without sorrow.

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JAPAN. YOKOHAMA.—The Rev. C. Carrothers, of the American Presbyterian Mission, has lately resigned his connection with the Society and accepted an appointment under the government, as a teacher at an inland town.

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KIOTO.—This sacred city, so long given up to idolatry and superstition, the stronghold of Shintooism, has at last admitted the Gospel within its precincts. There are now no less than four married missionaries and one young lady, members of the American Board Mission, living there and meeting with much encouragement.

We learn that Dr. L. H. Gulick, Agent for the American Bible Society, has a variety of Bibles on view at the exhibition now being held here. He hopes by a display of the Sacred Scriptures in various styles and languages, to interest the people in the study of their contents.

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KOBE.—The Rev. J. L. Atkinson lately received an invitation from the residents of a small island, not far distant, to come and preach to them; to which he gave a ready consent, and lost no time in applying to the authorities for a passport, which was granted. On reaching the place he was kindly received by the officials, who informed him of their having received notification from the government of such a pass being granted, and orders to see that he was treated well while on the island. A large room was speedily procured, and Mr. Atkinson had the pleasure of preaching daily to congregations of over six hundred,—the largest yet ever collected to hear the gospel from the lips of a foreigner. He returned greatly gratified at what he had seen, and entertains hopes that soon a flourishing church will spring up on the island.

The American Bible Society's *Record* contained, in a late issue, the Lord's Prayer in Japanese, but reduced nine times smaller than the ordinary size character, by the new process of photo-lithography, and printed from a stereotype plate. It is thought that this plan will be of great value in printing the Bible in Japanese, as otherwise it could not be brought into anything like reasonable size.

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Notices of Recent Publications.

教化議 *Keaou hwá é.* "*A Treatise on Education.*" By Rev. E. Faber.

The appearance of a second work on education, shows how much interest is taken in it by the author. On no other subject is instruction more needed by the rulers and influential classes of China.

It is not our intention to write a review of the work, but to present an outline of its contents. There are few we presume, having anything to do with the Chinese, who will not have occasion to make use of this work; and all will find ready to their hand, information which they may wish to use.

The treatise is divided into five parts, as follows:—

Part I.—The importance of education, and the duty of government in reference to it.

Part II.—The object and means of education.

Part III.—Education in the family.

Part IV.—Education in school.

Part V.—Qualifications of teachers.

Part I treats of the vital importance to the government of the education of the people; and shows that it must be in accordance with their wants, and varied to suit different conditions of men. Proofs are given from the classics, that education was better in ancient than in modern times. The duty of the government to provide and to superintend education is pointed out.

Part II treats of the objects and means of education. The objects are to develop the faculties of man's nature, and to fit him for the duties of individual, social, and political life in this world, and for happiness in a future state. This is the general purpose of Christian schools, while there are special aims to prepare men for particular spheres in life.

The means of education are developed under the following heads:—

1. Authority.
2. Personal influence.
3. Rewards and punishments.
4. Sense of truth.
5. Adaptation.

Part III. Education in the family is shown to be the foundation of all education. Children learn quickly by seeing and hearing, and the importance of this knowledge as a training for future life, cannot be over-estimated.

The details of family education are treated of in three divisions.

a.—As regards the body.
1. Eating and drinking.
2. Dress.
3. Motion and rest.

b.—As regards natural inclination.
1. Play.
2. Imitation.

c.—As regards the mind.
1. Love to God.
2. Obedience to parents.
3. Fraternal affection.
4. Consideration for servants.
5. Relations to associates.
6. Practice of virtue.
7. Patriotism.
8. Propriety of behavior.
9. Care in the use of things.
10. Observation.
11. Choice of business.
12. Steadiness of purpose.

In conclusion it is shown, that the foundation of success in after life is laid in youth.

Part IV. Education in school complements family training. The branches taught must have a practical use in life. Mere learning is not the most important.

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a.—The development of the moral faculties is treated of under ten heads.

1. Obedience.
2. Respect.
3. Patriotism.
4. Attention.
5. Diligence.
6. Order.
7. Good behavior.
8. Truthfulness.
9. Peacefulness.
10. Cleanliness.

b.—The cultivation of the intellectual faculties.

Under this head, a severe criticism is given of the Chinese mode of school education, and of their books. The defects of what is considered learning are pointed out. The burden imposed on learners, by the numerous forms of the same character is exhibited. The author also shows the impossibility of using the character in scientific nomenclature, when treatises are prepared on all the branches of natural science. The necessity of adding many thousands of new characters, or of using one character for many different objects, is a difficulty which requires a remedy; and the author suggests the use of the romanized Mandarin colloquial, as capable of Meeting all the requirements in this respect.

Primary education is treated under six heads:—

1. Bible lessons.
2. Reading and writing.
3. Natural philosophy.
4. Arithmetic.
5. Geography.
6. Music and drawing.

Part V. In this division the importance of having good teachers is urged, and their qualifications pointed out under fifteen heads, as follows:—

1. Faithfulness.
2. Health of mind and body.
3. Patience.
4. Preparation for their work.
5. A disposition to learn.
6. Carefulness in intercourse.
7. Ability to control the temper.
8. Capability of governing their own families.
9. Humility.
10. Respect to superiors.
11. Acquaintance with the parents of their scholars.
12. Impartiality.
13. Attention to duties connected with their position.
14. Being leaders in all that is good.
15. Regard to their relations to the government.

This work is not a mere compilation or translation; but like the other publications of the author in Chinese, is an original treatise, and in the elucidation of his subject, he has brought to bear his profound acquaintance with the classical writings of antiquity.

He has presented very unpalatable truths to the official and literary classes of the empire; but like unpalatable medicines, they will do them much good, if taken as directed. We bespeak for the book a wide circulation.

J. G. K.

格物探原 *Kih wuh t'an yuen.* "*Natural Theology, and the Method of Divine Government.*" In three volumes. By Alexander Williamson, LL.D. Shanghai: Presbyterian Mission Press, 1876.

This is a work of great value, and is an important addition to the list of our Chinese Christian literature. Its title is most comprehensive, and the table of contents indicates the character and scope of the book. The work is divided into three parts, the first, treating of the existence of God; the second, of His unity and attributes; and the third, of the method of the Divine government. Under each of these heads a great variety of matter

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is introduced. The different branches of knowledge are largely employed to illustrate and prove the numerous points discussed, and the author shows his familiarity both with the literature of the various sciences, and the practical applications they may be made to serve. The undertaking must have been a laborious one, on account of the many subjects dealt with and the special difficulties attaching to them; we therefore congratulate Dr. Williamson on the admirable way in which he has completed his task. It has not been done in a superficial manner, but in a style which is at once interesting and instructive, conveying to his readers, in demonstration of the object he had in view, much information on subjects altogether new to them.

We estimate very highly a work of this kind. It is needful to dispel prejudice, to extend knowledge, to carry conviction, and to prepare the way for still farther advances into the region of revealed and saving truth; and we are glad to learn from the preface that it is the author's intention "to attempt the still more arduous achievement of following up this work with another, on which he is now engaged,—namely, that of setting forth 'God in Christ, reconciling the world unto Himself.'" We feel assured that if he does it as efficiently, as he has this work on natural theology, he will do much for the cause of Christianity in China.

Meanwhile we commend these volumes most heartily, as of great importance not only to native scholars generally, but to the more intelligent of our Christian students. We trust they will largely avail themselves of the publication, as calculated very greatly to extend their views on the points under discussion; and the missionaries will do well to secure for the work a wide circulation. It is gratifying to be able to state that the first thousand copies of the book have been paid for by the kindness of Mr. Hanbury, the desire being that they should be distributed as much as possible among the leading officials in China. We sincerely hope that its perusal by them may lead to the best results. The general appearance of the book, its numerous illustrations of natural science, as well as its literary style and subject-matter are all highly to be praised. While congratulating the author on the accomplishment of so important and difficult a work, we have only to hope it will receive its due reward in a high appreciation on the part of those for whom it is principally intended, and we thank him for the valuable contribution he has thus made to the Christian literature of China. We may add, as is stated in the introduction, that "the contents of these volumes first appeared in the excellent periodical conducted by the Rev. Young J. Allen, and are now republished with some additions."

W. M.

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1. 讚美詩 *Tsan mei she.* "*Hymn Book.*" By Rev. G. E. Moule. Hangchow, 1871.
2. *'Ang-tse t'u-yin Tsan-me-s.* "*Hymns in the Hangchow dialect.*" By Rev. G. E. Moule. Shanghae, 1872.

These are two editions of a hymn book compiled specially to meet the exigencies of the Church Mission at Hangchow. The first is in the Chinese character, and the second is a transliteration of the same in the Roman character. The selection is chiefly made from a hymn book long in use at Ningpo, and altered to suit the local idiom. There are a few new translations of hymns and one or two originals. The collection, of 85 pieces, contains many of our best-known and favourite hymns in the west.

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THE

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THE RISE AND PROGRESS OF THE MANJOWS.

(*Continued from page* 168.)

CHAPTER II. CONQUEST OF LIAODOONG.

WITH the bow and arrow as his principal offensive arm, Noorhachu marched westwards with twenty thousand cavalry and infantry, two hundred *lí* against *Fooshun*, the first Chinese city. A Yowji sent against him deserted to him, and the commandant committed suicide. Fooshwun was taken and garrisoned, and the Manjows retraced their steps. They were overtaken by a force of ten thousand Chinese from Gwangning, against which the Manjows advanced "like the wind," and all but annihilated them. Immense numbers of Chinese, including most of their superior officers, were slain. The fact however that half the number of Chinese would undertake to pursue the Manjows, shows that the Chinese believed themselves greatly the superior. This will help to explain the battles immediately to be mentioned.

In the autumn of the same year, 1618, he pounced upon and took the city of Chinghua in the south-west, defeating the Chinese army there, and slaying the incredible number of ten thousand men with their commander. He was proceeding southwards with his conquests, when his army clamoured to be led against Yehua; probably fearing that if they went much further south, the men of Yehua would pour in from the north, sack their city and destroy their families.

This shows the relationship subsisting between commander and soldier; for Noorhachu was compelled to relinquish his pet scheme, and march northwards against Yehua, to protect his rear. He had taken no more than twenty forts, when he was suddenly summoned to save his capital, around which was converging a force of two hundred thousand Chinese soldiers.

The great preparations of Noorhachu during those two active years, could not be unknown to the Chinese officials. The capture

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of Fooshwun proved his daring, and the Chinese found it necessary to bestir themselves to preserve their territory in Liaodoong. As there were then few pressing calls on the resources of the Chinese government, a force of over two hundred thousand was speedily collected around Peking from all quarters. Yang Hao was nominated commander with the title of *jinglwo*, or "generalissimo" of all Liaodoong.

In February, 1619, Yang Hao received orders to march eastwards immediately and destroy the troublesome little neighbour of Hingjing. In vain did he expostulate against sending him at the head of a rabble of old men, and with empty coffers; the Board of War declared he must march without delay.

In low spirits, he consulted with his fellow-commanders, and on the 1st day of the 2nd moon (middle of March), 1619, the large army struck their tents and followed the standard of Yang Hao; the standared-bearer having seen some inauspicious omens, which did not stop the march. On the 20th day they passed through Shanhaigwan.

Arrived in Moukden, they divided into four armies of fifty thousand men each;—one under Doo Siwng marched straight east, following the north bank of the Hwun, and entering Fooshwun, which had been captured and abandoned by Noorhachu. Ma Liu marched north to Kaiyooen, with the object probably of encouraging or compelling Yehua to remain loyal. He marched southwards through Yehua, picking up twenty thousand Yehua men, and passed on to Sanchakow.

Li Zoobai marched along the Ching river from the south-west; and Liw Ting advanced from Kwandien, after amalgamating a Corean army of twenty thousand men, who had crossed the Corean border. Each of the four divisions was accompanied by a eunuch, who was a civilian deputed by the emperor, to be a spy and a spur to the commander; just as the French revolutionary republic sent deputies to watch over and report their generals.

If the Manjow Hannibal had had opposed to him a Chinese Fabius, he could have had no resource but to pack up his valuables and dash with his best men into the eastern wildernesses of Doonghai; his city would have been razed to the ground, and the Daching never known. But he was opposed by eunuchs.

When the news of this formidable circle of steel was communicated to the soldier citizens of Hingjing, the greatest terror seized all hearts. Noorhachu did not despair. He beat a hasty retreat from Yehua, emptied every garrison town, drained every stockade, summoned in from every road-side the men able to carry arms, and crowded Hingjing with over sixty thousand well-trained soldiers. Here with bated breath but cool head, he waited the approach of what seemed a

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sure and overwhelming destruction, and was constantly hearing the reports of his numerous scouts.

Being himself a man full of stratagem, when a breathless scout informed him that the enemy was approaching by the southern frontier, he believed it was a trick to entice him after that band, while the main army would rush down like a whirlwind from the west, and sack and obliterate his city, when he was fighting in the south. He determined not to be their dupe; but giving them credit for more wisdom than they possessed, he promptly ordered every man to be ready to follow him against the western division; for that once broken, the retreat or more easy defeat of the others was secured. He thus decided to carry out the tactics which gained the victories of Napoleon the 1st two centuries after, viz., massing his own troops, and charging a section of the enemy before the rest could come up to the rescue; for man to man the Chinese were quite the equals of the Manjows, and the latter had no hope but in generalship.

While both sides were determined to conquer or die, several of the Chinese superior officers caused the red flag of victory to be daily hoisted, for defeat was thought impossible.

Doo Siwng, commander of the western army, was a brave soldier who despised the enemy, and was eager to acquire the glory of finishing the war single-handed. He therefore led fifty thousand men east from Fooshwun, travelling thirty-three miles that day.

Arrived at the foot of the north bank of the Hwun, along which he had skirted, he found the river much swollen and flowing with a strong and rapid current; for it was the middle of April; and the many mountain affluents of the Hwun were bearing down the thawed ice and snow of the mountains. But so impatient was he to take Hingjing, that he would not wait to construct rafts, but flogged his horses into the river, which carried away many of them with their riders. His stores on five hundred carts had to remain on the northern bank.

News of this movement reached Noorhachu before a blow could be struck, he being already on the march in that direction. His scouts had given him the most accurate information as to the exact position of all the other armies. Their distance, with the difficult nature of the mountainous road they had to take, warranted him in drawing off every man from his capital, and he could face Doo Siwng's fifty thousand with sixty thousand men. He was not far from Doo Siwng when he crossed the Hwun on the 1st of the 3rd moon.

Doo Siwng detached thirty thousand men to make an entrenched camp on Soorhoo hill, and marched with twenty thousand to invest Jiefan,—a hundred and twenty *li* (40 miles) north-west of Hingjing,—a city of fifteen thousand inhabitants, with four hundred soldiers who

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had been sent to build a palace for the fourth beilua, the favourite son of Noorhachu. The four hundred lay in ambush in the gorge of Soorhoo, through which Doo Siwng must pass to Jiefan. They permitted the van of the enemy to pass by, and then suddenly rushed out upon the astonished Chinese, and drove them on to the ford below Jiefan. There the Manjows were speedily surrounded and would soon have been annihilated, but just at this juncture, the fourth beilua dashed on the scene —to relieve his four hundred men—at the head of a thousand picked horsemen, two banners (15,000 men) closely following behind. To this move his father gave a reluctant consent, being desirous to attack Soorhoo camp with his undivided force; after taking which, the men at Jiefan could not stand out, but thus threatening his four hundred with utter destruction. With the other six banners (45,000 men), Noorhachu came up in the afternoon to the Chinese camp at Soorhoo, where he was received with tremendous volleys of cannon and gingals, which made more noise than damage, for they were of native manufacture.

The night fell in so dark, that one could not see an arm's length before him. Speedily torches twinkled all over the Chinese camp; but thick darkness enveloped the Manjows, who from their dark-shielded position, let fly their arrows like showers of rain, every one of which told; for by their own lights were distinctly seen the Chinese soldiers, who fired away most vigorously into the dark, bringing down many a willow tree, but leaving the Manjows without a wounded man. The Manjows drew nearer and nearer in the dark, till at last they arrived at the palisade, which they attacked with a rush, took it, and lept over in overwhelming numbers, the Chinese flying in the greatest disorder.

Without a rest, Noorhachu led on his six banners,—intoxicated with success,—against the investing body at Jiefan. He sent a detachment over the hill, which galloped down attacking the Chinese in flank and rear. Doo Siwng fighting against such great odds, was killed by an arrow shot. His men thereupon broke up in wild confusion, and fled across the Hwun, which they left completely covered with dead bodies, flags and arms. All the principal Chinese officers were slain, and the survivors pursued for seven miles.

Ma Lin at Sanchakow, hearing of the disaster, entrenched himself at the foot of the hill Shangjien, surrounding his camp with a triple fosse. His artillery he set in position outside the fosse, with the cavalry drawn up behind. He issued the strictest orders against any man straggling away from his post. This was in accordance with a plan of Yang Hao, who ordered two bodies of ten thousand men each to occupy two hills, one on each side of the main camp, and a short distance ahead of it, probably to cover the flanks of Ma Lin. One of these was placed under the eunuch, the other under Nien Swi. He also

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ordered all three to range their wagons outside their respective camps, to prevent the inbreak of cavalry; and to make heavy shields to protect their men from the arrows.

They were thus posted for defence and ready for battle at a moment's warning, when the fourth beilua at the head of his thousand picked horsemen, rushed with resistless vehemence against the flank of Nien Swi. His foot seconded his attack, and a corner of the camp was soon taken, the wagons cut down and the shields destroyed.

The eight banners were however massed against Ma Lin, two to one. Noorhachu was ordering some of his men to go round the base of the hill, scale it behind, and come down on the rear of Ma Lin, but recalled the order; for Ma Lin, probably impatient, was seen to move his men out beyond the fosse, to act on the offensive. The Manjows were ordered to dismount and fight on foot; but while Noorhachu and his men were in the act of dismounting, the Chinese were upon him at the run.

Seeing the imminent danger of his father, the first beilua, his eldest son, in great fury, galloped headlong into the midst of the advancing Chinese, closely followed by the second brother, the third hasting on with two banners just at their heels, and the battle became a melée. The other six banners in their excitement broke their ranks, and each for himself galloped in pell-mell amongst the Chinese. (If that eunuch with his 10,000 in good order were only half a general!)

The noise of their shouts shook the earth, and the Chinese were soon like a tile thrown to the ground in a thousand fragments. The river at the foot of Shangjien ran blood.

The eunuch forsook his ten thousand and fled alone. Ma Lin escaped with a handful of men, and made for Kaiyooen. The Yehua men fled before they got to the battle field.

Yang Hao hearing of this second disaster, sent off an express to the south and south-west armies, ordering them to retreat. Li Zoobai of the south-west received the message and made off; but Liw Ting in the south pressed further northwards in perfect ignorance of what had taken place, and was then only about fifty *li* (17 miles) south of Hingjing.

Noorhachu ordered off four thousand men to protect Hingjing, to meet the possible rally of the northern army, and went south to reconnoitre Liw Ting's position.

After Liw Ting had carefully laid out and fortified his camp, he sent out detachments, which took a number of stockades and villages and five hundred Manjow soldiers. The report of this incensed the Manjows, who began to believe nothing impossible. But the scouts of Noorhachu persisted in proclaiming the impracticability of taking the

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Chinese camp; for all was in the most complete order, and every possible path was beset with "deer's horns."*

Noorhachu sent some deserters to the camp of Liw Ting, approaching it from the west, pretending to come from Doo Siwng, to say that he (Doo Siwng) had already taken the city, and to urge Liw Ting to advance with all possible speed. Liw Ting replied that he had heard no firing.

The spies hurried back, and the Manjow soldiers were ordered to fire off a number of volleys, which was heard by Liw Ting who had advanced seven miles to reconnoitre. The noise of the cannon decided him. He hastened back to his camp,—gave orders to abandon the "deer's horns," and bewailed his fate that he could not march with sufficient speed, fearing the western army would rob him of all glory.

He divided his men into four divisions, the first two of which contained his choicest troops. The first ten thousand men drew up in battle order at Aboodaligang.

The fourth beilua was waiting on a neighbouring eminence, down which he galloped against them at the head of four banners, with his right wing. Outnumbered though they were by three to one, the Chinese were bent on fighting to the last man. But while the Manjow right wing was hotly engaging the Chinese, the left wing (the other four banners) wheeled round the base of the hill from the west, flying the banners and clad in the armour of the defeated Doo Siwng. They got inside the Chinese camp before the trick was discovered, when with a great shout they struck out right and left. The suddenness with which the revelation came upon them, when they found that the men they had permitted to enter as their much-needed succour, were their foes, utterly confounded the Chinese; and it is not surprising that though brave men, they were thrown into the wildest confusion.

Liw Ting fled back upon his next division, which was not yet in battle order. Before they were drawn up, the Manjows were upon them. Liw was slain fighting valiantly.

Liw's infantry with the twenty thousand Coreans was encamped at Chaju desert to the south. They were now attacked in their turn. A terrific north wind blowing at the time, drove small gravel, sand and the smoke of their own guns into their eyes and completely blinded them. The Manjows taking advantage of the situation, pushed against and leaped over the palisade. Ying Chien was completely defeated and fled.

* "Deer's horns" are pieces of wood forming St. Andrew's crosses, running at right angles through a long heavy cross beam, as close as they can lie; their lower ends heavy and longer, their upper tapering to a point, half pointing outwards, half inwards. They are sometimes seen surrounding yamens, and being ponderous and difficult of removal, are formidable obstacles to man as well as to beast.

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The Corean commander with five thousand Coreans and Chinese deserted; and Hingjing sky was fairer than ever, the terrific thunder clouds having disappeared, after harmlessly bursting.

The Ming history relates that three hundred superior officers and forty-five thousand men perished in the five days within which these three battles were fought around Hingjing. The spoils,—camels, horses, mail armour, weapons of war, native cannon, wagons and army stores of all kinds, were numbered by the million.

If the men of Manjow were beside themselves with joy at this extraordinary deliverance; so utterly unexpected a defeat threw Peking into the greatest consternation. Noorhachu instead of annihilation, found himself on the pinnacle of glory. But we think it is absurd in their own historians to regard this battle finally decisive, as to the ultimate triumph of the Manjows and the complete overthrow of the Ming. It is easy to prophecy after the event, but such a thought never entered into the head of Noorhachu; and he would have been less wise than he has credit for, had he ever imagined himself equal to the task of overturning the Ming family.

Had Hiwng-Tingbi (to be mentioned immediately) not been recalled, Noorhachu (whom we shall afterwards call Taidsoo,—the honourable title given when his great-grandson ascended the dragon throne) would never have crossed the Liao. But for the accession of Woo Sangwei, the Manjows could not have gained greater power than the Liao or Jin.

The Ming dynasty committed suicide, just as the Daching will, if they permit lawlessness, licentiousness and corruption to rule their rulers. The rock on which this formidable expedition split was similar to that which brought disaster on the French in their last war. From an arrogant contempt of their foes, they neglected to observe the most ordinary precautions. LiwTing would never have been so childishly hoodwinked, had he been as careful as brave. A few scouts could inform him of the position of the enemy, and the fact that he was ignorant of the movements of his next neighbour was unpardonable ignorance. The Yehua men dressed and spoke like the Manjows, and a corps of them could be attached to each army to act as spies. He may be a brave man, but not a wise one, who shoots Niagara, or takes a leap in the dark, or goes with a light heart against an unknown enemy.

The principal blame is certainly to be attached to Yang Hao, who divided his army without taking any measures for intercommunication, whether for mutual aid or information. Hence the brave but blinded Chinese, who,—properly and cautiously led, — were four to one, found their enemy in immensely preponderating numbers at every turn. The blame and the praise were to be allotted to the respective

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generals, the men on both sides differing but little; indeed we feel inclined to say, that the Chinese were the better soldiers. It is not true that, given good soldiers, any kind of officer is sufficiently good; the converse is more like the truth. Nor is it true that the "people" are or shall be the guiding force of the future. The people have and shall rightly retain the power to choose that guiding force, but they themselves will be impelled by the men they choose. A people may,—as in 1792,—seize and imagine it possesses all power, while it has only changed the name of its guide; and with its own hands, it will set up, and worship the Napoleon who binds its limbs and does with it what he will. Mind will guide the future as the past, and the more universal diffusion of education, ensures the more unquestioning submission to mind.

The generalship of Taidsoo was of the highest order, and can be favourably compared with that of our great western commanders; and Yang Hao was very properly recalled to Peking and punished for his abuse of the power he had held.

Taidsoo gave his men only one month's rest before he led them,—while the terror of the last defeat was yet fresh,—against Kaiyooen the most northerly of the Chinese possessions, which was strongly fortified and garrisoned. There he found Ma Lin who fled from Sanchakow, following his old tactics; for his men,—probably survivors of the late battle,—were divided into four companies, one outside each gate. Taidsoo sprang with his whole force upon the division outside the east gate, drove it into the city, and followed it, seizing the gate.

The rest of the army, which could not push in by the gate, set up the "cloudy ladders,"† and swarmed up the sides like ants. The men on the wall, too few to resist, scrambled down, and the city was taken. The three divisions of Ma Lin outside their respective gates began to think of flight, but it was too late, for the moat was in possession of Taidsoo. Three days' registration left unfinished the tale of the captives.

Because the heat was great, Taidsoo retired only to Jiefan, the scene of their greatest pride, where a palace, public offices, and barracks had been erected; and Hingjing ceased to be the capital of Manjow.

After resting there over a month, Taidsoo marched northwards and took Tieling, the only Chinese city standing north of Moukden; defeating the Mongols of Karka who came to its rescue.

From Tieling he marched eastwards on Yehua, which was by this time entirely cowed, and the two separate states into which it was divided, fell almost without a blow.

† 雲梯

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Thus the original intention of Taidsoo was accomplished; for the principal divisions of the Nüjun, speaking the same language and following the same customs, were united into one unit, for the first time since the Jin dynasty was overthrown. His kingdom now extended northwards to the Songari, east to the sea, west to the territory of Liaoyang, and south to Corea.

In July of this same year, Hiwng Tingbi was nominated *jing-lwo** or "generalissimo" of Liaodoong instead of Yang Hao.

By the beginning of winter, Tingbi proceeded to Liaoyang, then and formerly the capital of Liaodoong; and in spite of a severe shock of earthquake in Liaoyang and Moukden, he took prompt and energetic measures to prevent the further rise of the Manjow tide. In the teeth of a heavy snow storm, he hastened from city to town, from mountain to river, to discover the weak points which might be attacked, and the strong places easily defended.

He disposed a hundred and eighty thousand troops with intercommunication, in six different passes, south, south-west, west and north of Hingjing, at little over thirty miles distance from the city, with strict orders, that if the enemy attacked any post, the men on the spot were to drive them back; but if the enemy was in preponderating numbers, messengers were to be sent immediately to demand the aid of the nearest neighbours; all holding themselves in readiness to mutually assist each other in case of need. He set chains of patrols, to be always on the move, and ever challenging each other. The choicest troops were formed into a roving army, to be hovering cloud-like on the edge of Manjow territory, now here, now there, harassing and threatening them on every possible opportunity, permitting them neither to sow nor to reap; and seizing all comers and goers.

The country, so mountainous, was unfitted for bolder measures; especially as the moral of the Chinese army had to be restored. City walls which he found in ruins were rebuilt, and forsaken towns again peopled. He found the people dejected, miserable, all panic-stricken. The inhabitants of cities, villages and country, and even the soldiery were hiding away like rats, and none dared travel. For hundreds of *li* not a traveller was to be seen, and all tremblingly said that Liaodoong was lost.

His firmness set them all to work; his energy restored confidence. But the best proof of the generalship of Tingbi was, that Taidsoo never attempted to break through the living wall on his west, for the two years during which Tingbi was generalissimo.

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* 經畧, an office which was finally abolished.

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Unfortunately for his country this Favius was not dictator, and the envious eunuchs at court, never ceased accusing him of inaction, till he had at last to resign his command.

The father of one Dsoong Wun, a minister in Peking, died, and according to custom, the son had to retire from office to mourn his father. He was however eager to be restored to his post before the legal period expired, and solicited the good offices of Tingbi, who refused to interfere. Dsoong Wun became the enemy of Tingbi, and having no public duties to occupy his mind, he journeyed eastwards to examine into the state of the army of Tingbi.

Tingbi had reported at Peking, the case of a native of Liaodoong who had lost by desertion half of his band of seventeen thousand men; and the accused became his enemy and consorted with Dsoong Wun, plotting to ruin Tingbi.

The ex-minister returned to Peking, became the companion of the eunuch clique, and once and again a censor was found to accuse Tingbi of negligence. He had at last to go to Peking and was sent to his own private house pending investigation. The Emperor Tienchi ordered some of the enemies of Tingbi to go to Liaodoong, to examine and report. Friends of justice, after a great deal of wordy and paper war, got this order cancelled, and a neutral party was despatched eastwards, who returned after an absence of two months, and reported that he had found everything in the most excellent condition, the ruined walls rebuilt, Liao-yang and Shun-yang, (Moukden) which had been bare and empty, now completely fortified; and all the people tranquillized; agriculture and merchandise which had been stopped, were flourishing without fear of interruption; the officials and soldiers of Liaodoong joined the hundreds of thousands of citizens in praying for the restoration of Tingbi, the only man for the post.

He also reported that when Tingbi was urging on the building of walls and the digging of moats, every man without exception had to labour; no amount of literary knowledge or talent exempting a man;—hence a great outcry against him;—every incompetent official, civil or military had been removed, all of whom were his enemies; and concluded by saying that Tingbi was the man to save Liaodoong, and should be reappointed without loss of time to the post which he had been compelled so unrighteously to vacate.

While writing, speaking and faction were active in Peking, events of great magnitude were transpiring in Liaodoong.

The man who had succeeded Tingbi was Yooen Yingtai, an excellent minister of state, and a man of great literary abilities, but a poor general.

Immediately on his appointment he had to decide a knotty

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question. All eastern Mongolia was threatened with famine. Many crossed the frontier to beg Chinese bread. Yingtai was loath to receive them, but determined not to suffer these scores of thousands of hungry ablebodied men to pass into the hands of Taidsoo. He therefore divided them between the two cities Moukden and Liaoyang, regardless of advice to beware of treachery.

No sooner were these men safe inside the cities than they began to take possession of the houses, wives and daughters of the inhabitants. The recital of their barbarity roused the indignation of all Liaodoong, not only against themselves, but against Yingtai. The Chinese civilians now opened communications with Taidsoo, who used them as his "eyes and ears."

Judging that the time had come when he might safely move, now that Tingbi was a prisoner in his own house, his living wall of a hundred and eighty thousand men removed, and all Liaodsoong enraged against Yingtai, Taidsoo set his troops in motion in March, 1621, and set out for Moûkden; encamping seven *li* to the east of the city, which he found surrounded by several moats, and outside these a stockade of firmly fixed sharp pointed stakes. Fire-arms, shields, carts, and seventy thousand troops, with every necessary for a long siege in and outside the city, were in perfect order as left by Tingbi.

The commandant Shu Hien was a brave man but a drunkard. Seeing a reconnoitring party of a few score men, he foolishly gave chase with a thousand horsemen. The spies fled as if panic-stricken, and drew Shu Hien after them, till he suddenly came up to a considerable ambush laid for him. He retreated in good order, constantly wheeling round upon his pursuers.

But when he came to the moat he could not recross it, the bridge having been removed by Chinese deserters, who had been sent into the city by Taidsoo, to act as his confederates.

A party issuing to his relief was defeated, and its leader slain; and thus easily did that city without a head fall into the hands of Taidsoo.

General Toong Joongkwei advanced from the south to retake Moukden. He set up his camp of ten thousand men at the south end of the bridge across the Hwun;* and the local magistrate Bang Ping crossed to the north side with three thousand men.

Before his earthen rampart was complete Bang Ping had a whirlwind of Manjows upon him. He was slain fighting. Those of his men who could, recrossed the river and entered the camp of Joongkwei, which was immediately surrounded by many lines deep of Manjows, who had three or four times the number of men.

* This bridge does not now exist.

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Joongkwei's cannon did great execution, but his powder became exhausted, and they had only side arms to protect themselves. The Manjows who had retreated during the firing, now drew near, and let fly their myriad arrows among the defenceless Chinese. Joongkwei and several others dashed outside their camp, and sword in hand killed each his ten men before they were overpowered and slain. The Chinese fought a bloody battle, but had to retire and were pursued, along the rich level country towards Liaoyang.

Yingtai made all expedition to call in his troops from every direction, to save Liaoyang at all costs.

He opened the sluices on the east of the city to flood the moats, set his fire-arms, and at the head of a considerable army crossed the Taidsu and advanced five *li* north to oppose the march of the Manjows. He had speedily to retire defeated.

Taidsoo crossed the river, ordered the sluices to be closed up, the moat dyke to be opened, and the bridges to be seized. He got hurdles and wagons arranged in front of his men as a shield against the fire-arms.

His right wing speedily formed a dry path of stones and earth over the moat, across which they marched and attacked the Chinese drawn up under the wall. The slain and drowned were incalculable.

The left wing had meantime seized the moat bridge, and under veil of the smoke of the Chinese cannon, they scaled and took a portion of the wall. All was now confusion in the city.

The Manjows entered the city by the west gate, and were met by many citizens welcoming them with music and holiday attire. The wives and daughters stood in their doors tricked out in their very best, acting on the suggestion of the deserter confederates of Taidsoo, and probably overjoyed at their deliverance from the savage Mongols.

The Chinese soldiers continued to fight all night by torchlight. But when the right wing scaled the city, Yingtai said to his second in command, "I alone am responsible for the city. You flee to defend the west of the Liao and leave me here." He then took his official seal, ascended the tower over the city gate, set it on fire and perished in the flames. His second in command instead of fleeing westwards also committed suicide. Tingkwei after seeing his two wives and two daughters leap into a well, committed suicide. This example was followed by most of the principal officials. But many shaved their heads, adopted the Manjow "tail," and retained the offices they severally possessed before. The superior officials who would not desert were strangled, this being a more honourable death than beheading.

The civilians came to meet the carriage of Taidsoo, burning incense, flying banners, with drums and trumpts, shouting *Wan swi*,

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Wan swi, "Long live the Emperor." Thus easily fell Moukden and Liaoyang and Tingbi was revenged.

The fall of Liaoyang brought all Liaodoong to the feet of Taidsoo, for seventy cities large and small opened their gates to him, including Haiching, Gaijow, Jinjow, Yaojow, Foojow, &c.

The Manjows were apprehensive of designs by the citizens of Liaoyang against the life of Taidsoo. He therefore ordered all the Chinese to live outside the north gate; he taking up his abode in the palace in the south of the city, surrounded by his princes, ministers, officers and army. He opened all the prison gates and reinstated whatever official had been degraded. All the money and valuables taken, were distributed among the soldiers according to their rank and valour. He subsequently built an octagonal palace north of Liaoyang across the Taidsu, where was the seat of government, making Liaoyang the capital.

While his sons were marching at the head of his troops against Doonghai and establishing his rule in Liaodoong, he spent his time in this palace instructing his daughters in their wifely duties; for it is likely the daughters of Taidsoo considered themselves better men than their rough warrior husbands. He taught them not to despise their own husbands; and threatened, if they persisted in demanding their will to be law, in their offensive pride laying no bounds to their desires, he must visit their disobedience with deserved punishment.

Frequent expeditions of a few thousand men had been sent against the several petty chiefs of Doonghai, which is now almost all Russian territory. Those expeditions were valuable only for the men taken prisoners, for these were drilled and incorporated in the Manjow army. The country was then as now used only as hunting grounds, and the Fish-skin Tartars whether employers of dog or deer sleighs, were all of a character not much different from the red Indian, though of much superior mental endowments. The same reason is sufficient to account for the Manjow irruptions north and west of Yehua, across the Songari, and up to the Amoor.

It was easy for a handful of Manjows to take Liaodoong from the Chinese: but that wide and thickly peopled country could be retained only by good and politic government. Taidsoo did what he could to prevent plots, by changing the abodes of the people, removing the dwellers on the seaboard inland, and the inhabitants of one city to another. Thus in their own land they were strangers among strange people, and being uncertain of each other, it is possible that plots were prevented; while we would be apt to question the policy of tearing people about in this way.

Good laws and wisely just administration served the purpose

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much better, and Taidsoo felt his power consolidated in Liaodoong, and for the first time the country popularly and erroneously called Manchuria was held, but by no means peopled by Manjows.

Taidsoo was now sixty-two years of age, and thirty-eight had elapsed since he fled a fugitive from his own relations because he would not have any terms with the murderer of his father.

J. R.

To be continued.

THE BEARING OF THE SABBATH UPON THE NATIONAL AND SOCIAL CUSTOMS OF CHINA.

A paper read before the Peking Missionary Conference.

By Rev. W. H. Collins.

SUCH is the heading which I have prefixed to this paper; but the question which I propose to bring before you this evening, is rather,—how far may the observance of the sabbath bend before the customs of the Chinese. If I were preaching a sermon on this subject, my text would be those words of our Lord, "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." The narrative in which these words occur is full of instruction for us, and in the course of my remarks, I shall have occasion to appeal to this portion of God's word. There are not wanting even among Christians, those who believe that the sabbath has been abrogated, together with the peculiar order or priesthood and other customs of the Mosaic dispensation; and since the Lord Jesus Christ has opened the way for all Christians into the holy of holies, there is no need for any human intercessor before the mercy seat, like the high-priest of old;—so now that Christians are invited to give up themselves wholly to the service of God, and since all days are devoted to Him, there can be no especial day set apart as holy. Such are the opinions which I have heard expressed. I have no sympathy with them; I think such views can only arise from losing sight of the main idea of the sabbath as a day of rest. Our Saviour's statement, that the Son of man is Lord of the sabbath, is a plain assertion that whatever be the bearings upon the human race of the command to observe the sabbath, it is still in full force. The Lord proved the doctrine of the resurrection in the words "I am the God of Abraham, and the God of Isaac, and the God of Jacob." When these words were uttered, the patriarchs had passed from this earthly scene, yet they must still be living, for God had expressly declared himself to be their God. So it is impossible, that the Lord Jesus can be the Lord of anything that is

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effete or useless. If then He is Lord of the sabbath, the sabbath yet remains;—remains, not merely as a duty, but as one of the highest marks of God's favour and love towards the creatures of his hand. I would observe by the way, that my remarks will only incidentally bear upon the keeping of the sabbath by Christians, even though the general principle which I hope to establish must of necessity apply to all. As Christians it is our highest privilege to observe the Lord's day. All our time ought of course to be devoted to God, in the fulfillment of our daily duties; but in spite of constant efforts, there is very much in the work which fills up the week, to draw our thoughts away from God, and from the blessed hope set before us; and it is our special privilege, with the returning sabbath, to cast the world and its entanglements away, and renew our strength in waiting upon God. We thus not only advance heavenward, but are refitted as it were, to endure with more perfect powers of resistance, the winds and waves of the world through which we are passing. I have heard Christians contend, that books of travel and science are fitting companions for sabbath hours. I will not say that any one is sinning by using such books on the Lord's day; but I think that the Christian is to be pitied, who does not on the sabbath morning, or still better on the closing hours of the week, rebound as it were from the engrossing nature of secular pursuits, to that close intercourse with our risen and ascended Lord, which is the blessed privilege of Christ's faithful followers. I would observe, that the main idea in the institution of the sabbath was rest. We find this plainly in the words in which the ordinance was originally framed, as well as in our Lord's words, that "the sabbath was made for man." Mere physical rest, is but a small part of the blessing thus conveyed to the human race. The sabbath was made for the whole man, and first of course for his spiritual nature. Lest this the noblest part of man should be neglected and dwarfed, amid the engrossing cares which the body demands, God has provided these rest-houses by the way, which may become as it were stages of progress on the way, and stepping-stones towards the journey's end. I would, in passing, notice the inexpediency of missionaries making the sabbath a day of toil in evangelistic labour. It has always been my practice, to devote the Lord's day to the spiritual edification of the converts; and to this end, never to hold any service with open doors. I think this is due to the converts, who never can be properly instructed in the deep things of God in common with a heathen audience; it is also due to ourselves, lest finally our sad complaint should be "they made me the keeper of the vineyards; but mine own vineyard have I not kept."

In regarding this question more directly in its bearing on our work among the Chinese, I would remark, that the observance of the

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Lord's day as a day of rest both for soul and body, is necessary both to the growth and the usefulness of the church in China. I think it will be in vain to expect a high tone of spirituality, either in individual members, or in the church at large, unless there be full realization of this blessed privilege; and that it is our highest duty to foster the fullest observance of the day of rest. Still, I would ask, are we, in view of the immense difficulties which lie in our way, obliged to insist on the part of our church members, on that strict observance of the fourth commandment, which we feel to be binding upon ourselves, and salutary for us? In answering this question, I would ask,—What saith the Scripture? In the first place, Scripture teaches us, that there may be blameless profanation of the sabbath. Our Saviour said—"the priests in the temple profane the sabbath, and are blameless." We ourselves feel fully justified both in prosecuting our work, and in the pursuit of our own profit, in undergoing an amount of toil which sends us to bed more wearied on a sabbath evening than on any other night of the week. We see both in our Saviour's words and in our own practice, an admission, that the letter of the law may be violated, and yet no guilt incurred. It may be said that this profanation of the sabbath arises from the necessity of carrying on God's work. No doubt this is so; but we cannot for a moment admit the principle, that the end sanctifies the means. The fact that the work done is for God, cannot remove the guilt of profanation, if guilt there be, any more than Uzzah's zeal for the safety of the ark, could shield him from the consequence of touching the sacred fabric; we can only then come to the conclusion, that no guilt is incurred.

Again, our Saviour teaches, that works of necessity may lawfully be performed on the sabbath day. He shows how David was guiltless in transgressing the letter of the law, when impelled by hunger he ate the shewbread, which by God's own command was to be reserved for the priest and his sons. The man who undertook the labour which was necessary to pull a sheep out of a pit on the sabbath, or who led his animals to the water on that day was justified, though surely, if this labour was sinful, our Saviour could not have given His consent to such a course; which consent is obviously implied in the argument he uses.

The Lord said,—"How much then is a man better than a sheep?" So may not we say, when a convert seems to be compelled for the sake of his family, to undertake labour on the Lord's day? The man is no doubt entitled to the day of rest, and it would benefit him physically and spiritually; but, are we not taught by our Saviour, that a man may through necessity forego this privilege without sin? and what necessity can be so urgent as that of feeding one's own children. With regard to the assemblies for worship on these days, we of course,

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cannot but think lightly of the Christianity of any man, who would habitually absent himself from what is esteemed by all Christians, both a source of enjoyment and a means of grace; but we must never forget that our meetings and our church services are all of human appointment, and that the services of a heathen employer, or the tyranny of custom, may often prevent a man taking advantage of the Church gatherings without any fault on his part. We all remember how Christians from western lands,—some at least, strict with regard to sabbath observance,—have felt themselves compelled to be present at the audiences given by heathen emperors, or at interviews appointed by high officers on the Lord's day. We can easily suppose, that our brethren would much rather have been in their usual place in the house of God; but we must also believe, that, had they felt themselves to be sinning in the course they pursued, they would at any cost have refused compliance.

We all of us have, in connection with different churches which we represent, men who are in imperial employ; and whose duties sometimes fall on the sabbath. Are we to tell these men that they must give up their positions, and not only reduce themselves to poverty, but deprive the emperor of those who ought to be his most faithful servants? We read in the New Testament of Christian slaves in heathen households, and of the saints in Cæsar's palace. We cannot imagine that these men had the sabbath day to themselves; or that they even had liberty at all times to attend Christian worship; yet we do not find in apostolic writings, any exhortations given with reference to such difficulties, though we know they must have been of constant occurrence. I have no doubt that, if we were writing epistles to the churches in China, exhortations to a diligent use of the sabbath as a means of grace would take a very prominent place in our writings; does it not then seem strange to us, that this subject is altogether absent from those letters of the apostles, which have been left for the guidance of the spiritual life of the church? Some would say that so plain a command needed not to be enforced by apostolic injunctions. I would rather say, that the apostles felt that an institution so needful for the wellbeing of Christians, would of necessity become a part of the church in its growth, and that the church of God in every land, would prize the sabbath as one of its highest privileges, and that meantime, Christianity need not add to the trials incident to its infant state in a heathen land, by rigid adherence to the outward form of a day of rest. Let us take a case by no means uncommon, of one Christian man in a heathen family in the country. Is such a man to remain idle during the pressure of harvest, when all around him are working with intense earnestness? There may be no place of worship within reach, and the man is probably unable to read; if he abstain from work, he can

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then only be positively idle. I would ask,—would not such a course rather have a tendency to cause the way of truth to be evil spoken of? Of course, if the positive cessation from labour be that absolute duty which some assert, there can be no choice on the man's part, and he can confidently cast all the responsibility of the consequences of the course he is pursuing upon the Lord whose command he is obeying. I would however rather say, that here we have a case in which our Saviour would have said, "I will have mercy and not sacrifice." Surely such a man may forego the privilege of the day of rest, and yield to the urgent necessities of surrounding circumstances, while he patiently expects the time, when the spread of the Gospel shall make sabbath blessings as free as all the other mercies which God has bestowed upon his creatures. It may be said, that we thus open the way in which a desire for gain may enter in, and cramp the church by depriving her of her sabbaths. If we keep to the teaching of Scripture, we can have no occasion to dread the consequences; and I think I have shewn that we are most plainly instructed, that works of necessity as well as of mercy may be performed on the sabbath. It is only recently that this subject has forced itself upon my attention. When all the converts are in the employ of the mission or of the missionary himself, all his views—imbibed from early training—of strict sabbath observance can be gratified; but with increasing success our difficulties begin, and we are obliged to give definite teaching on this subject. Some of our converts live in towns and villages, in which periodical markets occur six or twelve times in the month. Thus it not unfrequently happens, that business is brought to his door on the sabbath; he himself, it may be, would gladly avoid the noise and tumult of the market, but connections which he cannot break seem to forbid. What are we to say to such an one? It seems to me, that we must teach, that no Christian can use sabbath hours in the mere pursuit of gain; but that if family necessities compel him, he may yield to what is his misfortune and not his fault, and hope and pray for better times. Again, very often family gatherings will fall on the sabbath day, such as weddings, funerals, birth-days, and full-moon feasts. If a Christian be an important member of the family he cannot absent himself without giving offence, and perhaps causing a family feud, and thus destroying his influence. Again, I would say, that if it is his duty to absent himself, he is not responsible for the result; but is he not rather at liberty to use the freedom which the Saviour's teaching gives him, and yield to the circumstances of the position in which he finds himself placed? It may be said, that we thus pave the way for compliance in other matters which would be most certainly sinful; but I think we are surely safe in following the teaching of the

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Scriptures. I fear that if we insist on absolute cessation from labour on the part of our converts, we shall not only be enforcing a rule which we ourselves are unable strictly to keep, but be also laying a yoke upon the neck of the converts, which God himself has not laid, and thus, it may be, hindering many an one from entering into the kingdom of God. It behoves us to be very careful, lest by making that to be sin, which is not really sin in the sight of God, we injure the consciences of our weaker brethren, and force them into an attitude of hostility to the church Have we not sometimes felt despondency creeping over us, when we have thought how very difficult if not impossible it is for our converts to rest from labour on the Lord's day? We cannot follow our people to their homes and witness their lives in their families; we cannot accompany them to the haunts of business, or to the scenes of pleasure; but we do know whether or not they observe the sabbath, and frequent Christian assemblies. And are we not apt to judge all things by what we see of them in this one respect, and thus perhaps lay upon ourselves a heavy burden, which we need not bear, if we take the view of sabbath obligations which is given us by our Lord himself? I do not mean for a moment to suggest, that we should remain contented with the low state of the church, which an incomplete observance of the sabbath would imply; but that we should regard it as an inevitable necessity arising from the overwhelming proportions of heathenism, and hope more fervently and labour more earnestly for that better state when the church shall be a city set on a hill. Meanwhile let us, by our own example, and by our teaching, ever keep before the minds of our church members, the blessed privilege of sabbath-keeping. The institution of the sabbath is no arbitrary dispensation of God; but its origin is in the necessities of man; his physical and spiritual well-being are dependent upon it; and we need not fear but that the church in China, will ere long rise to her privilege, and make full use of these days of heaven upon earth, as an assurance of the presence of the King in her midst, and as a pledge that she shall ere long see Him in His beauty when called to enter upon the rest that remaineth.

STATISTICS OF THE FOOCHOW PROTESTANT MISSION.

BRIEF SKETCH OF THE MISSION OF THE AMERICAN BOARD.

By Rev. S. F. Woodin.

THE mission of the American Board of Commissioners, at Foochow, was begun by the Rev. Stephen Johnson, on January 2nd, 1847. He was the first missionary of *any* society resident there, and was joined by the Rev. L. B. Peet, in September of the same year. By

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1848 there were five ordained missionaries of the society at this station, four having their families with them; and this has been about the average force of the mission since that time. The first convert was baptized in 1856, and was the only one received during the first ten years of the mission. The first out-station was occupied in 1861. Since that time the number of new preaching places opened, and also of converts, has constantly increased. The first chapels rented by the mission *beyond* the Foochow prefecture and dialect, were at *Yang-k'au* mart and *Tsiang-loh* city. They were occupied in June, 1873, and one convert at each place was received that year. The chapel at *Shao-wu* prefectural city, was rented in 1874, and the first convert from that prefecture was baptized there in May, 1875. The whole number received at these three places *beyond* the Foochow prefecture, is now *fourteen*. The present number of communicants under the care of the mission is 162. None is received to the communion but those who give credible evidence of piety.

Preaching, training native preachers, and directing their labors, have engrossed most of the missionaries' attention. Much literary work also has been performed, mostly in preparing books in the Foochow dialect. The Gospel has now been widely diffused among the people speaking the Foochow dialect by the three missions located there; and all are extending their efforts also to the regions beyond the *ten* districts of this prefecture, with prospect of good success.

The people manifest much friendliness to the missionary; although new converts have generally to bear reproach and even abuse. The work is steadily advancing, and more rapidly every year. The kingdom of Him who came to bring "peace on earth, good-will toward men," is sure to triumph here, as in all China, in due time.

The following comparative statistics of the above mission for three periods, were placed at our disposal last autumn, by the Rev. S. F. Woodin.

The American Board of Commissioners for Foreign Missions commenced operations in China in 1830.* Foochow was first occupied as a mission station in January, 1847.

There have been altogether eleven male missionaries and fourteen ladies.

In 1850, there were six ordained missionaries and five ladies; in 1860, there were five ordained and five ladies; in 1875, there were six ordained and seven ladies.

* It was erroneously stated in our last No. that the Rev. E. C. Bridgman arrived in China in 1829. The actual date of his arrival was February 19th, 1830.

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In 1850, the mission had four chapels; in 1860, there were three; and in 1875 there were twenty-one, of which three are built in foreign style.

There are eighteen out-stations.

In 1860, there was but one organized church; but now there are seven.

There are eighteen native preachers, seven of whom are partially supported by the native churches; but none are ordained, or in pastoral charge.

In 1860, five candidates were preparing for the ministry, which is also the present number.

Two colporteurs are employed.

The mission has one Bible-woman.

In 1860, there had been eighteen adult baptisms; in 1875, the total number from the commencement was two hundred adults and fifty-five children; in all two hundred and fifty-five.

In 1860, the numbers of communicants were,—nine male and four female, or thirteen in all; in 1875, there were a hundred and twelve male and fifty female, or a hundred and sixty-two in all.

The annual contribution of the church members for 1874 was $85.

Mr. Woodin, furnishing some items regarding the *Itinerancy* of the American Board Mission, remarks,—"Besides the station where the missionary resides, his work includes the supervision of near or distant out-stations where native preachers are located. The native preachers also visit the villages around the stations. Travelling is generally done by boat or sedan chair."

The first journey by any member of the mission, up the river Min beyond the boundary of the prefecture of Foochow, was made by the Rev. S. F. Woodin, who reached the prefectural city of 建寧 Keen-ning a hundred and sixty miles from Foochow, on May 11th, 1864.

The second journey was by the Rev. C. Hartwell and Dr. Osgood in 1870, when they visited the prefectural city of 延平 Yen-ping, a hundred and twenty miles distant from Foochow.

The third journey was made by the Revs. S. F. Woodin and J. E. Walker, with Dr. Osgood, in November, 1873. They reached the district cities 光澤 Kwang-tsih, two hundred and eighty miles from Foochow, and 建寧 Keen-ning, a hundred miles distant from the latter and two hundred and eighty-five miles from Foochow. On the same journey, they visited the prefectural cities of Keen-ning, Yen-ping and 邵武 Shaou-woo, the latter two hundred miles from Foochow.

The fourth journey was made by the Rev. S. F. Woodin, to the market town of 沿口 Yuen-k'ow and the district city of 將樂 Tseang-lo, in May, 1874.

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The fifth journey was by the Rev. J. E. Walker and Dr. Osgood, in November, 1874, to the district city of 南豐 Nan-fung in Keangse province, three hundred and twenty miles distant from Foochow. On the same occasion, they visited also the prefectural city of Shaou-woo and the district city of Keen-ning in Fuhkeen, and the district city of of 新城 Sin-ching in Keangse.

The sixth journey was by the Revs. S. F. Woodin, J. E. Walker and J. B. Blakely to the prefectural city of Shaou-woo, where they remained twenty-four days.

The district cities of 順昌 Shun-chang, 泰寧 Tae-ning and 建陽 Keen-yang have also been visited.

All the above journeys were undertaken for the purpose of preaching and selling Christian books, in which they proved eminently successful.

The following are the names of the principal out-stations of the mission :—

藍舖鄉 Lan-poo village	15	miles	south-east	from	Foochow.	
長樂 Chang-lo district city	18	„	do.	„	„	
金峰街 Kin-fung market	20	„	do.	„	„	
梅花鄉 Mei-hwa village	25	„	do.	„	„	
南嶼街 Nan-seu market	12	„	south	„	„	
汰口 T'ae-k'ow village	30	„	do.	„	„	
永福 Yung-fuh district city	35	„	do.	„	„	
嵩口街 Sung-k'ow market	70	„	south-west	„	„	
沿口街 Yuen-k'ow market	180	„	north-west	„	„	
將樂 Tseang-lo district city	220	„	do.	„	„	
邵武 Shaou-woo prefectural city ..	250	„	do.	„	„	

Dr. Osgood has furnished the following statistics regarding the *Medical* work of the mission.

Medical work was commenced at this station in 1870.

There is a hospital, with eighteen beds for patients.

There is also a dispensary.

These are under the charge of the medical missionary.

There are two medical students under training.

About two hundred patients are treated annually in the wards, and about nine thousand in the dispensary; these being from all classes of the native population.

The annual expenditure is about $800, raised by contributions from foreign residents, and native officials and others.

Native contributions amount to from five to six hundred dollars.

In connection with his own special department, Dr. Osgood has published the following :—

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醫館略述 *E kwan lëŏ shŭh.* Foochow Missionary Hospital Report for 1870. 18 leaves. Foochow, 1871.

醫館略述二書 *E kwan lëŏ shŭh úrh shoo.* Second Report of the Foochow Missionary Hospital. 22 leaves. Foochow, 1873.

醫館畧述三書 *E kwan lëŏ shŭh san shoo.* Third Report of the Foochow Missionary Hospital. 20 leaves. Foochow, 1874.

These Reports contain papers on Vaccination, Western Medicine, &c.

Dr. Osgood has also published a *Report of the Foochow Medical Missionary Hospital in connection with the A. B. C. F. M. Mission,* in English, every year since 1872.

STATISTICS OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

This mission was commenced by the Revs. Moses Clark White and Judson Dwight Collins, who arrived in Foochow on September 6th, 1847. These brethren were joined by the Rev. Robert Samuel Maclay early in 1848; and about the same time by the Rev. Henry Hickok. Failure of health obliged the latter to retire from the work in the beginning of 1849; when he was succeeded by Mr. Collins as superintendent of the mission. Mr. Collins retired,—from the same cause, — in 1851, and was succeeded by Mr. Maclay as superintendent. The Revs. James Colder and William Wiley, M. D. joined the mission on July 9th, 1851; but the first-named left in the beginning of 1853, and Dr. Wiley in 1854. The Rev. Erastus Wentworth, D. D., arrived on June 19th, 1855, and remained till 1862. The Rev. Otis Gibson reached Foochow about the same time as Dr. Wentworth, and remained till the beginning of 1865. The Rev. Stephen Livingstone Baldwin reached Foochow in the beginning of 1859, and has been superintendent of the mission since the departure of Dr. Maclay about four years since.

By favour of the Rev. S. L. Baldwin, we are enabled to give the following comparative statistics of the American Methodist Episcopal Mission, for the autumn of last year.

The Foochow Mission, which was the first station of the Society in China, was commenced in 1847.

There have been altogether twenty ordained missionaries and twenty-four ladies.

In 1850 there were four ordained missionaries and three ladies; in 1860 there were four ordained missionaries and six ladies; in 1875 there were six ordained missionaries and eight ladies.

The mission has about eighty out-stations, and eighty chapels, some of which are merely rented.

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There are about eighty organized churches, combined in twenty-six circuits.

There are seventy native preachers, twenty-six of whom have pastoral charges, and twelve are ordained.

Four of the preachers are entirely supported by the native churches, and fifty-six are partially so.

There are twelve candidates preparing for the ministry.

Seven Bible women are employed.

From the commencement of the Mission, the baptisms have been probably about thirteen hundred adults and four hundred children.

The number of church members in 1860 was fifty-four, and twenty-six baptized children, making ninety baptized altogether; the members in church fellowship in 1875, were a thousand and eighty-nine, probationers six hundred and thirty-nine, and three hundred and twenty-five children, making a total of two thousand and eighty-three souls under the spiritual oversight of the mission. Two thirds of the members are males.

Last year, about $300 in money was collected from the native members, besides contributions of rice, &c., not estimated,—for the support of the preachers. About $600 was also contributed for chapel-building.

We have received the following particulars from Mr. Baldwin, regarding the *Itinerancy* of the mission.

The missionaries travel by boat, by sedan chair, and on foot. The objects aimed at in this agency are, preaching, the sale of books, and the oversight of schools.

Journeys are made every year throughout the various circuits;—extending two hundred and twenty miles west, to 永安 Yung-gan district, and a hundred miles south, to 永春 Yung-chun department;—embracing the prefectures of 福州 Foochow, 延平 Yen-ping and 興化 Hing-hwa, and the department of Yung-chun. There is also one circuit in the prefecture of 建寧 Keen-ning.

The Revs. F. Ohlinger, and N. J. Plumb have been overland from Foochow to Amoy.

The Rev. S. L. Baldwin has made the journey overland from Amoy to Foochow.

The Rev. F. Ohlinger has been overland from Foochow to Kew-keang.

The Rev. N. Sites has been beyond the prefectural city of 邵武 Shaou-woo, to the borders of Keangse province.

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The Woman's Foreign Missionary Society of the Methodist Episcopal Church in America commenced a *Medical* agency in China, in October, 1873. Operations were begun at Foochow in November, 1874; when a lady physician arrived. She has a dispensary under her charge, and receives patients from all classes of Chinese, from the wives of mandarins down to working women. The expense is borne by the Woman's Foreign Missionary Society.

The Mission maintains a series of day-schools and boarding-schools for girls, which are superintended by the Misses Woolston and a deaconess.

ENGLISH CHURCH MISSION.

The Rev. William Welton, M. R. C. S., arrived in Foochow in May, 1850, to initiate a branch of this mission. The Rev. Robert David Jackson arrived about the same time, but left in the beginning of 1852. The Revs. Francis McCaw and Matthew Fearnley took up their residence there on June 17th, 1855, but Mr. McCaw died within two years of his arrival. The Rev. George Smith arrived in February, 1859. The Rev. John Richard Wolfe arrived in April, 1862, and still continues to sustain the onus of the mission.

We have not received any report from this mission.

Foochow has a peculiarly marked dialect. Lying intermediate between Amoy and Ningpo, the language of the people becomes mutually unintelligible for several days' journey before reaching either of the last-named ports. There are seven tones by which the vocables are distinguished. The three following works are all that we know of regarding this dialect.

The Chinese Language spoken at Fuh-Chau. By Rev. M. C. White. 8vo. pp. 32. New York, 1856.

This was first published in the Methodist Quarterly Review.

An Alphabetic Dictionary of the Chinese Language in the Foochow Dialect. By Rev. R. S. Maclay, D. D. of the Methodist Episcopal Mission; and Rev. C. C. Baldwin, A. M. of the American Board Mission. Foochow: Methodist Episcopal Mission Press, 1870. 8vo. pp. xxiv, 1107.

A Manual of the Foochow Dialect. By Rev. C. C. Baldwin, of the American Board Mission. Foochow: Methodist Episcopal Mission Press, 1871.

We notice as of topical interest,—*A Map of the City and Suburbs*

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of Foochow, China, including the Foreign Settlement. By Rev. E. Wentworth, D.D. Foochow. A large sheet.

The Foochow dialect is especially rich in missionary publications. We have not a complete list, but give such titles as have come to hand.

靈魂篇 *Treatise on the Soul.* Rev. L. B. Peet. 9 leaves. Foochow, 1853.

勸戒鴉片論 *Exhortation to abandon Opium.* Rev. J. Doolittle, 10 leaves. Foochow, 1853.

鄉訓 *Village Sermons.* 7 leaves. Rev. J. Doolittle. Foochow, 1853.

神十誡其註釋 *Commentary on the Ten Commandments.* Rev. J. Doolittle. 10 leaves. Foochow, 1853.

路加傳福音書 *Luke's Gospel.* Rev. C. C. Baldwin. 50 leaves. Foochow, 1853.

聖學問答 *Catechism of Sacred Learning.* Rev. C. C. Baldwin. 63 leaves. Foochow, 1853.

神論 *Shin lun.* Discourse on God. Rev. C. C. Baldwin. 15 leaves. Foochow, 1853.

創世記 *Genesis.* Rev. L. B. Peet. 75 leaves. Foochow, 1854.

悔罪信耶穌論 *Repentance and Faith.* Rev. J. Doolittle. 10 leaves. Foochow, 1854.

天文問答 *Catechism of Astronomy.* Rev. J. Doolittle. 23 leaves. Foochow, 1854.

約翰福音書 *John's Gospel.* Rev. J. Doolittle. 41 leaves. Foochow, 1854.

入耶穌教小引 *Introduction to Christianity.* Rev. C. C. Baldwin. 4 leaves. Foochow, 1854.

媽祖婆論 *Discourse on Ma-tsoo-po.* Rev. J. Doolittle. 6 leaves. Foochow, 1855.

守禮拜日論 *Discourse on keeping the Sabbath.* Rev. J. Doolittle. 8 leaves. Foochow, 1855.

上帝十誡註譯 *Short Commentary on the Ten Commandments.* Rev. L. B. Peet. 6 leaves. Foochow, 1860.

上帝聖誡譜譯榕腔 *The Ten Commandments in the Foochow Colloquial.* Rev. C. Hartwell. Sheet tract. Foochow (9 editions printed), 1860—1872.

地球全圖 *Map of the World.* Rev. S. F. Woodin. Large sheet. Foochow, 1861.

上帝聖經篇 *Introduction to the Sacred Scriptures.* 5 leaves. Rev. L. B. Peet. Foochow, 1862.

馬太福音書 *Matthew's Gospel.* 60 leaves. Foochow, 1862.

新約全書 *New Testament.* Rev. L. B. Peet. 377 leaves. Foochow, 1863.

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馬太傳福音書 *Matthew's Gospel.* Rev. C. Hartwell. 43 leaves. Foochow, 1863.

新約聖經 *The Four Gospels and Acts.* Rev. R. S. Maclay. 118 leaves. Foochow, 1863.

新約全書 *New Testament.* Rev. C. Hartwell, &c. 675 leaves. Foochow, 1865—1875.

路加傳福音書 *Luke's Gospel.* 90 leaves. Foochow, 1865.

馬可傳福音書 *Mark's Gospel.* Rev. R. S. Maclay, D. D. 52 leaves. Foochow, 1865.

美會例文 *Methodist Episcopal Church Ritual.* 22 leaves. Foochow, 1865.

約伯記略 *The Book of Job.* Rev. R. S. Maclay, D. D. 62 leaves. Foochow, 1866.

雅各書 *The Epistle of James.* Rev. C. C. Baldwin. 10 leaves. Foochow, 1866.

彼得前書 *The First Epistle of Peter.* Rev. C. C. Baldwin. 10 leaves. Foochow, 1866.

彼得後書 *The Second Epistle of Peter.* Rev. C. C. Baldwin. 7 leaves. Foochow, 1866.

約翰一書 *The First Epistle of John.* Rev. C. C. Baldwin. 10 leaves. Foochow, 1866.

約翰二書 *The Second Epistle of John.* Rev. C. C. Baldwin. 2 leaves. Foochow, 1866.

約翰三書 *The Third Epistle of John.* Rev. C. C. Baldwin. 2 leaves. Foochow, 1866.

猶大書 *The Epistle of Jude.* Rev. C. C. Baldwin. 3 leaves. Foochow, 1866.

默示錄 *The Revelation of St. John.* Rev. C. C. Baldwin. 42 leaves. Foochow, 1866.

約翰傳福音書 *John's Gospel.* 105 leaves. Foochow, 1866.

使徒行傳書 *Acts of the Apostles.* 87 leaves. Foochow, 1866.

羅馬人書 *The Epistle to the Romans.* 37 leaves. Foochow, 1866.

詩篇全書 *The Psalms of David.* Revs. L. B. Peet, and S. F. Woodin. 134 leaves. Foochow, 1868.

箴言全書 *The Proverbs of Solomon.* Rev. S. L. Baldwin. 39 leaves. Foochow, 1868.

宗主詩章 *Hymns for Divine Service.* Rev. C. Hartwell. 59 leaves. Foochow (2 editions), 1868 and 1871.

基督徒日用神糧書 *The Christian's Daily Spiritual Food.* Rev. S. F. Woodin. 33 leaves. Foochow, 1869.

新約全書 *New Testament.* Revs. R. S. Maclay, D.D., O. Gibson, C. C. Baldwin, and C. Hartwell. 248 leaves. Foochow, 1869.

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教會信錄 *Church Creed and Covenant.* Rev. C. Hartwell. 6 leaves. Foochow, 1871.

甲乙二友論述 *Narrative of Conversation between Two Friends.* Rev. C. Hartwell. 28 leaves. Foochow, 1871.

正道啓蒙 *Peep of Day.* Rev. C. Hartwell. 42 leaves. Foochow (2 editions), 1871 and 1874.

童子拓胸歌 *Songs for enlightening the minds of Children.* Rev. C. Hartwell. 17 leaves. Foochow (4 editions), 1871—1874.

眞理三字經 *The Three Character Classic of Truth.* Rev. C. Hartwell. 26 leaves. Foochow (4 editions), 1871—1874.

小學四字經 *The Four Character Classic of Elementary Learning.* Rev. C. Hartwell. 34 leaves. Foochow (3 editions), 1872—1874.

聖經圖說啓蒙 *The Child's Bible Picture Book.* Mrs. Sites. 166 leaves. Foochow, 1872.

美會始立略說 *Sketch of Early Methodism.* Rev. N. Sites. 12 leaves. Foochow, 1872.

天文問答 *Catechism of Astronomy and Meteorology.* Rev. C. Hartwell. 24 leaves. Foochow, 1873.

批信連新聞 *Pastoral Letter and News from Dr. Mackay.* 10 leaves. Foochow, 1873.

西算啓蒙 *Western Arithmetic for Beginners.* Rev. S. F. Woodin. 60 leaves. Foochow, 1874.

約書亞記 *The Book of Joshua.* Rev. J. R. Wolfe. 48 leaves. Foochow, 1874.

祈禱式文 *Forms of Prayer.* D. W. Osgood, M.D. 14 leaves. Foochow, 1874.

路得記, 撒母耳前書 *The Books of Ruth and First Samuel.* Rev. S. F. Woodin. 73 leaves. Foochow, 1874—1875.

十駁五辯歌 *Fifteen superstitions exposed.* Rev. C. Hartwell. 8 leaves. Foochow (2 editions), 1874 and 1875.

福音新報 *Glad Tidings.* Misses Woolston and Miss Payson. 2 leaves monthly. Foochow, 1874—1876.

創世記 *The Book of Genesis.* Rev. C. C. Baldwin. 96 leaves. Foochow, 1875.

但以理 *The Book of Daniel.* Rev. S. L. Baldwin. Foochow, 1875.

榕腔神詩 *Hymns in the Foochow Dialect.* Revs. W. C. Burns, R. S. Maclay, D.D., and C. Hartwell.

A PEEP AT JAPANESE LIFE.

By Rev. Hugh Ritchie.

AFTER spending a few weeks in Japan, I forward for the *Recorder*, some of my impressions of its social, intellectual, and religious, life.

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The houses of the masses of the people resemble square bandboxes covered with a quadrangular roof of straw, or tiles, partitioned by sliding frames covered with paper; and if these dwellings happen to stand by the road-side, a passer-by can with little difficulty see what the inmates are about. Some of the better class of houses are two-storied, and around the upper rooms there is a narrow verandah, which is so constructed as to protect by wooden shutters the thin paper partitions from the biting blasts of winter. As occasion may require, the adjoining group of rooms can be transformed into a good sized hall.

These apartments are covered with matting; and scattered here and there are cushions, on which the occupants squat by day, and sleep on the floor by night. These rooms have no beds, neither have they any fireplaces, but they are heated by portable braziers, filled with charcoal; and as these fuming articles stand about on all sides, the purity of the atmosphere is destroyed.

The traveller is favourably impressed by the well-kept turnpike roads, the cleanly, well-paved streets, the absence of costermongers and pedlers, and the fact that gambling is not allowed in the open thoroughfares. Neat, clean and orderly, the hotels are quite a contrast to those in China, while the landlord and his wife attend personally to the traveller's wants, with such a gracious air of politeness, as to make him feel as if he were yet an ignoramus in the ordinary civilities of daily society. Woman holds a higher place in Japan, in the social economy, than she does in China. She is not purchased in marriage, and appears to occupy a *via media* position between the degradation of the Mohammedan harem and the Christian plane of Europe and America. The gentler sex move about the streets, travel by rail or by land journeys, attend the exercises of religion in the temples, or chapels, with an air of easy freedom not possessed by women of other oriental nations.

The sanitary arrangements of the towns and homesteads still admit of great improvement, and it must, by and bye, become a problem for the social reformer, how the cleanliness of the towns and villages can be secured, and at the same time, the agricultural interests of the country be conserved. Articles of commerce and agriculture are transported from place to place, in pannier style, on the back of the bullock and the horse, and barrows are used for the transit of more massive materials.

The palanquin, formerly used for locomotion, has been superseded by a hand-gig, called the *Jinrikshaw* (人力車).

In two of these handy vehicles drawn by two men each, my companion and myself travelled twenty-five miles in less than five hours; and I observed, at any ascent of the road, the front man drawing the

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hindermost traveller, not only did his own work, but good-naturedly, pushed up the vehicle in advance. Everywhere this kind and friendly feeling towards each other seemed to be an allpervading emotion, down to the lowest class of society; while a studied insult would as surely be revenged by a Japanese gentleman, as his promise would honourably be fulfilled.

Although as a rule, little attention is paid to the hygienic laws, the very general use of the public bath must tend, partially, at least, to mollify the miseries of those disastrous diseases which follow in the train of an abounding licentiousness.

From careful enquiries, and statistics gathered by persons interested in education, it appears there are seventy-five per cent. of the population who can read the alphabet and primers of their language, and there are about fifty per cent. who can read with more or less intelligence, any book put into their hands. A much smaller number can write, but it is obvious to any passing observer, that here there is a much broader basis of popular knowledge, in which the messengers of the churches can begin to rear the superstructure of the Christian faith, than is provided beforehand for those in China. A traveller, ignorant of the language, has only to shew the address of the locality to any of the men in the streets who draw the hand-gigs, and without any trouble he will be taken to his proper destination. But in addition to her own educational efforts, there are now several extraneous factors, moulding, either for good or evil, the rising generation of the country. The railway ticket has the government regulations printed in English, German and French, as well as Chinese and Japanese.

It has been the policy of those in authority, to distribute their favours among the principal treaty powers; consigning, in the main, the management of the railways to English engineers; the higher education, to American scholars; the training of the medical students, to German physicians; and the drill of the troops to French officers. On such an impressible and impulsive people as the Japanese, so many educated minds, in their various departments must, necessarily, exert a beneficial or a prejudicial influence.

The missionaries have frequently come into contact with the buddings of German rationalism and French infidelity; and in some of the higher schools the works of Mill and Buckle are text-books; and if we add the negative lives, in respect to positive Christianity, of many Europeans and Americans engaged in business pursuits, it will be perceived how many dangerous parasites, intertwine themselves around the youthful intellect. It would be of incalculable importance to Japan, during this period of transition, were her statesmen guided aright in utilizing, assimilating into her national life, and purifying from all

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that is false, those great ideas now moving society,—education, humanity, civilisation;—and more than all, in granting every facility for the diffusion among her children of that Book which, in a few years, will become her most valuable literary possession. It will be appropriate to recall the utterance of the German philosopher on the countries of Christendom, as we calmly watch, whether this young, promising nation will surrender herself to that "mighty principle," or be sucked into the vortices of superstition, falsehood and unbelief:—"We and our whole age are rooted in the soil of Christianity and have sprung from it; it has exercised its influence in the most manifold ways on the whole of our culture, and we should be absolutely nothing of all that we are, if this mighty principle had not preceded us."

Some people regret that the government has not removed from the statute book all the penal laws against Christianity, removed the restrictions imposed on foreigners in visiting the interior, and openly declared itself on the side of the religion of Christ. A short sojourn in the country has convinced me that the government has chosen a wise course. The people have been taught from time immemorial to look on their spiritual emperors with a superhuman regard, and to cherish such respect for authority, as to make it almost a moral certainty, that if the government should impose any new line of education, or sanction the establishment of a foreign faith, the majority of the people would simply do as directed. The new code of education lately announced seems to have given general satisfaction, and there is no reason to believe it would be otherwise if a new faith were promulgated by imperial consent.

What would be the position of the handful of missionaries now in Japan, were there a general rush into the church? How could there be any guarantee for the future stability of a church, co-extensive with the nation, and probably under state control; and which could have none of those indispensable requisites such as knowledge, experience and faith, as a part of its constitution? No; God has put the country to school in the past, and brought her through such strange experiences, as to save her in the future from passing through those religious agitations that are convulsing, even now, some of the most civilized nations of Europe. By the fact that she winks at these penal statutes, by the fact that she opens schools for the higher education, and colleges for scientific investigations; by the fact that she sends her sons and daughters, not to Popish, but to Protestant countries, to study the secrets of their progress; and by the permission given to her subjects to read the word of God, and preach if they choose, the faith of Christ, Japan utters a splendid protest against that perverted type of Christianity offered to her more than three centuries ago. The persecutions

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of the seventeenth century were not meant to exterminate the religion of Christ, but because the means then employed for its propagation, imperilled the safety of the state. It was not on religious, but on political grounds, Christianity was then ejected. Tyco Sama, the most illustrious of the secular emperors, when remonstrated with by the Governor of the Philippines, about the persecutions of the Christians, replied—"Conceive yourself in my position, the ruler of a great empire, and suppose certain of my subjects should find their way into your possessions on the pretence of teaching the doctrine of Sintoo. If you should discover their assumed zeal in the cause of religion to be a mere mask for ambitious projects; that their real object was to make themselves masters of your dominions, would you not treat them as traitors to the state? I hold the Fathers to be traitors to my state, and as such I treat them."

A short time ago, four visitors sent in their cards at the gate of the castle of Osaka requesting permission to enter. It was immediately granted. As we walked about looking at the towers and walls of solid masonry, and admiring the mechanical skill of antiquity that could without modern appliances, pile these huge stones on one-another, we looked round and discovered that our every movement was observed by an armed sentinel; but sustained by the consciousness of an honest loyalty to the laws of the country through which we were passing, we felt quite unembarrassed. The incident represents the position of Protestant missionaries and the attitude of the government towards them. They are simply passing through the country, and as they preach Christ and heal the sick, plant Sunday-schools and train the youth to become teachers of their countrymen, they are all the while conscious that they must not lay rude hands on one stone of the civil government. The author of *Short studies on great subjects*, says: "In the sciences, the philosopher leads the rest of us to take on trust what he tells us. The spiritual progress of mankind has followed the opposite course. Each forward step has been made first among the people, and the last converts have been among the learned."

This statement, as a rule, applies to the rise and developement of the faith of Christ; but in this country the larger number of the five to six hundred members now in the evangelical churches, belong to the samurai or ruling class. At Kobe, Osaka and Yedo I was informed this upper-class element obtained; whilst most of those who have been baptized, walk worthy of their high calling. One evening when accompanying Dr. Berry in his work, the youth who preached addressed nearly a score of native physicians on Philip's invitation to Nathaniel, "Come and see." The Doctor remarked to me at the close of the ser-

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vice,—"I wish you could have understood that sermon; it would have given you an admirable idea of how those young men have already a certain amount of literary culture, and only require Bible instruction to make them efficient preachers. At my request he gave me a *résumé* of how the subject had been treated, but I will simply refer to the preacher's last apt and forcible illustration:—"Unlike our own, the foreign lock is quite a complicated piece of mechanism, and it is so made, as a rule, that it is only the man who made the lock that can make the key to open it. Man is the lock, and there have been many attempts made to open the heart of man. The Sintoo faith, with its numerous divinities, attempts to supply the missing key, but it does not fit the lock. Buddhism, with its promised incarnations and quiescent paradise, has also failed in opening the way to eternal happiness. Confucius with his ethical maxims here and in China, has been an unsuccessful workman in solving the secrets of the lock; but now, finally, Jesus has come, telling us He is the Maker of the lock, and also the Key to open it; as it is only through the knowledge of his Gospel, and faith in his blood, the many-sided yearnings of our hearts can be satisfied."

PAGANISM.

By Rev. Thos. McClatchie, M. A.

IV.

BOTH tradition and Scripture, as we have seen (I.), state clearly that all the false worship of heathendom emanated from Babel or Babylon, and was carried thence by the early ancestors of mankind to the furthest nations of the earth. Having noticed some of the leading features of this pagan worship, as brought to a climax by Nimrod and his Cushites, let us now proceed to examine whether any traces of this early system of apostasy are to be found in China or not.

The tenet of the endless succession of similar worlds, is more or less distinctly stated in all pagan systems. This theory is clearly taught in the Confucian classics, and is the key to Confucianism, as it is in fact to all other heathen systems. Every system of cosmogony commences from an eternal chaos, which is regarded as a living being or animal, and is the highest *numen* in the material system or the worship of deified nature; and this being is equally the animated world and the first man.

The part of the earth which, according to the Confucian system, begins to appear as each chaotic flood subsides, would naturally be regarded as the highest point, and as the centre of the world; because

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the earth is described as being elevated in the centre and depressed at the four corners;* and, on this vast mound, surrounded on all sides by water, arise the Khwăn-lun mountains, the highest in the world according to Chinese geographers. Thus, as the narrative of Moses tells us, that when the deluge began to subside, the summits of the holy mount of Ararat began to appear; so the Chinese tell us, that as the chaotic deluge begins to retire at the beginning of the *kalpa*, the lofty summits of the sacred Khwăn-lun mountains come into view. Further, as Moses tells us, that a former world was destroyed by the deluge, so also the Chinese state, that a former world is destroyed by each chaotic flood; moreover, both Moses and the Confucianists inform us, that this former world was destroyed in consequence of the degeneracy of mankind; and also, that the catastrophe itself took place in the *ninth* period from the appearance of the first man.† Hence Khwăn-lun is Ararat, and the chaotic deluge which takes place there is the deluge recorded by Moses.

With regard to mount Ararat, we have the following particulars (see II.):—

It was double-peaked, and the ark rested in the plain be-
peaks, where it remained for some time, being the first
diluvian family worshipped.
as being the highest point of the earth's
re of the earth.
Babylon, at the head of the sacred,

h the prophet Isaiah desig-
the sides of the north;"‡
y mountain of God,"‖
S. John speaks of as
nt of assembly the
ovah, and claims

colours, ap-
th

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Let us now compare with these statements, the account given by Chinese writers, of Khwăn-lun or the sacred mountain range of the ancient Chinese.

The emperor Kang-he, whose character for learning is well known, gives the following account, from various sources, of this sacred mountain, in his valuable Chinese Lexicon. "Khwăn-lun is the name of a mountain. It is situated at the *north-west*, fifty thousand *le* from the Sung-kaou mountain, and is *the centre of the earth*. It is eleven thousand *le* in height. The (Yellow) River takes its rise on the north-east side, and *winding about*, empties itself into the ocean at the south-east side. More than two thousand five hundred *le* up the mountain is the place where the light of the sun and moon is obscured (at setting). The Khwăn-lun mountain has *three* peaks (*lit.* horns); one being just under the polar star, and called Lang-fung-tëen; the western peak is Yuen*-poo-tae; and the eastern is Khwăn-lun-kung, which has five walled cities with twelve towers. Also, three mounds form the three sacrificial hills of Khwăn-lun. The Khwăn-lun mountain has three terraces; and the sacrificial hills are also threefold; hence the name given to it, which also signifies a circle. Within the seas, in the valley of Khwăn-lun, at the north-west, is the (Supreme) emperor's (i. e. Shang-te's) lower imperial palace, eight hundred *le* square, and eighty thousand cubits high. In front there are nine† wells enclosed by a fence of precious stones. At the side there are nine doors, guarded by luminous beasts. The circuit of Khwăn-lun is (about) ten thousand *le;* the waters rising there, flowing towards the south and entering China, are called the River; it winds around eighty cities, so that a part of these waters remain in China."‡

"On the east‖ side there are nine doors, guarded by luminous heavenly beasts; each (beast) having a tiger's body, and their nine heads all having faces like men. They stand over against the east side, where all the gods dwell."§

"Khwăn-lun is eleven thousand *le* in circumference, and is *the place where the Gods congregate.* It sends forth cloudy air of *five colours*, and waters of five colours. On the south-east side flows the yellow water, which entering China becomes its River."¶

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* Also written *Heaven* (玄 "Azure"); and is the temple of the Heavenly Emperor (天帝 i. e. Shang-te). See *Kang-he.*

† The *number* of Heaven.

‡ *Kang-he*, 崑.

‖ *Lit.* "The *chin* (震) Diagram side," where according to Confucius, Shang-te first appears. See *Yih king.*

§ 神仙通鑑 vol. iv. sec. 5. p. 1. The present Editor of the *China Review*, (Jan.-Feb. p. 264), with strange presumption, attempts to depreciate the literary value of this "History of the Gods," quoted even by writers on his own side of the controversy regarding the proper term for "God."

¶ 事類賦 Ch. 7. p. 1.

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In the above statements we have a most remarkable agreement between the ideas entertained by the Chinese of their holy mountain, and those held by the other nations of pagandom respecting their sacred mounts, the local transcripts of Ararat.

a. Khwăn-lun is described as having three peaks, which was the appearance of Ararat as seen from a distance, the ark or temple in the centre then assuming the appearance of a third peak. These *three* peaks on the *one* mountain, represent the triplication of *Shang-te*, who divides into the "three powers of nature," like the triplicating Baal; and thus, as the top of the tower, the transcript of Ararat, erected at Babel, was dedicated to Heaven or Baal, so the top of Khwăn-lun is dedicated to Heaven or *Shang-te*, whose heavenly abode is immediately above this his earthly residence.

"*Shang-te* is the great monad; his soul (神 Θεός) occupies the palace of Tsze-wei, the chief place of Heaven's glorious manifestation."*

"The Ruler (帝) is the appellation of a star. In the central palace, the polar star of heaven—the one bright one—the Great Monad (太 一) always dwells. The Great Monad is another name for the Ruler of Heaven (*Shang-te*)." †

b. This locality is stated to be the highest point of the earth's surface, and the centre of the world; as all the corresponding holy mounts are, in the wild geography of other heathen nations.

c. Ancient China was regarded as being coextensive with the world (天 下), and this sacred mountain is placed in the north-west, and at the head of the sacred "winding" waters of the Yellow River.

d. Like Ararat, this transcript of that holy mount is also regarded as the site of paradise, the abode of the gods. Here we have the miraculous trees; the various lower animals amongst which, according to Moses, the first man dwelt unharmed; and the garden in which he was placed as his abode. Moses tells us, cherubim were stationed at the east of the garden of Eden; and from Ezek. i. 5-10 we learn that these "living creatures" were a compound of beast and the human form. In exact accordance with all this, we are told that the imperfect gentile cherubim of Khwăn-lun are partly bestial and partly human; and their position is at the east side of the sacred garden, where all the gods dwell; their assigned duty being, to guard the entrances to the sacred enclosure. The being who inhabits this garden is simply designated 帝 in the above extracts, which character signifies "ruler," or "emperor." He is therefore the ruler or emperor of China *par excellence;* that is to say, the first emperor of the Chinese

* Legge's *Shoo king*, p. 34. And 廣事類賦. † *Kang-he*; 帝.

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line of rulers or sovereigns, viz. *Fuh-he* or Noah. Here the sacred garden is placed, and here the deluge which destroys a previous world on account of the iniquity of its inhabitants always takes place. The 帝 or *Shang-te* therefore is Adam as the *paradisiacal* first man, and Noah as the *postdiluvian* first man. In other words, he is the chief god of heathendom, or Noah regarded as a *reappearance* of Adam. This is the *"Khëen"* or *Shang-te* of the *Yih king*, who comes forth in the *chin* diagram, which is on the north-east of the circle of the world, answers to Spring, the season when Noah came forth from the ark; and embraces the 寅 division of the circle of twelve, at which time the first man appears, with his wife, three sons and their wives, *mystically* the "eight Diagrams" of Confucius, by which the world is generated.

In the *Shoo king* we read the following legend: "The king made use of writing to announce his views, saying, 'Since I came to preside over the four quarters, I have been apprehensive lest my virtue should not resemble (that of my predecessors); on this account I did not speak; and while I was reverently meditating and thinking on the right way, I dreamed that the Supreme Ruler (帝) conferred on me an excellent assistant, who should speak for me.' He then minutely explained the appearance (of the person seen in his dream), and directed that a likeness (should be drawn), and that on all sides search should be made throughout the empire; (when it was found) that Yuĕ who dwelt in the Foo-yen wilderness, possessed some resemblance (to the projected figure)."* In the account of this legend given in the 神仙通鑑 we have some additional particulars: *e. g.* In the spring of *sin-hae*, king Woo-ting while sleeping in his palace, saw a messenger clothed in purple garments who said that *Shang-te* called him. He immediately raised his head, and saw a numerous body of armed attendants, and a host of officers in fragrant clouds. In a chariot sat a man clad in imperial cap and dress, and having the appearance of a king, who called Woo-ting to the side of the chariot and said, 'I am 昊天上帝;† I am now going to *the assembly* on Khwăn-lun. I come from *the north-east*, far beyond your country. I know you mourn your father in silence, and that you reverently meditate and think upon right principles; have you obtained a knowledge of them?' Woo-ting worshipped and said, 'From Ching-tang of the Shang dynasty to the present time, there has always been flourishing and decay alternately, without cessation; I want an excellent person (to help me) to rule the people; so, I have not spoken.' *Shang-te* said, 'Since you regard the matter thus, I will confer upon you an excellent assistant to

* Dr. Medhurst's *Shoo king*, pp. 168—169. Legge's *Shoo king*, pp. 250—251.

† This is Shang-te's highest and most ancient title: see *Theology of the Chinese*, and *Notions of the Chinese concerning God and Spirits*.

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help you in ruling the people.' He then called one of his officers, and pointing to him, said, 'This is the worthy who will assist you; his name is Yuĕ, you must remember him.' Woo-ting then raised his head and carefully examined his appearance."*

Khwăn-lun being the abode of the gods, is therefore mentioned in this narrative as being the place of assembly or congregation for these deities, and is thus the local Chinese transcript of the paradisiacal mountain chain of Ararat in Armenia, designated by Isaiah "the *mount of the congregation*, in the sides of the north," and by Ezekiel as "the holy mountain of God," and as "Eden the garden of God." Faber, in reference to Ararat, says, "To this sacred northern hill, northern with respect to so large a portion of the ancient civilized world, there is more than one allusion in Scripture; and the language of inspiration is such as to leave but little doubt, that Eden was the prototype of the Olympic synod or holy garden of the pagan hero-gods, &c. The Babylonian monarch, not content even with the impiety of an ordinary deification, claimed in the pride of his high speculations, the loftiest seat of the holy northern mount, that hill of the congregation or synod of the demon-gods, whether known by the name of Meru, or Ida, or Olympus, or Atlas,"†—to which list, with the evidence before us, we may add *Khwăn-lun*.

The Babylonian king of Isaiah, therefore, is evidently the prototype of the 帝 or *Shang-te* whose abode is the garden of Khwăn-lun. He is the sovereign ruler of all the gods, and his full title, handed down from the highest antiquity is 昊天上帝 "Resplendent Heaven, the Supreme Emperor," which corresponds to the "*Bâal Shâmayîm*" of the Phœnicians and *Zeus* of the Greeks.‡

This *Shang-te* we are informed by Confucius is Tae-haou (太昊) or Fuh-he, and he is the 太一 or Great Monad, both male and female, which, that philosopher states, divides into two (in the material system) in order to form heaven and earth or the world. He is the first man, sage, and emperor, who appears at the commencement of each *kalpa*, in the *chin* diagram of the *Yih king*, and thus is endowed by his worshipping descendants with one of the most important attributes of deity, namely, *eternity*. His chief temple is situated on the middle cone of Khwăn-lun, the position corresponding to that occupied by the ark or Argha on mount Ararat, and immediately above which are his "shoulders" as the deified and personified "Heaven" of pagandom. The place where he chiefly manifests himself is the polar star, around which all the other stars are supposed to revolve; and which is regarded as being the centre of heaven, as the peak of Khwăn-lun

* Vol. iv, sec. iii, p. 4.
† Vol. i, p. 348.
‡ See *Science of Religion*, by Prof. Max. Müller.

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immediately beneath is regarded as being the centre of the earth and the pillar of heaven. Hence the Confucianist theory that *Shang-te* occupies the exact centre of the world.*

To this eternal man then, the first emperor of China, who bears the characters both of Adam and Noah, deified and worshipped by his posterity as a thankful "recompense" to him as their "origin"† from whom they sprang, and who is the exact counterpart of the king of Babylon, are equally applicable the denunciations of that usurping apostate uttered by the prophet: "How art thou fallen from heaven, O Lucifer *(marg.* O day star), son of the morning! how art thou cut down to the ground, which didst weaken *the nations!* For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne *above the stars of God:* I will sit also upon *the mount of the congregation,* in the *sides of the north:* I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."‡

e. In this region of Khwăn-lun, we have also a plain reference to the rainbow, in the variegated air found there. This air is of five colours, and these five airs are also regarded as five planets; the τοὺς πέντε πλανήτας of ancient Babylon.

金星 Venus; whose colour is White.‖
木星 Jupiter; ,, ,, Azure (colour of wood).
水星 Mercury; ,, ,, Black (very dark blue, 玄).
火星 Mars; ,, ,, Red.
土星 Saturn; ,, ,, Yellow (the 五土 *include* black with the other four colours).
太陰 Moon; ,, ,, Light green,§ *i.e.* silver (天銀 & 天青).
太陽 Sun; ,, ,, Golden.

The Babylonian planets and colours are as follows (see II.):

Venus; whose colour is White.
Jupiter; ,, ,, Sandali (sandal-wood colour).
Mercury; ,, ,, Azure (dark blue).
Mars; ,, ,, Red.
Saturn; ,, ,, Black.
Moon; ,, ,, Green, *i. e.* silver.
Sun; ,, ,, Golden.

The conclusion from all this appears inevitable; viz. that as the tower of Babel, described by Herodotus was the local transcript of the

* See *Conf. Cosmog.* p. 37, par. 24.
† See Legge's *Notions*, &c. p. 163.
‡ Isaiah, xiv. 12-15.
‖ For planets and colours, see 神仙通鑑 vol. v, sec. iii, pp. 4, &c. Also, 事廣類賦 sec. i, pp. 29, &c.
§ "A hue applied by orientals to silver," see II *supra*, p. 281.

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holy mount of Ararat, with its rainbow, and the temple on the top dedicated by paganism to Heaven, or Baal, or Noah; so in Khwăn-lun we have clearly the local transcript of the tower of Babel with its planets and colours, all being derived from pagan ideas of the holy mount of Ararat at the head of the sacred winding river; the mount and the pagoda being confusedly blended together, and the top having its temple (or temples) dedicated to Heaven or Baal or Noah, the *Shang-te* of the Chinese classics.

In the *Shoo king*, "Canon of Shun," these seven luminaries are styled 七政 "the Seven Directors,"* or overseers, and they correspond exactly to the Zophe-samen or "overseers of the heavens" of Phœnician cosmogony. The Chinese like all other pagan nations, regard the stars as animated beings or gods, being endowed with souls (*θεοί*—神). The sun and moon are the great father "Heaven" or *Shang-te* and his wife, regarded *astronomically;* and the stars are their children or descendants, whose souls were supposed to animate these luminaries after death. The celebrated Hwae-nan-tsze of the Han dynasty, states in his cosmogony, that, "By the seminal influence of the sun and moon the stars were produced."† In this we have a striking proof that Baal and *Shang-te* are only different titles of the same God *Helios;* for, as the soul of Noah was elevated to the sun by his apostate descendants, under the title of Baal, the Babylonian Heaven or Baal is declared to be the sun; and so also is the Confucian "Heaven" or *Shang-te; e. g.* "The 神 (*θεός*—soul) of Heaven resides in the sun, as the 神 (*θεός*—soul) of a man resides in the eye."‡ "*Shang-te* is the 神 (*θεός*—soul) of Heaven."‖

As all the Baals were regarded as *one* Baal or "Heaven," being all made from his substance, ether; so also in the Confucian system, these five planets are portions of *Shang-te's* or "Heaven's" own substance, ether; and are therefore,—laying aside the mystic language of paganism,—five of his descendants whose souls, after death, were promoted to these luminaries. Hence *Shang-te* is defined as being 天及五帝 "Heaven *and* the five emperors."§ These five planets or emperors are therefore said to be 道同 or "*one* in principle,"¶ they together with *Shang-te* being all *one* ether (氣). That these planets are gods, being animated by souls, Confucius himself informs us in his 家語; "Confucius said, Heaven has his five elements; metal, wood, water, fire, and earth. When these were separated (from chaos), they transformed, nourished, and made the myriad of things; the 神 *θεοί*—souls) of these are styled the five emperors." Hence, as the souls of

* Legge's *Shoo king*, p. 33, note.
† *Chin. Repos.* vol. iii, p. 55.
‡ *Kang-he*, 神.
‖ *She king.* "Seaou-yay" 正月.
§ See Legge's *Shoo king*, p. 34.
¶ *Kang-he*, 帝.

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"Imperial Heaven" or Noah, and his wife, were translated by their worshipping posterity to the sun and moon; so, the souls of five members of *Shang-te's* family have been translated to the stars, under the title of "the five emperors."

The names of the five emperors of China, the descendants of *Shang-te* or "Heaven" or Noah, thus translated to the principal planets, are, according to the *Yih king*, Fuh-he, Shin-nung, Hwang-te, Yaou and Shun. As these five emperors are the progeny of Heaven (天子) or *Shang-te*, a miraculous birth from a virgin or the personified earth, the wife of *Shang-te*, is assigned to each.* Laying aside the mystic language of paganism therefore, we have here five descendants of *Shang-te* or Noah, in whose time human life was shortened, as we find on reference to Chinese chronology, and to the Mosaic history. Secondly, as the Chinese are of Cuthic origin, we must look for these five emperors in the line of Ham; and lastly, as the dispersion from Babel took place in the days of Nimrod, we must not go beyond his reign in endeavouring to discover who they are. Within these limits then, the Mosaic history mentions exactly five patriarchs who succeeded Noah, and were five rulers of the then one community of mankind; viz. Shem, Ham, Japhet, Cush, and Nimrod. These considerations seem to leave but little room for doubt that "*Fuh-he*," &c. are merely *Chinese* names for the five descendants of "Heaven" or Noah mentioned in the Mosaic history, and who appear on the "holy mount," on the subsiding of the waters of a deluge which destroys a former world, in consequence of the wickedness of its inhabitants.

Heaven or *Shang-te*, that is to say the first man (whom Moses calls "Noah") deified, is "the Great Monad" (太一) of Confucius, who, like Baal, *triplicates* his substance into "the three powers of nature" (三才); that is to say, begets three sons, who divide the empire of the universe between them. He also *quintuples* his substance into "the five emperors;" that is to say, from him spring five rulers of the people, who succeed to their father or ancestor Noah or Heaven or *Shang-te*, the *first* (上) or supreme Ruler (帝) of the universe. Thus, the ancient history of the present human race (according to the Mosaic account) has been *transferred* to China and *localized* by the first inhabitants of this empire, being doubtless preserved and handed down to posterity in the ancient MSS. from which Confucius compiled his classics; and being carefully kept amongst the sacred records of this people, which date from the very infancy of mankind.

April 29th, 1876.

* See *Sinensis papers*, No. 9.

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A VISIT TO SOME OF THE BASEL MISSION STATIONS IN KWANGTUNG PROVINCE.

By Rev. R. Lechler.

HAVING recently paid a visit to some of the inland stations of the Basel Mission in the province of Canton, I propose to give the readers of the *Recorder* a short account of my trip, in the hope that it may prove interesting to them.

I left Hongkong on the 1st of April, in company with Mrs. Lechler; having also Mrs. Gussmann with us, who had spent some time here, and was now going with a dear little baby to rejoin her husband at one of the stations.

We had to go *viâ* Canton in order to get a boat, which would take us up nearly the whole length of the Eastern river to Lau-lung, a distance of eight hundred *li* from Canton. These boats are not regular passage—but cargo boats, and the day of their departure depends upon the fact of their having secured a full cargo. This always involves the necessity of waiting a few days in Canton; and it is pleasant to have kind friends there, whose hospitality counterbalances the fidgetty feeling, which so easily seizes one, when he is ready to start, and yet is delayed from day to day.

Well, we finally got on board the boat, and arranged the space which we had hired as comfortably as possible. Screens were in requisition to shelter the ladies from publicity, as there were no regular cabins; and the cooking had also to be done in the same space, as there was no fireplace for passengers on the boat. Our boxes were placed in the hold and were easily accessible at any time. Of course the fare had been settled beforehand,—at twelve taels for the passage, and we found our own provisions. The boatmen were very obliging and readily gave help when needed, expecting to receive a present when about half-way, in order that they might buy some pork for their dinner; and the same again at the end of the voyage.

When the tide turned, the anchor was heaved up; and not caring much for the wind, we glided down swimmingly to Whampoa on the Pearl river, there to enter the East river. Here the up-stream work begins, and unless there is a favourable wind, the boats have to be pushed along with long bamboo poles, or to be dragged with a long rope, which is fastened to the mast, and pulled by the boatmen, who walk along the river's side at an average of between forty and fifty *li* a day. This gives a better chance at any rate of becoming acquainted with the surrounding scenery, than when travelling on a railroad, at the rate of forty or fifty English miles an hour. There

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is however, not much to be seen on the route at the beginning, the country becoming more picturesque towards the end.

On the second day we passed the large town of Shik-lung, where Mr. and Mrs. Krolczyk, of the Rhenish Mission laboured in former years, until the *shin-sen fun* excitement caused the destruction of their station in 1871; since which time no attempt has been made to recommence operations there; for Mr. Krolczyk died in 1872, and Mrs. Krolczyk went home with her children the following year. Having passed Shik-lung, a fine hill presents itself to view, called the Lo-fow san, on which there are several temples of the Tauists, and monasteries of the Buddhists. I was told that about four hundred priests of both religions live on this hill, who gain their livelihood by other means than by the sweat of their brow.

Turning away with sorrow from Lo-fow san, as from a stronghold of darkness, we came to Pok-lo, where a brighter light dawned upon us; for there is a missionary station there in connection with the London Mission. Here it was, that a Chinese evangelist, of the name of Ch'a suffered the death of a martyr, being left to choose between burning incense in a temple, or being dragged out to the river's side and killed there by an infuriated mob. His answer was, that he had learned not to fear those who could but kill his body, and that he would prefer to suffer death rather than to deny the Lord, and return to idols which he had abandoned as false. He was decapitated, and his body thrown into the river. This happened fourteen years ago, and the blood of this martyr has fructified the soil, so that there are now four stations in the district, superintended by an ordained native pastor and occasionally visited by Dr. Eitel of the London Mission.

In the neighborhood of Pok-lo we had to pass one of those numerous *le-kin* stations, of which there are about half-a-dozen along the East river, the one levying customs on salt, the other on cotton goods, silk, etc. There are different stations for levying import and export dues. Our captain was found to have concealed some merchandize, which was subject to customs, and was therefore fined five dollars. The officials are as a rule never troublesome to Europeans, and whatever is pointed out as their baggage, is not even required to be opened. This tempts a captain sometimes to stow away merchandize among the luggage of the foreigner, in the hope of escaping the payment of duties. Continuing our tour, we next came to Hui-chu fu, a great prefectural city, the populace of which is very hostile to foreigners; so that no missionary has yet been able to settle down there. Even on occasional visits, one does not escape brickbats, and all sorts of bad names, with which he is persecuted through the whole length of the streets; being only too glad to get to the end of them, and find a boat to carry him to a place of security.

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We were then in the district of *Kwei-shen*, which means "return to goodness," and next we came to *Yung-an*, a name which means "eternal peace," whilst the meaning of *Chong-lok*, is "continual joy." Fine words indeed! would that the Chinese realized the substance of them in a spiritual sense. As matters stand with them now, the saying applies here 有名而無實 *i. e.* "a name without the reality."

We had hitherto pursued a direct easterly course; but at the market town of Wang-lak, where the river makes a sharp bend at a right angle, we went due north. This is just half-way, and having accomplished four hundred *li* in about a week, we had to look forward to another week's boating, unless favored by a southerly breeze. Our time however was not idled away. Constant rain indeed prevented me from going ashore, and seeking opportunities for preaching; but some days of quiet reading were thankfully enjoyed, a good stock of useful books having been provided for the purpose. Mrs. Gussmann's bright little baby greatly enlivened the monotony of boat life, and when on the twelfth day after leaving Canton, we arrived at the end, we did not feel at all wearied; but found we had many pleasant recollections of the past, and owed great gratitude to our Lord and Master, who had safely brought us thus far. We left the boat at Lau-lung, and had to do two days' travelling in chairs to reach the first of our stations in Chong-lok. This was not so pleasant as the boat. The country is very mountainous, and having gone up hill and down dale, we had to make a final ascent of nearly three thousand feet before we alighted at Chong-tshun, where Mr. Bender had been stationed since 1864. He having left with his family for Europe in March last, we were welcomed by Mr. Ott and Mr. Gussmann. The latter gentleman having been previously apprised of our coming, had hastened from his station at Nyen-hang-li, to receive his dear wife and little daughter at Chong-tshun. There was general rejoicing, and praising the Lord for all his mercies, in which the Chinese Christians at the station took a prominent part.

Now probably my readers will be curious to learn how the Gospel found its way to such a remote corner of the Kwangtung province; so I will gladly give them a short account of the history of this station.

It is as long ago as 1850, that a very humble individual of that place happened to be in Hongkong, engaged in a small way of business. This man of the name of Chong-hin had been introduced to Dr. Gutzlaff, who invited him to join the Christian meetings which the Doctor used to conduct daily with a number of Chinese, who had gathered round him, and who spoke different dialects. Dr. Gutzlaff had succeeded in getting a smattering of several of them, but of course it is not to be wondered at, that a man like Chong-hin, who had not

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had the privilege of a Chinese education, was unable to follow the Doctor's explanations of the Scriptures, so as to know what it all meant. It so happened, that the epistle of St. Paul to the Romans was under discussion, and Chong-hin being in earnest in desiring to understand the doctrine, found a friend among the rest of the assembly, who was more learned than himself, and who was willing for a trifling consideration (30 cash a lesson) to explain over again to him that part of Scripture, which had been read at morning prayers. God blessed the earnest zeal of Chong-hin, and the light of the truth as it is in Jesus Christ began to dawn upon him. Dr. Gutzlaff died in 1851, and Chong-hin with some others of the so-called Chinese Union joined the Basel Mission, of which Mr. Hamberg was then senior member. This missionary had an excellent knowledge of the Hakka dialect, and spoke it so well that the Chinese delighted to hear him preach. Under Mr. Hamberg's instruction, Chong-hin was thoroughly converted. He made a full confession of his sins, and received baptism at the hands of Mr. Hamberg, who appreciated the earnestness and zeal of the man, and took him under special training, with a view to utilize his talent in the work of the mission. In course of time Chong-hin went to Chong-lok as an evangelist, and bore testimony in his native village, as well as in many other places, to the grace which he had experienced; and invited his friends and relatives to discard the idols and the worship of their ancestors, and to turn their hearts to the true and living God. He succeeded in interesting, here an individual and there a family, in about sixteen different villages; and after about one year's absence, he came back to Hongkong, and reported on his labors. Some of the inquirers had accompanied him, and being found sincere in their purpose, Mr. Hamberg baptized them, and then dismissed them to return to their homes. Mr. Hamberg's death in 1854, the breaking out of the war in 1856, and my own return to Europe in 1858, prevented the taking of any further steps on the part of the missionaries; excepting that Chong-hin was maintained as an evangelist in Chong-lok, and another of the converts employed as colporteur in order to assist the evangelist, and to spread the light of the Gospel by the distribution of the Word of God in those dark regions.

These two men continued to labour amongst their countrymen and succeeded in gathering a congregation of men, women and children, who openly declared themselves to be worshippers of the true God. They had broken with idolatry and other heathenish customs, kept the sabbath and met to hear the Word of God explained to them. They also bound themselves to the observance of Christian customs, and established a clear distinction between themselves and the heathen, by forbidding their sons and daughters to intermarry with the heathen.

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Thus this movement went on till 1862, when Mr. Winnes in company with Mr. Hanspach of the Berlin Mission, for the first time succeeded in penetrating so far into the interior of this province as to reach Chong-lok, and to see for themselves what the Lord had wrought to establish his kingdom in the hearts of that simple people.

The necessity of acquiring a place for assembly had urged itself on the congregation a long while ago, and very fortunate they were in obtaining a suitable one. Chong-hin had hitherto given them the use of the hall in his own house in which to assemble; but the rebels, who made their raids into Chong-lok at that time, greatly molested the congregation there. They were likewise put to severe trials from the heathen, who persecuted them, inflicting bodily injury and exposing them to pecuniary loss by cutting their grain, hewing down their trees, and stealing their cattle. The women were specially annoyed, in not being allowed to draw the water from the common well, and so on. Thus this young congregation felt that it would tend to their own comfort and security if there was a place for them away from the general concourse of people, where they might meet to spend a quiet sabbath, and where too they might even flee in any case of emergency, to hide themselves for a time from the wrath of their enemies. Now it so happened, that high up on the mountains, where are situated the scattered houses which constitute Chong-tshun, there stood a building, conspicuous both on account of its size and material. Built of substantial adobè walls, and three stories high, it really looked like a giant amongst the ordinary-sized mud-built houses of Chong-tshun. A rich man of the Wong clan had got this house built, partly for a dwelling-place, and partly to store up grain in its capacious rooms, of which there were fifteen,—five in each story. Dame Fortune had however refused of late to smile on Wong Lau-tya. His well-calculated speculations proved failures, and his various undertakings met with ill success. He therefore consulted the fortune-tellers, or rather the Doctors of physical science, as experts in *feng-shui* may, by a stretch of charity be called, according to Dr. Eitel. From them he learned to his dismay, that his house was not built in accordance with the rules of *feng-shui*, and that he had to ascribe all his misfortune to evil influences, which were dominant in the structure. What was to be done? Of course Wong Lau-tya resolved to sell his unlucky property at once; but where was he to get a buyer? No other man of wealth would have dared to risk his fortune on a property of ill omen, and so Wong Lau-tya came to great straits.

At this juncture Chong-hin proposed to the congregation in Chong-lok, that they should subscribe money among themselves in order to purchase Wong's house. It would at once be a capital

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opportunity to prove to the heathen, that the worshippers of the true God were free from all fear of old superstitions, and at the same time the house would afford to the congregation exactly what they wanted.

The proposal found favour with the congregation. Chong-hin came to Hongkong to report on the subject, and to ask the consent of the missionaries to the proposed purchase. This was readily given, as well as some subscription towards the fund.

The house was finally acquired for fifty thousand cash, and registered as the property of the Christian congregation in Chong-lok. The mission afterwards spent some money, in order to make the house habitable for Europeans, and to provide suitable space for divine worship; but the ownership remains the same. Of course the missionaries live there free of rent, and the congregation is bound to refund to the mission all outlay in case they should ever wish to apply this house to other purposes, of which there is however no likelihood.

Mr. Winnes, on his arrival at Chong-tshun in the spring of 1862, found Chong-hin located in the said house, and inquirers from far and near in the habit of coming on Sundays to meet therein, in order to have their faith strengthened by hearing the Word of God expounded, and by exhortations specially addressed to them. Mr. Winnes spent seven weeks there, in order to become acquainted with all the inquirers, to investigate their knowledge of the truth, and to try the sincerity of their faith. The result was, that he baptized seventy adults and thirty children in Chong-tshun; to whom he promised, that they would be cared for henceforth, and whom he recommended in the mean time to the unseen Shepherd and Bishop of their souls. A painful discovery had been made by Mr. Winnes of the fact that Chong-hin had adopted the advice of his wife,—who was declining in health and strength, and had no son,—to take a second wife. It was a most difficult case to deal with, but come what might, our path of duty was clear, and so Chong-hin had to be excommunicated, excluded from church-membership, and deprived of his office as evangelist. We were very anxious to learn how he, as well as his congregation, would take these measures, which might have appeared too severe to them, and created dissatisfaction or even revolt. Thanks be to God, Chong-hin submitted humbly to church discipline, and thus gave us hope that he might be restored from the great sin which he had committed.

In 1863, I went to Chong-lok, and found the Christians there steadfast, and had the privilege of adding to their numbers twenty-seven adults and eleven children. The number of communicants on that occasion was sixty-eight. Chong-hin was very penitent, and consented to separate from his second wife, whom he asked me to take down to Hongkong. He was therefore received back into church-

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membership, without however being employed any more as evangelist. It was clear that the congregation in Chong-lok needed the superintendence and guidance of a missionary, and consequently Mr. Bender moved up to Chong-tshun in 1864, and was joined by Mr. Piton in 1865. The two brethren were in the beginning living together in Chong-tshun, which lies in the north-eastern part of the district; but the members of the congregation being dispersed in many villages, some of which were fifty or sixty *li* distant from Chong-tshun, it was found advisable to establish one more station in the south-western part of the district, in order to better accommodate the Christians of that region. At a distance of fifty *li* from Chong-tshun, a place called Nyen-hang-li, was selected as the most suitable for a second station. There were three brothers of the Tsen clan, who had embraced the Christian religion with all their households, and they assisted to accomplish the task which had fallen to Mr. Piton's lot, of building a place for worship and a set of rooms for a missionary to live in. The latter then separated from Mr. Bender, and occupied the new station, where he worked till 1872. The attention of the missionaries who had to tend that flock, was naturally soon drawn to the rising generation, and provision was made for the education of the children of the Christians. The girls were collected in Chong-tshun, and Mrs. Bender, who arrived there in 1868, took charge of the girls' school. The boys were accommodated in Nyen-hang-li, and Mrs. Piton, who had come out with Mrs. Bender, undertook the maternal care of them. An elementary school had been established to begin with, and the boys were instructed in the Chinese as well as in the Roman characters. In course of time Mr. Piton commenced a higher-class school besides, with a view to prepare the pupils for the theological seminary at Li-long. Mr. Piton is at present superintendent of this institution, and Mr. Gussmann is in charge of the educational establishments at Nyen-hang-li.

The Gospel gradually spread from Chong-lok to the neighbouring districts, and there are now converts in Lyung-tshon, Hon-yen and Yun-on. At four different places out-stations have been established, and chapels built in three of them, where regular Sunday service is conducted by catechists educated in Li-long, or by evangelists.

Much stress is laid on itinerancy, to visit the Christians in their homes, and to extend the knowledge of the saving truth to the heathen. The departmental city of Kya-yin chu is especially looked upon as the future centre of the Hakka mission, and steps have been taken this year to provide for the occupation of that important point. The present census of the two stations shews the following details:—

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1. Chong-tshun with two out-stations in Chong-lok and Lyung-tshon; one European missionary, Rev. R. Ott; one European-educated and ordained Chinese missionary, the Rev. Chin Min S-yu and family; three Chinese catechists and one evangelist. Scholars:—thirty-two girls and eighteen boys. Congregation:—a hundred and sixty-one communicants and a hundred and seven children.

2. Nyen-hang-li with two out-stations,—one in Chong-lok and one in Yun-on; a European missionary, Rev. G. Gussmann and family; one European-educated and ordained Chinese missionary, the Rev. Kong Fat-lin and family; three Chinese catechists and five teachers in schools. Scholars:—sixty-eight in the elementary and twenty-one in the middle school. Congregation:—a hundred and eighty-one communicants and ninety-four children.

To these numbers a good addition has been made this year, by the baptism of ninety individuals on Trinity Sunday, at Nyen-hang-li. Some very interesting cases are recorded among these latter converts; especially that of an elderly man, who rejoices in the title of Lau-tya, and who was once a bitter enemy of the Christians. He had fancied that the chapel at Nyen-hang-li had injured his *feng-shui*, and that the death of his only son had been occasioned thereby. His heart has been changed, and he is now reckoned among the Christians. The native churches do not support their own pastors yet, but each church has two funds, one is called the church and school fund, and the other the poor fund. From the interest of the first of these funds, pastors and school-masters are to draw their salaries by and by, whereas from the interest of the latter fund the poor are to be maintained.

The amounts of these funds are,—in Chong-tshun,

Church and School fund	$457.
Poor fund	430.
In Nyen-hang-li,	
Church and School fund	114.
Poor fund	85.

I spent five weeks with Mrs. Lechler in Chong-lok, visiting all the out-stations, and rejoicing in the grace of God, which has manifested itself here in a remarkable manner.

TRIBUTES TO THE MEMORY OF MRS. EMILY DELACOUR GULICK.

By Rev. H. Blodget, D.D. and Rev. Mark Williams.

LAST evening we received the sad tidings of the death of Mrs. Gulick. Her decease is not only a sore bereavement to her husband, but also a great loss to the Kalgan station and to the whole mission. Her life

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was one breath of love; I should rather say, one flame of love. During its whole course in China she was unwearied in her labors in teaching, in exhorting and in administering to the sick and the distressed.

Mrs. Gulick was born at Bath in England, in 1833. She died December 17th, 1875, thirteen years after her arrival in Hongkong, and eleven years after her arrival in Peking. She came to China under the care of the Society for the Promotion of Female Education in the East, and labored for two years in connection with that Society in Hongkong, as an associate of Miss Baxter and Miss Oxlad. In the autumn of 1864 she was married to the Rev. John T. Gulick, then under appointment as a missionary of the American Board to North China, and soon after embarked with her husband in a sailing vessel for their future field of labor. The schooner however was wrecked on the Pratas shoals, and they barely escaped with their lives, having been rescued by Chinese freebooters and taken back to Hongkong; at which place they arrived safely after having spent two weeks in the forecastle of a Chinese junk, in one crowded apartment, together with the entire crew of the wrecked schooner. They re-embarked at Hongkong, and reached Peking in the month of November.

The writer well remembers their coming forward to meet him one afternoon as he came out of his chapel; the one in his usual quiet manner, the other with characteristic warmth and ardor. They had come up as it were, from the depths of the sea to preach in Nineveh; and they accounted the loss of their entire outfit, with scientific books, instruments and collections, as an admonition from God to them, to be single-minded in their work; nay even, as an intimation that they were to press forward into unoccupied places where the uncertainties of residence would render it difficult to care for such things. Nor was the admonition unheeded. After remaining in Peking six months, commencing the study of the language, and engaging in such work as is possible to beginners, they left the city to establish a new station in Kalgan, 140 miles north-west of Peking. Mrs. Gulick endured much hardship in the opening of Kalgan. They were obliged to live for a time in a small room in an inn, in the heat of summer, subject to many annoyances from the inquisitive and often rude people. They were driven out of the first house which they obtained, and were obliged to rent another. In Yü chou, where they afterward resided for a time, the neighbors were so much annoyed by the crowds who came to see them, that they seemed likely to employ force to expel them from the city. To allay the excitement it was found necessary to go out of the city early in the morning, (Mrs. Gulick being in a very weak state of health, scarcely able to ride her donkey), and to spend the entire day in the fields or by the river side, returning to their lodgings at sunset.

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Thus they overcame the prejudice, and satisfied the curiosity of the people, obtaining a permanent foothold in the city.

From the very commencement of their work, Mrs. Gulick exhibited great skill and great zeal in dispensing medicines to the sick. Chinese and Mongols flocked to the mission-house for relief. She visited patients at their own homes, and gained admittance to numerous families in the city. She always accompanied Mr. Gulick in his long tours, and was absent with him often from one month to three months at a time. On such occasions also she embraced every opportunity to administer relief to the sick and the suffering. For many a year her name will be familiar along the road from Peking to Kalgan, from Kalgan to Yü cheu, and over the nearer hills of the Mongolian plateau; in all which places she was known as "the lady who rode the woolly haired donkey and healed the sick." Many a one saved from death and restored to health by her timely aid, will remember her kindness with a grateful heart. The boys taught in her boarding-school supported by private funds, and the pupils in her day-school will remember her cheerful love, her constant care, and faithful instructions.

Those poor Mongol shepherds, sons of the desert, touched her sympathies very deeply. She threw her whole soul into her labors for them, and longed to see missionary work vigorously prosecuted among them by a well appointed mission. Some of her latest utterances in recent letters relate to the Mongol mission, which she was so largely instrumental in establishing, and which was so dear to her heart.

Such a life, so unselfish, so self-denying, so full of love and zeal, so abundant in good works, is a sweet savor of Christ. There is that in it which reminds one of the parting address of the apostle Paul to the church at Ephesus. This handmaid of the Lord, after having borne her testimony to the Lord Jesus in her native land, then on the island of Hongkong, and subsequently in the region about Kalgan, found a resting-place for her body in the cemetery at Kobe, Japan, and so went to be for ever with the Lord. "Such are the opportunities of Christians in the nineteenth century, and such, blessed be God, is the spirit in the hearts of the followers of Christ."

H. BLODGET.

MRS. GULICK was in many respects an ideal missionary. We naturally picture to ourselves one who is as she was,—unselfish, enthusiastic, using every means to save souls, attempting by faith impossibilities to the heart of unbelief, willing to adapt oneself to the customs of uncivilized life, to endure privation and to meet death; full of prayer and self-sacrificing labors. Such in China, were Abeel and Burns,—in other lands, Brainerd, Martyn and Schwartz.

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Many of her characteristics were from nature, but grace perfected and beautified them. Of Huguenot descent, she showed in a marked manner the traits of her ancestry. Cheerful in spirits, quick in movement, pleasing in manner, frank and enthusiastic in her nature, she made friends at once with those whom she met, by her sympathy and heartfelt interest in their welfare. She was thus especially fitted for touring work, while her medical skill made her sought for far and wide.

She was prompt in deciding, and when emergencies demanded, fertile in expedients. While others were hesitating and in perplexity, she had already commenced carrying out her purpose; and if foiled, was ready with another plan, and as sanguine of success as at first.

Hers was a singleness of purpose in winning souls to Christ. In giving medicine she also imparted the truth. While travelling, she seized opportunities for making known the Gospel. Long and difficult journeys were made in the Yü cheu region and in Mongolia, in order that as many as possible might hear the Gospel message. She returned with the same faith and enthusiasm with which she started, and was ready to do the same again.

This singleness of purpose in leading to Christ was also manifested in all her labors in Kalgan. Not content with urging the Gospel on those who visited her, she called on as many as would receive her. In addition to her other duties she gave much time to teaching and training the young. During her first year in Kalgan, she taught the little girls who came; then took boys into a family school, teaching them to work as well as to read; she also established a boys' day-school, giving daily religious instruction in it when the pressure of other labors would allow, and more extended instruction on the Sabbath. When a blind boy of five years, whom the mother had more than once tried to kill, was offered to her, she took him into her family and her school, instructed him in the Scriptures, taught him to play the melodeon, saw him become a loving Christian, and a few months before her own death, watched beside him in his last sickness, receiving his last messages of love as he departed for the heavenly world. Three infant girls were received in the same way, two of whom live to mourn for her.

During her last winter, she gave an hour every evening to a Bible class of servants and others who could be collected. This extraordinary amount of labor was undertaken and carried on with an energy that never failed. Activity seemed necessary, and she worked at a white heat. Retiring late, she was ready the next day for the same exertions. When unexpected duties, as those arising from sickness in her own household or elsewhere, demanded her, she was ready and anxious to bear the heaviest burdens. All these duties were done as

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a privilege. No complaint was heard; for to her to render a service to any sick person was like doing it to the dearest friend. It was not performing bare duty, and then rejoicing that no more service was required, but a doing more than could be asked.

There was a sweetness of disposition shown in her intercourse with her associates, which kept her from giving and taking offence. She bore with them without any manifestation of ill-feeling. She exemplified the charity that "suffereth long" and "is not easily provoked,"—the grace which is so essential in the management of affairs in missionary life.

A meeting was held when the news of her death came. Many of her old servants and neighbors attended, and the feeling that was shown told us how sincerely all lamented her death.

Chinese, Russians, and Mongols had been aided by her, and all classes felt that they had lost a friend.

MARK WILLIAMS.

OBITUARY NOTICE OF THE REV. JAMES METCALF SHAW.

FROM NOTES BY REV. C. R. MILLS.

MR. SHAW was born in Chicago, U. S. on February 19th, 1849. His father, the Rev. James Shaw, D.D., a pious and learned minister of the Presbyterian church, spent most of his ministerial life in the vicinity of Cleveland, Ohio, where he died full of years and honors, scarcely a year and a half before his now-lamented son. After studying under his father for some years, Mr. Shaw matriculated at Western Reserve college, Hudson, Ohio, where he graduated, after taking the full college course. From college he passed to Lane theological seminary at Cincinnatti, where he soon became warmly attached to his professors. Even in his last illness he was accustomed to speak of them with great enthusiasm and esteem. It was while pursuing his studies at this seminary, that Mr. Shaw's attention was first directed to China as a suitable field of labour. Having decided to become a missionary, it occurred to him that as China was less spoken of in missionary circles than other heathen countries, the number of labourers there must be smaller,—and therefore its need greater,—than in other mission fields.

Moved by this consideration, he applied to the Presbyterian board, to be appointed a missionary to China. He was received, and appointed to Tungchow, in north China, where he arrived with his wife on the 7th of October, 1874. After nearly eighteen months spent in studying the language, Mr. Shaw started in company with Mr. and Mrs. Mateer of Tungchow, on the 2nd of March, 1876, on his first, and as it proved,

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his last missionary tour. After visiting several cities and villages, preaching the gospel, they proceeded southwards to a city where they met Dr. Nevius of Chefoo, in company with whom Mr. Shaw started with the design of reaching Che-nan foo, while Mr. Mateer returned home. It was not long before Dr. Nevius discovered that his companion was totally unfit for the journey. Wearily and painfully, however, he pushed on until the end of March, when it became evident that he could proceed no farther, and they turned back towards Tungchow. Already a fatal issue was contemplated as not altogether unlikely; and Mr. Shaw then told Dr. Nevius, that death in his work did not seem dreadful; what he did dread was going home to the United States prostrated, crippled, an additional embarrassment to the board:—whose failure would afford capital to the lukewarm friends and open enemies of foreign missions.

The immediate effect of rest and proper attention after arriving at home seemed favourable at first, but after a little more than a week had elapsed, it became necessary to obtain medical assistance from Chefoo. It was not, however, till the beginning of May, that the worst symptoms of the illness developed themselves; and from that time his sufferings, produced by an internal tumour, increased to agony. Still there was no impatience, no querulousness, no peevishness. He was always cheerful and talked freely, sending various messages to his mother, and other friends at home. Even when contemplating the inevitable final issue of his illness, he was filled with no alarm. "Death" he said "is simply going to sleep in one room and waking in another."

Mr. Shaw's uniform kindliness and graciousness of manner were admirably fitted to attract the goodwill of the Chinese. The peculiar painfulness of his protracted illness was known to the native Christians of Tungchow, and greatly moved their sympathy. The knowledge of this fact was very pleasing to the sufferer. "I don't see," he said, "why it is the natives love me so; I have never done anything for them; I cannot understand their sympathy." Some of them, however, had a very clear idea of what he had done. One, an intelligent Christian, who was much in his sick-room, and was amazed to find it such a cheery place, said,—"God must have sent Mr. Shaw here for this special purpose, to let us Chinese see how cheerfully a Christian can endure suffering."

Sabbath morning came, and he was evidently near his end. He desired public prayer to be offered, that he might bring no discredit on the cause of Christ by the manner of his death. As his friends were assembled round his bed, he gave each his hand, and a token of recognition; after which he commended his wife and infant daughter to

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the care of his two colleagues. It was not until the afternoon that the end came. There was no frightful struggle. Without a groan or a gasp he fell asleep in Jesus.

It is not for us to interpret God's providences. The writer of this sketch would simply add one passage of Scripture as embodying the chief lesson it teaches:—

"HERE IS THE PATIENCE AND THE FAITH OF THE SAINTS."

A VOICE FROM THE SEA.

ON September 26th, 1875, during the most terrific storm which has been known for years, the American ship *Ellen Southard* dragged her anchors, and was wrecked near the Formby light-ship, at the mouth of the Mersey.

The Liverpool and New Brighton life-boats put out to the rescue. The Liverpool boat approached the wreck, and in the most gallant manner took the whole ship's company on board. Shortly after leaving the sinking ship, as the crew of the life-boat were setting sail, a tremendous wave rose up like the wall of a house, and then arching over the doomed boat, fell upon it, turning it completely over, and drowning twelve out of the combined crews of the life-boat and of the *Ellen Southard*. The New Brighton boat managed to rescue the remainder.

In the course of the formal investigation made by order of the Board of Trade, the following facts were elicited. The captain (Martin) and three others were the only regular life-boat men out of a crew of fifteen; the rest were volunteers; and yet, after the signals of distress were seen, *twelve minutes sufficed to man the boat and to start her*, towed out by a tug. One of these noble volunteers was a man fifty-nine years of age. He preferred, he said, the New Brighton boat which had saved them, but he would go out in the Liverpool boat again to-morrow if required. He would go out at any time to save life. He had not lost confidence in the capsized boat.

The coxswain of the New Brighton boat (R. J. Thomas) spoke cordially of the gallantry and skill of the captain of the Liverpool boat. He said that *though he preferred his own boat*, he would go out in the Liverpool boat willingly, if required. In *fact he would go out in a tub to save life*. He hoped the two crews would always work together in brotherly love; their only rivalry being which could save life first. "*We do not care who saves them, so long as they are saved.*"

Is not this a voice from the sea for Christians? Has the church's life-boat in these dark seething waters of heathendom, her full complement of volunteers? Signals of distress have been hung out before

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the eyes of the Christian church for eighteen centuries; and yet even now, in this the most active and eager period of Christian missions, every mission is undermanned. This for the home churches.

And for us in the field; it is well and honest to prefer each his own church discipline and organization.

(1) But let us never lose confidence *in our common Christianity.* It may be covered by the spray of criticism, or it may seem to be overwhelmed in the black water of infidelity; but it cannot be overturned; it will ride high over all opposition; and safely take us to port.

(2) Let us cordially recognize, and heartily thank God for the gifts and graces and achievements of members of other churches.

(3) Let us be willing to go anywhere, and to do anything, so as to save a soul from death.

(4) Let us have no rivalry, but that of bringing the most glory to our Lord and Master; and let us learn from these noble sailors, and "care not who is the instrument," if only the Lord Jesus in the salvation of sinners, may "see of the travail of His soul, and be satisfied."

January 7th, 1876. A. E. M.

HYMN.

BY THE VERY REV. DEAN BUTCHER, D. D.

"*And when he was come near, he beheld the city, and wept over it.*" *Luke* xix. 41.

Jesus wept—when in her splendour,
Zion's Queen before him rose;
For his heart, so fond and tender,
Felt a foretaste of her woes.

Jesus wept—for man's resistance
To the accents from above
Kept at wide and chilling distance,
Pardoning Grace and yearning Love.

Jesus wept—for sin's oppression,
Never seeming to be done;
And the spell of old transgression,
Spreading on from sire to son.*

Jesus wept—for court and city,
Drawing near their destined end;
For the rich who had no pity,
And the poor who had no friend.

Sinner! Jesus, now all glorious,
On the mediator's throne,
Reigns o'er pain and death victorious,
Dwells where sorrow is unknown.

But the Lord's divine compassion,
Reaches down from Heaven on high;
And as then in human fashion,†
Now He hears his children's cry.

Correspondence.

Chinese Church Ordinances.

MY DEAR SIR:—

In this district I believe it has hitherto been the uniform practice of the various missions to use foreign bread and wine in the celebration of the Lord's Supper with the native churches. I should like to ask

* Psalm lxxxv. 5. † Phil. ii. 8.

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if this is the prevailing practice throughout China; and whether any attention has been given to the question—what is the most suitable bread and wine for the native churches to use?

It seems to me that there are several objections to the use of foreign bread and wine; for instance:—

As long as they are used, the native church will be apt to regard the memorial feast as specially connected with foreigners; that is, their use prevents the *naturalization* (to use a word that is hardly appropriate, but will convey my meaning) of this sacred symbol. Then again, is it wise to make the native Christians dependent upon their foreign teachers, for the gift of the materials with which to commemorate their Saviour's death? Moreover, in some cases there is a slight repugnance felt to the foreign bread and wine simply on the score of taste, just as many articles of Chinese diet are repugnant to the taste of foreigners. Even if the slightest aversion exists, there is danger that the effort necessary to overcome this distaste will divert the mind from the Object of meditation. At one of our country stations, recently, one of the converts declined both the bread and the wine, although apparently joining reverently and heartily in the service. On subsequently enquiring the cause, she told me she was poorly, and was afraid the foreign food would increase her ailment. Another objection is the difficulty of obtaining the bread and wine at interior stations.

On the other hand, while wheaten cakes of native make (mostly unleavened) can generally be obtained, there are several objections to the use of the native 酒 *tsiu:* as, that it is not made of the grape, and its colour is not symbolical; while, lastly, its inseparable association with feasts and many evil customs of the heathen seems to present an insuperable barrier to its use.

It would be interesting to me to know what plan is adopted in other parts of the country, and I shall feel obliged for any information.

I am,

Yours sincerely,

SHANGHAI, *August*, 1876. E. R. BARRETT.

A Uniform mode of writing Chinese Sounds.

DEAR SIR:—

In looking over the last number of the *Recorder*, there is one point which has occurred to me as deserving more attention by your contributors than they have given it;—and that is a uniform mode of writing Chinese sounds,—at least uniform enough to enable one to recognize the words intended. True it is, that to carry it out is attended with some difficulty, but not more than the thing is worth.

For instance, on the first page, the well-known term *Manchu* is turned into *Manjow*, and *Aisin Gioro* into *Aisin Jwolwo*. Soon after, we meet *jiang-jwun* 將軍 for *tsiang-kiun; Hei-loong jiang* 黑龍江 for *Heh-lung kiang, i. e.* the "Amoor river," above its junction with the Songari river; *Liaodoong* for *Liao-tung*, &c., &c. The writer of this

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article proposes to change all the names he uses according to rules of his own, which will make it less intelligible to his readers, for whose information I suppose he writes.

Passing on a few pages, an article from Canton gives the district of *Hwa* 花縣 as *Fa-yün; Pet-lyang* 北領 for *Peh-ling; Yun-on* 永安 for *Yung-ngan; Tshòng wuk tsùn* 張屋村 for *Chang-uh tsun;* and so of others. In these latter instances, the characters are given, which enables one to identify the places; but not so in the previous article. Then on other pages, we read *gwei* 鬼 for *kwei; Jun-shun* 眞神 for *Chin-shin; sau-tsai* 修寸 for *siu-tsai; Shang-di* for *Shang-ti,* &c., &c. The confusion caused by these different modes of writing the same character according to their local pronunciation, has no compensating advantage; for while we are perplexed as to the character denoted, we are not taught a pronunciation a whit more correct or more useful than the one we have been used to. The nature of the Chinese language in this respect we all know, but there is certainly no need of introducing all its changes of sounds into English.

Carry the principle out. If the name of each city or port should be written as it is locally pronounced, foreign readers would derive no advantage, and natives who lived elsewhere would not recognize the name when heard. To write, for instance, *Pé-ching* for *Peking; Zonghé* for *Shanghai; 'Ang-tse* for *Hangchau; Héung-kong* for *Hongkong;* or *Omùn* for *Macao;* is simply to breed useless confusion, and would not be successful. *Amoy* and *Swatow* are two local sounds which have come into use; but the adoption of the sounds of the general language for names of places, persons, emperors, &c., should not be lightly discarded. The natives always have the characters before them; but when, for example, a teacher in Chifu is asked where the provinces of *On-fei* and *Shim-sei* lie, he does not recognize *Ngan-hwui* and *Shen-si* under their Canton pronunciation, any more than his pupil.

In a work designed for learning,—or using in,—a local dialect, the local sounds will be given of course as near as possible; but in writings intended for Europeans, it is better to follow the spelling to which they have been accustomed, even if it is not the same as that heard around the writer. Whatever "accuracy of writing," or "comparative philology" demand, as your contributor "J" asserts, it seems to me, that he is only adding to the general confusion, by writing *Dungjow* 登州 for *Têngchow, ju* 知 for *chi,* &c. If he travel a little in the southern and middle provinces, where the *juh shing* is not entirely obliterated as it is in the north, he will see the difficulty of applying a local pronunciation to the whole empire; and the usage of the Russians carries no weight in such a choice. The pronunciation given in the *Wu fang yuen yin,* and fairly reproduced in Morrison's Dictionary and others, perhaps comes as near to an average as we can get, and is more like what we are accustomed to. I make these suggestions for the consideration of the contributors to the *Recorder,* so that they may make their articles easier to be understood.

I am, &c.,

S. Wells Williams.

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The proposed Revision of the Delegates' Version.

DEAR SIR:—

When the Committee of Delegates appointed by the Protestant missionaries in China had completed (in 1850) the translation of the New Testament, they offered it to the Bible Societies and missionaries, adding that they "reserve to a majority of their own body, the right to make any alterations therein."

Since that date accordingly, alterations were from time to time made in the Delegates' version of the New Testament, and in the corresponding version of the Old Testament.*

Through want of attention to these successive alterations, and through reprints being made at different places from inaccurate editions, there arose very considerable confusion in the text; so that, in the end of 1870, the Hongkong local committee of the British and Foreign Bible Society proposed the appointment of a General Committee; which proposal eventually took shape, as modified by the Amoy Committee of the same society, thus:—(to be chosen by the local committees of the British and Foreign Bible Society, and by those local committees of the American Bible Society which use the Delegates' version), in order to preserve the purity of the text, and to collect and sift materials for a future revision. This resolution, was adopted by the great majority of the local committees. On my return from Scotland in the summer of 1873, I found that the committee had been elected, and that they had chosen me as secretary.

Since then, considerable progress has been made in regard to preserving the purity of the text. A standard edition of the New Testament has been prepared; and as too many copies of the Old Testament are on hand to allow of a new edition, the most accurate edition of it has been selected as the standard, and the errata in it are forwarded to Mr. Wylie, in order to secure accuracy when another edition may be required.

Especially in proper names, a great number of irregularities have been found, not a few of them dating from the earliest edition of the version. We have resolved that all such shall be considered as *misprints*, to be corrected in future editions.

But in regard to the much more important subject of preparation for a future REVISION, very little progress has been made. On this subject the resolution constituting the committee says: "The Committee shall (through any one of its members) receive such suggestions for alterations in the version as shall have been approved by any local Committee, and shall communicate annually (through their secretary) to the Local Committees, such of these suggestions as they consider suitable emendations, and shall preserve them as materials for a future revision."

* The preface to the first edition of the Delegates' version of the New Testament states, that "the members of the Delegation engaged" in the translation of it, "were Rev. Messrs. Medhurst, Stronach, Milne,....and the Rev. Dr. Bridgman." The translation of the Old Testament was afterwards begun by the Committee of Delegates; but by the time that Leviticus was nearly completed, the want of harmony had become so great, that the committee was broken up; and the rest of the Old Testament was translated by Messrs. Medhurst, Stronach, and Milne, in a style uniform with what had already been executed. This version of the Old Testament is always printed along with the Delegates' version of the New Testament, and is used by all those who use that version.

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I regret to say that no local committee has sent in any suggestions, except the Amoy committee. Of these Amoy emendations the general committee has approved of the following, as materials for a future revision, viz :—

Levit. xiv. 10, for 酬恩之祭 read 禮物.
I. Sam. xiv. 3, for 弟 read 兄.
II. Cor. i. 4, for 時 read 恒, and place the comma before 恒.
„ i. 13, for 知 read 讀; and for 受 (twice) read 承.
„ i. 14, for 受 read 承; also for 喜 (twice) read 榮.
„ i. 15, after 欲 insert 先.
„ ii. 1, delete 再; and also for 懷 read 重.
„ ii. 3, before 樂 insert 衆之.
„ iii. 3, for 基督明晢 read 顯爲基督.
„ iii. 6, for 舊典 (twice) read 虛文; also for 本神致生 read 神以生之.
„ iii. 7, for 舊典 read 虛文.
„ iii. 10, for 舊典之榮 read 在昔之榮.
„ iii. 13, for 意 read 終.
„ iii. 14, for 如帕 read 帕仍; also for the second 帕 read 約 and for 去 read 廢.
„ iii. 18, for 得 read 皆.

The members of the Committee, besides Professor Legge, Rev. J. Stronach, and Rev. George E. Moule (all now absent from China), and myself, are Mr. Alexander Wylie, Dr. Edkins, and Revs. Wm. Muirhead, Griffith John, Charles Hartwell, and J. Chalmers.

I hope that through the local committees, we may in future receive a more plentiful supply of suggestions.

CARSTAIRS DOUGLAS.

AMOY, 11*th August*, 1876.

On the Terms for "God" and "Spirit."

DEAR SIR,—

The *Shin* and *Shang-ti* question which is now being discussed in the pages of the *Recorder*, is one of very great importance, and anything that can be suggested to settle it, so that there shall be unanimity in the use of the term for "God" and "spirit," must be exceedingly welcome to those who are anxious for its solution. I propose, in the few remarks I have to make on this subject, to confine myself entirely to the practical side of the question. Learned men on both sides have ransacked the literature of the past for quotations that would strengthen them in the use of their own particular terms. Now quotations, as a rule, where they can be made so freely by both parties, are exceedingly unsatisfactory,—except to those that make them,—and exercise very little influence in the settlement of the question. Indeed it is remarkable that the more profoundly some men go into the question the less do their researches prove serviceable in helping the generality of us to an impartial decision in the case.

We must remember in our consideration of this question, that, whilst learned arguments and discussions have their own appropriate

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place, we cannot ignore the fact, that there is a practical side which we must face, and that is,—what are the best terms we can employ so as to present the Gospel with the greatest power to the Chinese? Any number of quotations from the oldest and most venerable of the books of antiquity may be given to me as a reason why such and such terms ought to be employed; but if I find that the whole truth cannot be presented by the use of these, but is rather obscured, I must give them up, no matter what my preconceived theories on the subject may be.

Now to the matter in hand; and first, with regard to the term for "God."

I find after long examination of the subject, I cannot accept *Shin* as the best term for that great name. In preaching to a heathen audience, I could not get them to understand me so well as when I use *Shang-ti*. When I ask a man to give up the service of idols, and worship *Shin*, he has the most vague and indefinite idea of what I mean; the *shins* are so numerous. They abound throughout the world of nature. Every man has a *shin*. All the idols have *shins*. Every prominent feature in nature has a *shin*. The houses have *shins*, and the door has *shins*. There are legions of good and of bad *shins*. Now how is my hearer to understand me when I tell him to worship *Shin*. It is evident of course that I do not refer to the class of evil spirits; but which one out of the mighty host of *shins* that people the religious world of the Chinese, do I refer to? There is no one preëminent above the rest to which his thoughts instinctively travel, and whom he thinks of, possessing such attributes as deserve the homage demanded for the Supreme. A *Shin*, with supreme power, ruling the heavens and the earth, and holding in his hand the power of life and death, has no existence in the belief of the Chinese. These attributes, in this region, are never assigned to any *shin*, or bodies of *shins*.

But the advocate of *Shin* may say:— I will distinguish amongst the *shins* by telling my hearers that they are to worship the "true *Shin*" (眞神). But the difficulty remains precisely the same. There is no one of the *shins* that, *par excellence*, is true, while all the rest are false. I grant that the word may be so explained, that the man who is anxious to become a Christian, may at length, even by the use of the word *Shin*, have true conceptions of the Being he worships. A teacher, for example, may instruct his pupil to call a river a mountain. After many a lesson he may get him accustomed to call it by that name; but in his inmost thought, the word "river" has peculiar ideas associated with it, which may be transferred to no other; and when he comes in presence of the stream, as it winds its way throughout the landscape, his thoughts will break through all his teacher's lessons, and the true word will instinctively fall from his lips. And so with the earnest believer in Christianity, *Shin* is not the word he would naturally select, around which to crystalize his thoughts of love and reverence for God; as the word does not convey to his mind all the ideas which the foreigner sometimes fancies it does.

Again, in this part of China, to tell a man, without any further explanation,—to tell a man to worship *Chin Shin*, would be to preach rank idolatry. A 眞神 *chin shin* means the *shin* proper to any particular idol. The Chinese hold, that for some reason or other, the

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"true spirit" of an idol may not have entered, or, after having entered, may have again left the image, and some wandering spirit called 草木神 *tsaou muh shin* may have taken up its abode in the idol. This is called a "false spirit." Sometimes an idol will have a great run of prosperity. It will have the reputation of being able to perform all kinds of wonders, and people will crowd to its worship. By and by it seems to lose its efficaciousness;—its shrine gradually becomes deserted, and its temple silent. This loss of power is explained by the assertion that the "true spirit" had never entered the idol, but for the time being it had been inhabited by a vagrant spirit that had not the power to insure prosperity.

And now with regard to the term *Shang-ti*:—

When a Chinese audience is told they must worship *Shang-ti*, they at once imagine that the preacher refers to *Yuh-hwang Shang-ti* (玉皇上帝). This is of course a difficulty, and about the only serious one connected with this term; and yet in examining the question more closely, it is not so serious as the advocates of *Shin* seem to think it. *Yuh-hwang Shang-ti* and *Tien* (天) are interchangeable terms in this region. Whatever may be said of the one, may be predicated of the other. All imaginable power in heaven or on earth is freely attributed to either. Drought and famine and pestilence are sent by Heaven. Ask the Chinaman what he means by Heaven, and he will tell you that he refers to *Yuh-hwang Shang-ti*. He has never heard of the learned discussions among foreigners as to the relative merits of *Shin* and *Shang-ti*, and he has never been convinced by profound arguments, that *Shang-ti* is Noah; and so his ideas of power and dominion, which belong to the true God, all cluster around *Yuh-hwang Shang-ti*. Now the preacher, when he stands up to speak of the true God, has a term,—misapplied it is true,—with which he can describe His power and His omnipotence. It will be his business to show, that the term is wrongly applied when addressed to *Yuh-hwang Shang-ti*;—that long before *Yuh-hwang* was dreamt of, away far back before even the commencement of Chinese history, the true *Shang-ti* existed; and that all that have usurped this title are false. But surely the preacher has an easier task to perform, than when he endeavours to describe the attributes of God by *Shin*, a word that naturally has no such ideas associated with it in the popular mind. You ask a Chinaman,—"Is *Shang-ti* the ruler of all spirits?" He will say unhesitatingly,—"Yes;—for do not all the spirits, on the twenty-fourth of the twelfth month ascend to heaven, to give an account of their stewardship to him." You ask him again, "Do spirits, even the highest, rule *Shang-ti*?" He answers again as unhesitatingly as before,—"Certainly not. How can an inferior rule a superior." Such a thing is inconceivable to the Chinese mind. *Shang-ti* to the Chinaman is I believe the one living and true God; now, it is true, veiled in darkness and obscurity,—impersonal,—misapplied,—a great and mighty power ruling the destinies of the world,—mingling in human affairs,—giving one prosperity and gladness, another sorrow and adversity,—sending fruitful years, and hurling down storm and tempest. All the gladness of human life, together with its tears and sighs are controlled by him. The Gospel comes and draws aside the veil that has obscured the

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gaze of this people for ages. It shows that *Shang-ti* is not an impersonal,—that He is loving and kind; and thousands have already cast aside the old thoughts they had of *Shang-ti*, and are now worshipping Him as He is revealed in the Bible.

Now I come to the second point I propose to discuss, viz., the term for "spirit." Hitherto the battle has raged mainly around *Shin* and *Shang-ti*. It appears to me however that the question,—what is the right term for "spirit?" is of very great importance, and demands as much care and thought, as in deciding what is the proper word to use for "God." It is a mistake to think, that when the comparative merits of *Shin* and *Shang-ti* have been weighed the whole matter is then decided. No doubt, the possibility of deciding which is the correct term for "spirit," depends very much upon what is the term that shall be used for "God." If *Shang-ti* is employed, then *shin* is the word that will be used for "spirit;" if *Shin* however be the word preferred, then *ling* (靈) is the only term that can be employed in that sense. And now let us examine this word *ling*. I have given a good deal of time to its study, and the more I have examined, the more dissatisfied have I become with it as a word for "spirit." My examination too has discovered to me certain features about it that I had not previously suspected. I find that *ling*, in this region, is simply an adjective, and means "efficacious, intelligent." It is always used as a description of something else, as of an idol, a human mind, a soul, &c. *Ling* cannot possibly be translated as *shin* is. It is an attribute of *shin;* but the two words are not synonymous. In John iv. 24, to say that *Shin* is *ling*, means, not that "God is a Spirit," but that "the Spirit is one that gives many evidences of its power in answering the prayers of its votaries." There is nothing that has an independent existence, that goes by the name of *ling*. A *ling* cannot love or hate or be grieved. It can have no sentiment, no emotion, and no affection. It cannot teach, and in the hour of sorrow it can give no comfort; and yet this is the word,—if I am deprived of the use of *Shin*,—that I am compelled to employ to represent the third person in the blessed Trinity. When I tell the Chinese believer, in his difficulty and perplexity, to invoke the aid of the Holy Spirit, what conceptions will he have of His glorious perfections and character from the word *ling?* This he avows can listen to no prayer, and cannot sympathize with him in any of his spiritual doubts or longings,—much less bring him counsel and relief.

In writing as I have done, I have been actuated by the kindliest feelings towards those who use *Shin* and *Ling*. Whilst I firmly cling to *Shang-ti* and *Shin*, I would grant the widest liberty to those who conscientiously use the two former terms. I have merely striven to do what has been so little done;—viz., to bring forward the popular side of the question. One of the glories of Christianity is, that "to the poor the gospel is preached;" and surely it is of infinite importance, that in our preaching of that Gospel, the terms we employ, shall be such as shall convey it with the greatest power and distinctness to the people.

AMOY. ENQUIRER.

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Opening of a new Mission Church.

DEAR SIR:—

For many years, I have had an interest among the hamlets, five miles north of Shanghai, where seven or eight of my church members live. For a while, services were held in the house of Mrs. Ling, our first member in that locality; but for obvious reasons, these services were not regular. This year I succeeded in purchasing a *mow* or more of land, at a hamlet known as *Tong-ka-pang*, on which I have erected a house, to be used as a school-house and chapel combined. It consists of a hall that will hold about a hundred. It was formally opened by appropriate religious services, on the 1st of July, 1876. The hall, doors, windows, and rooms in the rear, were crowded as compactly as possible with men, women, and children. All seemed pleased at having a hall in which their children could be educated, and in which they could meet to talk about, and listen to the doctrine. A school of twenty-five boys under Mr. Ling, a graduate, was obtained without any difficulty. With a nucleus of seven or eight church members in that locality, there is every reason to hope, that this "free school-house" will be the means of good, not only to the surrounding hamlets, but to my Shanghai church members; for several of them, male and female, are delighted to have a place in the country where they can exercise their gifts, to their hearts' content, without feeling that they are annoying any one. Services are held there every sabbath by my native pastor, Wang Ping-San, or by unpaid volunteers from the Shanghai church.

Hoping that it may be the means of eliciting the views and experience of others, I venture a few suggestions on missionary work. 1st,—That houses for the public worship of God should be erected expressly for that purpose. The practice of renting houses that have been used for other purposes, and converting them into places of worship, does not give the people a favorable idea of the religion we teach. Reasons for this will readily suggest themselves to the experienced missionary. 2nd,—The practice of holding public services daily, in my opinion, is a mistake. According to my experience, three public services per week is better than seven. By preaching, at stated periods, three times a week, one will preach to more people, and to more of the same people, and much more effectively than he will by preaching every day in the week. I have tried both, and this is the result of my experience. From the day my new church, the *Tsing-wei Dong*, situated near my dwelling, was dedicated,—February 14th, 1875,—I have adhered to the rule of three services per week,—Sunday morning, Sunday evening and Thursday evening; and, although I am on the outskirts of the settlement, there is to the present time, no apparent diminution in the regular attendance. In good weather the congregation ranges from 150 to 200. Have we not been devoting too much of our time and energy to preaching to the heathen, to the neglect of the church? Three or four years ago, I was under the necessity of confining myself to a very quiet sort of work. I devoted some time to ascertaining what amount of religious knowledge my little church received from the pulpit. I had them tell me what they knew on certain subjects; and I am sorry to say I found their knowledge of

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the Scriptures very imperfect. I resolved to devote more attention to the education of the church—to have them commit to memory important passages of Scripture in the spoken language, in order that they might speak the same thing and be able to teach others. The results have been good. They have for two years paid the salary of the native pastor,—$15 per month,—and last year when I built the church near my house, individuals came forward with voluntary contributions to the amount of $69. This year while I was building the school-house and chapel in the country, they volunteered again to help,—some with money and some with furniture for the school-house, and I find that those who do most, are those who have been taught. They too are the most active in teaching others.

Faithfully,

SHANGHAI, *August 26th*, 1876. M. T. YATES.

A respected correspondent draws our attention to the fact that the triennial examinations for the degree of *Keu-jin* will take place during the month of September, when men of influence and position will be collected at the various provincial capitals. Many missionaries are settled in these cities, and it is reasonable to think that increasing interest in foreign affairs, will draw increasing numbers to the chapels. We cordially endorse our correspondent's suggestion, that there should be special and united prayer among the Christian churches, on behalf of our brethren who are labouring at these advanced posts. Let us show something like a hearty sympathy with them in their work; and plead with the giver of every good and perfect gift, that he would bestow upon them grace and power, freely, fully and faithfully, to proclaim in the hearing of their audiences, the riches of Divine love; and that he would be pleased to send down such a blessing on the services held, that many hearts may be touched, and souls converted from the darkness of heathenism to the light of the knowledge of God, and of Jesus Christ whom he has sent. ED.

Missionary News.

Births and Death.

BIRTHS.

AT Hangchow, on August 1st, the wife of the Rev. D. N. Lyon of a daughter.

AT Ningpo, on August 19th, the wife of the Rev. R. Swallow, of a daughter.

AT Hangchow, on August 21st, the wife of the Rev. S. Dodd, of a son.

AT the British Consulate, Amoy, on August 28th, the wife of Chaloner Alabaster, H. B. M. C.,—of a son.

DEATH.

AT Chefoo, on August 6th, William Hyde Lay, aged 40 years, H. B. M. Consul,—son of G. Tradescant Lay, formerly Agent of the British and Foreign Bible Society in China.

TIENTSIN.—The Rev. W. N. Hall, who has been absent for about three years, arrived at Shanghae per *Menelaus* steamer, on July 18th, with Mrs. Hall and infant daughter. They left again on the 21st by *Appin* for this port, where they arrived in due course.

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CHEFOO.—From the *Annual Report of the National Bible Society of Scotland for the year* 1875, we learn that under the direction of the Rev. Dr. Williamson, the total issues of Chinese Scriptures by the Society for the year were 228 Bibles, 1741 New Testaments, and 11,631 smaller portions, in all 13,600 copies. Of these, 4712 were sold by Mr. Lilley on his last journey in western China, 3347 were disposed of by Mr. Murray in Peking, and the remainder were issued by Dr. Williamson and others. The Directors are anxious to hear of one or two young men with missionary zeal and ability, willing to volunteer for the work of Bible colportage in China.

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SHANGHAE.—One of the dwelling-houses of the American Episcopal Mission is to be specially set apart for educational purposes, under the name of Duane School, in memory of the late lamented secretary of the Episcopal Board of Foreign Missions, the Rev. B. Duane, D.D., who died suddenly in the midst of his labours. The building will accommodate forty to fifty pupils, who will be taught by competent Chinese teachers, under the superintendence of Miss Fay and Miss Harris. There are at present two candidates for priest's orders, and nine for the office of deacon. Of these, six are from one of the mission schools, and all are well advanced in their studies.

We are sorry to have to state that Mr. C. T. Fishe, secretary of the China Inland Mission, after endeavouring to obtain benefit by shorter changes, has been necessitated on account of health, to leave for England. He sailed with Mrs. Fishe in the *Nevada*, on July 14th for Yokohama, and thence to San Francisco by *The Great Republic* on the 25th. We are requested to notify, that any communications relating to mission matters, during his absence, may be addressed to Rev. J. McCarthy, Chinkiang.

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SOOCHOW.—We regret to have to announce the temporary absence from the China mission field, of the Rev. E. R. Barrett, who left Shanghae for Europe, by the French mail steamer *Sinda*, on August 27th.

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FOOCHOW.—We regret to learn that at some of the out-stations of the Church of England Mission, persecution has been rampant, and one of the agents has sealed his testimony by his death.

We hear that the same mission expects to be reinforced by two missionaries from England, the Rev. R. W. Stewart and Rev. S. L. Lloyd, who are to leave in September.

* * *

KEWKEANG.—We have had to notice some departures from this port lately, on account of health. We are sorry to have to add another family to the list. Dr. E. W. and Mrs. Tarbell of the American Methodist Mission, who have been little over a year in China, left for Japan in June, and after about a month's residence there, found it necessary to proceed to the United States.

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CHINCHEW.—It has already been stated in the *Recorder*, that the Chinchew congregation, under the care of the English Presbyterian mission, requiring a larger chapel, a house was bought in full accordance with all the prescribed regulations; and that the seller with two of the middle-men were at once apprehended and put in confinement, the middle-men being treated with special cruelty. About three months ago, all the prisoners were set at liberty, having been in confinement nearly a year and a half. But the Christians have as yet been unable, either to get possession of the house, or to get another in exchange,—a plan which was proposed

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by the Tao-tai about a year ago, and which was at once accepted as a solution of the difficulty. Recently the Chinchew mandarins have again promised to search for another house to exchange; but there is some difference between the promise and its fulfilment. The conduct of the authorities at Chinchew has made it impossible to get a chapel at a neighbouring town where the people have shewn a great desire to hear the gospel; and equally impossible to get a larger chapel for another congregation (at An-hai 安海) which has far outgrown its present place of meeting. Yet in all that region, and especially in the city itself, the gospel is making steady progress.

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HONGKONG.—The Rev. A. B. Hutchinson writes us:—"This year has been one of much blessing to our young church here. By the kindness of friends, we have been able to erect a schoolhouse for girls on the Church Missionary Society's premises,—to open a new boys' school, and a mission room in the western suburb. We have had eight adult baptisms already,—a larger number than in any one preceding year,—and have some promising enquirers now under instruction. A young native Christian, who was led by the services of the last day of intercession, to offer himself for evangelistic work, is making good progress both in study and work amongst the humbler classes."

Two or three unordained students are expected soon from England, for St. Paul's College, to prepare for missionary work.

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JAPAN.—We see by their *Annual Report*, that the National Bible Society of Scotland has resolved to send out Mr. Lilley to this country, to act as their agent, on a provisional engagement for two years. He will carry with him instructions to do his utmost to promote the great end the society has in view. One friend has contributed £500 towards the cost of this mission.

Notices of Recent Publications.

Notices of the Mediæval Geography and History of Central and Western Asia; drawn from Chinese and Mongol writings, and compared with the observations of western authors in the middle ages. By E. Bretschneider, M.D., Physician to the Russian Legation at Peking. Accompanied with two maps. London: Trübner & Co., 57 and 59, Ludgate Hill. 1876.

WE took occasion in our last number to notice two of Dr. Bretschneider's publications on geographical and topographical archæology. The same author now presents us with a work of singular interest, which—if we mistake not—will raise the writer to deserved eminence in the department of mediæval geography. In the course of his explorations in the ancient literature of this ancient empire, he has fallen upon a mine, which it would be difficult to find one more competent to work. More than thirty years back, the famous Commissioner Lin published the 海國圖志 *Haè kwŏ t'oô ché*, a geography of the world, which was received and read with much interest and curiosity, as well by foreign sinologues as by native students. The early editions of this work contained a plate (unfortunately omitted in the later issues), which has probably been passed over, unheeded and scarcely understood, by four-fifths of those who have studied the work. Even the erudite Julien, in giving a detailed description of the book, does not so much as men-

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tion this plate. Yet this is an actual fac-simile of a map in the palace at Peking, about contemporary with the oldest European map extant; and as unlike our European notions of a map as could well be. A quadrangular figure divided throughout into equilateral quadrangles, fifty-two in width, and thirty in length, with here and there uncouth groups of apparently meaningless characters, inscribed in the respective squares, presents a *tout-ensemble* which Dr. Bretschneider has the merit of having reduced to an intelligible geographical document, unique as it is rare. The identification of these old names gives occasion to the author to introduce an amount of ethnological, archæological and philological information which is almost startling by its profusion and novelty. The view it opens up of the state of the world in the middle ages, will, we imagine be like a revelation to many even who are tolerably well posted in history. Besides the immense domains under the immediate rule of the Great Khan, nearly all the balance of Asia and part of Europe is divided on the map between Uzbek or the Golden Horde, Dure Timur and Abu Said,—all descendants of the great Genghiz, holding their seals of investiture from the court at Karakorum. There we find the Russians, on a par with the Kipchaks, the Bulgars, the Alans, Circassians Khivans, &c., all bowing on equal terms, before the sceptre of the Mongol; kings, grand-dukes and potentates supplicating mercy at the throne of the Great Khan. The scales are turned, and now the bare names or existence is scarcely known of the numerous races which have not had the fortune to produce a Peter the Great. The preliminary discourses serve to bind into unity the somewhat disjointed dissertations given under the respective geographical headings, and throw much light on the rapidly changing conditions of the great oriental monarchies of the past. A remnant of the falling house of Leaou (one of the dynasties of China scarcely recognized in western history), straggled away from their ancestral territory, and, gathering strength as they went, rose to the status of a vast and powerful empire in central Asia under the name of the Kara-kitai; second only to that of Genghiz khan, by whom they were eventually suppressed. Not less exciting is the almost incredible narrative of Genghiz' expedition to the west; as also the ravages effected by the Mongol armies in northern and western Europe. The "Chinese notices of the Mohammedans" shew much research, the result of which is well digested and succinctly stated. Whether the author intended it or not, he has rendered a great service to the missionary cause. To the missionary it has fallen hitherto, to impart to the Chinese a knowledge of foreign geography; and as far as we can see, it seems likely to be so in the future. To such we would recommend this as a text book; and we venture to say that no one ought to undertake to enlighten the Chinese regarding Asiatic ethnology, without being familiar with the mass of facts here placed before us.

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1. *The Morning of My Life in China. Comprising an Outline of the History of Foreign Intercourse From the Last Year of the Regime of Honorable East India Company*, 1833: *To the Imprisonment of the Foreign Community in* 1839. By Gideon Nye, Jr. Corresponding Member of the American Geographical and Statistical Society: Author of Rationale of the China Question, &c, &c. Canton. 1878.
2. *Peking the Goal,—the sole hope of Peace. Comprising an Inquiry into the origin of the pretension of Universal Supremacy by China and into the causes of the first War: With incidents of the Imprisonment of the*

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Foreign Community and of the first Campaign of Canton. 1841. By Gideon Nye, Jr. Corresponding Member of the American Geographical and Statistical Society: Author of Rationale of the China Question; The Memorable Year, &c, &c. Canton. 1873.

3. *The Opium Question and the Northern Campaigns: Including Notices of some strictures by Reviewers of the former; and indications of the salient points of the latter, down to the Treaty of Nanking: With remarks upon its preliminaries and provisions and notices of incidents of the hostile protest of the Canton people against it. And an Appendix including the Inaugural Address at Concordia Hall, Canton.* By Gideon Nye, C. M. A. G. S. Author of the Rationale of the China Question; The Memorable Year; &c. Canton. 1875.

THE third pamphlet in the above catena, just published, brings to a close Mr. Nye's very interesting review of foreign intercourse with China during the last forty years. The author of these lectures is partial to flowery writing and also to puns; both which, —it strikes us,—detract considerably from the merit of his publications. To be told at the outset, that one of the reasons why he came to China, was that Canton is called the "City of the Genii [G. Nye?]," however amusing it may be to a social gathering, scarcely adds dignity to a sober retrospect. We allude to these blemishes, lest they should have the effect of repelling readers from the perusal of a most impartial and suggestive narrative. Mr. Nye speaks from personal knowledge, indicating at the same time no little acuteness in defining the position of parties. Those interested in the history of the opium question in China, may read these lectures with advantage. The causes of misunderstanding that supervened on the cessation of the East India Company's charter, led the authorities at Canton to seek for shortcomings on the part of foreigners to justify the policy they sought to enforce; and they "soon began to find a grievance in the Opium Trade, —to which no allusion had been made either in connection with the Company's retiring, or Lord Napier's coming to Canton; and it was not till 1836 or 1837, that much stress was laid upon the subject. The impelling motive then was the efflux of Treasure: and that was the basis of a remarkable Memorial of Heu Naetse, ...in favour of the legalization of the importation of the Drug.....The local Authorities and the Hong Merchants also reported in favour of the legalization of its importation; and so confident were the Authorities and the Hong Merchants that it would be admitted, that some of them actually dealt largely in the drug on speculation. And among them the Vice-Roy Tang, became compromised directly, as he had been before indirectly, by participation in the exactions levied upon its illegal introduction." The trade by this time had increased to an ominous magnitude. Counter memorials were laid before the throne; and in October, 1837, an Imperial Edict imperatively forbade the traffic. A long score of grievances at length led to a crisis, where no outlet was apparent but an appeal to arms. "To denominate that War *The Opium War*—by way of reproach, is a gratuitous reflection upon England;..... and thus, in demanding from the Emperor international relations, assuring future security, England was but discharging her duty to China and to Civilization,—and therein representing all the Western Nations." Let it not be supposed from these excerpts, that Mr. Nye approves the opium traffic. On the contrary, his latest utterance, —the pith of which we have endeavoured to extricate from the flowers of rhetoric in which it is shrouded,— shows a wholesome detestation of this

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demoralizing agent. Broken in spirit by the war, the emperor was led to an increased abhorrence of the insidious poison, which was working so disastrously on the lives and morals of his people; "but the real origin of that abhorrence I attribute to a more profound sorrow, personal to himself and family, in the death of his elder son from the effects of opium, if indeed his own narrow escape from the fascination of it, in his youth, did not intensify his loathing of it." After the signing of the treaty at Nanking, Sir Henry Pottinger, in a private conversation with the native officials, introduced the opium question; when in the words of Capt. Loch, they "eagerly requested to know why we would not act fairly towards them by prohibiting the growth of the poppy in our dominions, and thus effectually stop a traffic so pernicious to the human race. This, Sir Henry said, in consistency with our constitutional laws could not be done, &c." On this Mr. Nye, remarks:—"What then is this that is revealed to us by this memorable conversation?..... *Henceforward there is cast upon England the whole weight of moral responsibility for the continuance of the Opium traffic?* ..... Alas! then was squandered an opportunity such as Heaven rarely sends and never repeats:—The opportunity to signalize to the Pagan East the higher morality of the Christian West. A morality that halts not at any measure of self-abnegation." Our space prevents us quoting so largely as we would from the author's sensible remarks, with which we heartily sympathize. There is much pleasant reading about the early days, but we must content ourselves by referring to the exhaustive title-pages, and conscientiously commend these three lectures to the attention of our readers.

List of the principal Tea Districts in China and Notes on the Names applied to the Various Kinds of Black and Green Tea. By H. G. Hollingworth. Printed at the "Celestial Empire" Office, Shanghai, 1876.

IN this little work, the author, who is a practical man, has apparently endeavoured to compress much information in the fewest possible terms; so that there is scarcely a word in the pamphlet that is not significant. Mr. Hollingworth, has evidently taken great pains to ascertain the several localities in which the different kinds of Tea are indigenous; and has added some useful notes in regard to the various names in common use.

Journal of the North-China Branch of the Royal Asiatic Society. New Series No. x. Shanghai: Printed at the "Celestial Empire" Office, 10—Hankow Road—10. 1876.

THIS journal makes its appearance rather late in the year, but by its bulk it certainly atones for every minor deficiency. We have not so great a variety of articles as usual; but this is far more than compensated by the sterling worth of the contents. The "Elucidations of Marco Polo's Travels in North-China," by Archimandrite Palladius, is,—like everything from his pen,—full of rare information. We believe the Archimandrite is, beyond controversy, better posted in all that regards the Yuen dynasty, than any other European in China; and we have to thank the publication of Col. Yule's *Marco Polo*, for the present extract from his ample stores; which throws new light on some hitherto unexplained passages in the record of the old traveller, and helps to

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make the "Book of Ser Marco Polo" one of the most intelligible and trustworthy of mediæval stories. Mr. Holcombe's "Notes made on a Tour through Shan-hsi and Shen-hsi," is a concise narrative of a journey made by himself in company with two other missionaries, from Peking, through Tai-yuen foo, the capital of Shanse to Se-gan foo the capital of Shensi; thence to the city of Ta-tung in the north of Shanse, and on to the frontier town of Kalgan. The observations of the writer are general and instructive, with so little of the personal, as to leave one in doubt whether he is relating an actual experience; a suspense which we are only relieved from by the last sentence, in which he tells us,—"the journey was throughout pleasant, instructive, and satisfactory beyond expectation." Mr. Kingsmill has next an article of little more than two pages, of "Short Notes on the Identification of the Yuè-ti and Kiang tribes of Ancient Chinese History." Mr. Kingsmill is bringing out his elucidations of ancient history piece-meal; and in the present paper indentifies the 月 氏 *Yue-ti* of Chinese history with the Greek Ephthalites. We feel it safer to leave this subject in his hands, than relying on our own imperfect light, to pronounce an opinion, which we might afterwards see occasion to retract. The length of the next paper is in striking contrast with this last It is the essay of Dr. Bretschneider, on Mediæval Geography, which we have noticed above, occupying no less than 233 pages. The concluding, and not the least interesting article is the "Retrospect of Events in China, for the year 1875," by Archibald J. Little. Consistent with the body of the Journal, we have two Appendices,—one very short, and the other very long. The short one, by Mr. Hollingworth, we have noticed in the preceeding article; the longer one is a document of rare scientific value, for which the Society is indebted to the French scientific mission at Seu-kea hwuy in the vicinity of Shanghae. The printing of the Journal is very creditable to the office where it was executed; and giving all due weight to the list of *errata*, we can freely say, that a volume of the same complex typography seldom comes so clean from the press.

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1. *Report of the Medical Missionary Hospital at Swatow, in connection with the Presbyterian Church in England.* Under the care of William Gauld, M. A., M. D. for 1875. Printed by De Souza & Co. Hong-kong. 1876.
2. *Report of the London Mission Hospital at Hankow, For the Ten Months Ending April 30th*, 1876. Under the care of J. Mckenzie, L. R. C. P.—M. R. C. S. Medical Missionary. Shanghai: American Presbyterian Mission Press. 1876.

We welcome these periodical records of Christian benevolence. Dr. Gauld reports this year an increase both of the *total* number of in-patients and the *daily average* in the hospital; and the increase seems to have been steadily advancing since the commencement in 1864; in which year the patients numbered 250, while they are now 1,192. Besides these there are 2,000 out-patients. In a ten days' visit to Chaou-chow foo, over four hundred patients were attended to; and more than three hundred were prescribed for in a few days spent at Yamtsau and Phusua villages; other parts of the country having been also visited. The above numbers include 129 lepers; and the want of a suitable leper-house is felt. Cholera has been very fatal during the year. Ague has been prevalent among the natives. The range of country from which the patients come is gradually widening, and

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some have travelled over a hundred miles to get to the hospital. The subscriptions are,—from foreigners $567, and from natives, $211.20. "During the year many have professed an interest in the gospel and a wish to be baptized into the Christian church. Only a small proportion of these, however, have become church members; the many have returned to their homes in various parts of the country before it was deemed advisable to receive them, and have been for the time lost sight of. That the good seed sown in their hearts does not neccessarily then become dead and fruitless, however, we know. A woman was lately baptized whose worship of the true God dated from the time when she was a patient in the hospital ten years ago. She was the means of leading another to the truth who was baptized along with her. Yet another came to one of our mission stations in the country accompained by a number of her neighbours all wishing to become Christians. After having given sufficient proof of sincerity, she and some of her friends were baptized. Her first knowledge of truth was obtained at the hospital."

The London Mission Hospital at Hankow was opened in June, 1874, and Dr. Mackenzie arrived in June, of the following year. During the ten months reported, there were 39 native and 7 foreign in-patients, besides 3,128 out-patients. These numbers indicate sufficiently how much suffering has been alleviated and sorrow soothed. A prominent place is given in the report to the religious work in connection with the hospital. Every day when the patients are assembled in the waiting room, the Gospel is proclaimed to them by the missionaries.—Rev. G. John and Rev. E. Bryant, as also the native evangelist, Mrs. John, assisted by a Bible-woman, takes charge of the women who come, and devotes much of her time and energy to their instruction. By means of the hospital, a knowledge of the Gospel has been carried to Honan, Hunan and Kiangsi provinces and through all the districts of Hupeh province. An interesting case is reported of a family from Mienyang. "The father, a small farmer, brought his two daughters, aged sixteen and thirteen to the hospital in the early part of 1875, suffering from cataract of both eyes, and practically totally blind. Dr. Reid operated with success on both patients and they returned home. In the July following they were again admitted for further treatment. While in the hospital, having received careful instruction in Christianity, the two girls wished to join the Church, and as they appeared very sincere they were baptized on August 1st. In November they again appeared with a number of sick and maimed neighbours, their mother being one of the party. She had been blind from cataract for twenty-six years and was now forty years old. She had come to Hankow, she said, not to be cured—as after so many years of blindness they considered her case hopeless—but to be instructed further in Christianity; her daughters had talked much to her of the Gospel, and she was now anxious for further knowledge. However, her case was operated on, and she recovered fair sight in both eyes. She was, together with her husband, baptized on the last Sunday in the year; and they returned to their home a Christian family." Other cases of much interest are reported, which we regret our space does not allow us to transcribe. The new hospital has been raised at an expense of *Tls.* 4964.18, inclusive of the site, valued at 500 taels, which was a gift from Dr. Reid.

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Annual Report of the Presbyterian Mission Press, at Shanghai, for the Year Ending December 31, 1875. 1875.

THIS is a brief statement of the operations of one of the most important institutions of Shanghae. The total number of pages printed during the year has been 29,278,868. Of these 3,344,000 pages have been for the American,—and 7,148,000 for the British and Foreign Bible Society. The establishment has moved into new and larger premises during the year, of which the Report says:—"Almost every one remarks the compact and convenient arrangement of buildings; the superintendent can only add that as yet no point has been discovered where arrangement could be improved upon." A ground plan and elevation of the building is given, which appear to confirm the above remarks.

Madras Church Missionary Record. Vol. xlii, 1875. Madras: published at the Office of the Church Missionary Society.

WE have received this magazine with tolerable regularity during the year. It is the organ of the Church Missionary Society in India, and appears at irregular intervals of from one to three months. There is much in common between missions in India and China, and we consequently feel gratified and instructed by the reports of what is going on in the former country from month to month. We find the Church mission has a working force in India of about 36 European missionaries, 60 native clergymen and 12 English and East Indian lay agents; and the two English Episcopalian Societies number an aggregate of over 60,000 converts. Besides the more immediate details of mission work, there are a number of interesting papers on various subjects in the volume,—such as an account of the Rev. Sholto Douglas' visit to India,—the Prince of Wales' progress through the country,—a three weeks' tour in Ceylon,—Dr. Caldwell's paper on Oriental religions contrasted with Christianity, &c. We set a high value on periodicals of this class.

The Japan Fortnightly Review. A Religious, Scientific, Temperance, and Literary Journal. Yokohama, July 20th, 1876.

WE have received the first number of this journal the title of which is sufficiently attractive. The Editor states in his opening address, that as a religious journal, the *Review* will be unsectarian; and in regard to the temperance movement, will advocate *Total Abstinence*. The scientific department is to form a special feature of the paper, and will be supplied by contributions from local scientific gentlemen. So far as the first number enables us to judge, the *Review* appears likely to accomplish useful service; and we wish it every success.

太極圖 *Thai-kih-thu, des Tschou-tsï Tafel des Urprinzipes, mit Tschu-Hi's Commentare nach dem Hoh-pih-sing-li Chinesisch mit Mandschuischer und Deutscher Uebersetzung Einleitung und Anmerkungen* herausgegeben von Georg von der Gabelentz. Promotionsschrift. Dresden, 1876. Im Commissions-Verlag bei R. v. Zahn Schlossestrasse 22.

IN our last issue, we published the diagram and text of the *T'ae keih t'oo* as

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found on the tombstone of the celebrated Chow Leen-ke. Many of the residents and visitors at Kewkeang must have visited the secluded spot at the foot of Le-shoo ling (Chestnut-tree hill), where this interesting monument is to be seen. This piece, which has been thought the most fitting epitaph to the great philosopher, was the nucleus of his various writings, and the foundation of a school of teaching, which culminated in the illustrious Choo He, and whose influence is widely spread even at the present day. This text forms the substance of the little work now before us. The author,—as he tells us,—is the second son of the well-known scholar and orientalist Hans Conon von der Gabelentz. The principal part of the original consists of Choo He's commentary on the above text. A short introduction completes the little treatise in Chinese. Accompanying this is given a version in the Manchu language; the value of which to students must be apparent. Although the slavish literality to the Chinese, of most of the Manchu versions leaves much to be desired, yet the fact that they are made by scholars of high reputation perfectly familiar with both languages, and that the Manchu is grammatically inflected, gives a great feeling of security to any one who is not a mere tyro in Chinese. Five short preliminary sections on—Dualism, Transition to Monism, Monism of Choo foo-tsze, The 極 *keih* and 太極 *t'ae keih*, and Choo-foo-tsze and *Sing-le*, form the introductory portion of the work. The author then proceeds with the translation. This is by no means one of the simplest of texts, and considering the aids at his command, we might well show leniency towards a reasonable proportion of slips. The latter however are of comparatively rare occurrence, and we are free to commend the translation as a very fair transcript of the views of Choo-foo-tsze. Proper names,—which are among the knotty places of Chinese literature,—have proved embarrassing to our author. Thus on page 25, 又嘗讀朱內翰震進易說表 "Again, I have read in the memorial presented by the Inner Academician Choo Chin, with 'Observations on the *Yih-king*.'"... is rendered by him :—"Auch wenn man des inneren Han-lin Tschu (Buch) Tschentsin-i-schueh-piao liest." Here he has cut off Choo's cognomen 震 Chin, which together with the word 進 *tsin*, "presented," and 表 *peaou*, "a memorial," he embodies on the title of a book of five characters. Although it is quite correct in the Manchu version, he supposes they have missed out a syllable in the title of the book. On the following page 而五峯胡氏作序 "while Mr. Hoo of Woo-fung in his preface," the author makes two persons "U-fung und Hu." A few errors of equivalent gravity might be pointed out; but we turn with more satisfaction to acknowledge the remarkable accuracy he has exhibited in his acquaintance with the principles of Chinese grammar. His notes are quite a syntactical praxis, and contain many useful hints for learners. The translation he gives of the heading 無極而太極 is noteworthy, as differing from some of our modern translators:—"Ohne Prinzip dabei Urprinzip." But this is not exactly the meaning of the Manchu either;—*Akô-i ten ci da ten oho*, "From the Extreme of Nothingness, is the Great Extreme." We might add a few more to the list of *Druckfehler*. Herr von der Gabelentz acknowledges his obligations to Julien, to Strauss and to his honoured father, and makes frequent reference to Williams' *Dictionary*. His brochure will be useful to Europeans as a simple introduction to the Sung philosophy,—and to those who are studying Chinese, by the many illustrations he has given of the principles of Chinese composition.

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Die Pekinger Ebene und das benachbarte Gebirgsland. von Dr. E. Bretschneider, Arzt der Kaiserl. Russischen Gesandtschaft in Peking. Mit einer Originalkarte. (Erganzungsheft No. 46 zu Petermann's "Geographischen Mittheilungen.") Gotha: Justus Perthes. 1876.

This description of "the Peking Plain" forms No. 46 of Petermann's well-known *Mittheilungen*. On first seeing the title, we expected a reproduction in German of the excellent series of articles that appeared in our journal, under the title of "Archæological and Historical Researches on Peking and its Environs." It is not so however; for although many of the statements are the same, it is written from a different stand-point. While the articles we published were specially adapted to meet the curiosity of the resident student and antiquary,—in view of which the Chinese characters inserted were most important,—the object of the present paper is rather to convey to strangers at a distance, some idea of the characteristic features of this part of North China. The worthy author commences his paper by a fling at the numerous "globe-trotters" and others of that ilk, who after a few days' visit to Peking, feel it incumbent on them to furnish the world with their "*impressions de voyage*." To judge from many of these *impressions*, one would imagine Peking and the neighbourhood peculiarly void of interest. A perusal of Dr. Bretschneider's paper is sufficient to convince any one to the contrary. Beginning with a brief historical and archæological description of the capital and its surroundings, he proceeds to notice the neighbouring mountains and the Great Wall, and then gives a dissertation full of rare information on the chief watercourses. The section "on remarkable places in the vicinity of Peking" is perhaps the part of most general interest. Among these we may name "The Altar of Earth," where the emperor sacrifices at the summer solstice; the Tomb of Hilarion, the first resident Russian Archimandrite; the new Russian Cemetery; the Hwang-she temple, residence of a living Buddha; the Temple of the Great Bell; and the Indian temple Woo-tae she. Then the "so-called Portuguese cemetery. Here, under shady trees, rest those celebrated Jesuit missionaries, who first came to Peking about the end of the 16th century, and many of their followers, who for two centuries after exerted a great influence on the Chinese court, for which they were indebted to their astronomical knowledge. There are altogether about sixty European graves, with large marble tombstones and Chinese and Latin inscriptions, part of which are there by imperial order. At the entrance is seen a mausoleum dedicated to Ignatius Loyola, and another to St. Joseph the patron saint of China. Matteo Ricci, an Italian, was the first missionary, who came to Peking in 1595, where he died in 1610. The Ming dynasty then ruled, and the emperor Wan-leïh granted the missionaries this burying-place, which was consecrated to Ricci's grave. There are seen also the tombstones of Adam Schall of Cologne, who died in 1669, and Ferdinand Verbiest who died in 1688; both missionaries having obtained high offices, by reason of the European astronomy they communicated to the Chinese, the only European science the latter care about. After the Jesuits were driven out of Peking, and the Lazarists were established here at a later period, the Portuguese cemetery came into their possession; and twenty years later these latter being also expelled from Peking, the Russian Ecclesiastical Mission bought the cemetery with all the ground belonging to it. Father Cajetanus, who was too old to leave Peking, was

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allowed by the emperor to remain. He died in 1835, and over his grave is inscribed "*A Russis sepultus.*" When the Lazarists returned to Peking after the last war, the Russian Mission restored to them the Portuguese Cemetery, as also the valuable old library of the Jesuits, which they had taken charge of for more than thirty years." Other European cemeteries are noticed; famous temples, the Ming tombs, the Summer Palace, remarkable bridges and other objects. The student of botany will find much to interest him, and there are some notes on the fauna. Dr. Bretschneider must have made a most diligent use of the time he has spent in China; and with his various attainments, has certainly produced (including his papers in the *Recorder*) one of the best descriptions of Peking and its environs.

西藥略釋 *Se yŏ lëŏ shïh*, "*Manual of Materia Medica.*" 2 vols. By J. G. Kerr, M. D. Canton, 1876.

In our 4th volume, pp. 171, 172, (November, 1871) we noticed the first edition of this work, which was issued to meet an exigency of the time. It was then intimated, that much more connected with the subject remained to be translated. The edition we now announce, which is virtually a new work, supplies in a great measure what was then left undone. In bulk it is more than double the size of the first edition. The original articles are entirely recast, and among the newly added portions we have an introductory essay on Western Medicine. "The processes for preparing chemical substances, and for extracting from vegetable substances the principles on which their virtues depend are briefly described.....An attempt has also been made to point out the inertness of many common Chinese medicines." We thoroughly join with the author, in his desire "to advance the general object of Christian philanthropy, in giving to the millions of this Empire the benefits of scientific and religious truth."

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1. **使徒雅各暨彼得前後書註釋** *Shë t'oó ya kŏ ke pè tïh tsëën how shoo choo shih*, "*Commentary on the Epistle of James, and the First and Second Epistles of Peter.*" By Rev. S. Dodd. Shanghae, 1876.
2. **聖會錄要** *Shing hwüy lŭh yaou*, "*Essentials of the Church.*" By Rev. A. B. Hutchinson. Hongkong, 1875.
3. **讀史揭要** *T'ŭh shë këë yaou*, "*Primer of Old Testament History.*" By Rev. A. B. Hutchinson. Hongkong, 1875.
4. **正名要論** *Ching ming yaou lün*, "*Essay on Accuracy in Nomenclature.*" By Rev. J. Chalmers. Hongkong, 1876.
5. *The Name of God in Chinese.* By John Chalmers, A. M. Being the Author's Translation of his Tract on the Terms used for God in the Chinese Language, first published in 1863. Hongkong: Published by the Committee of the Religious Tract Society. 1876.
6. **英東力除鴉片貿易會告白** *Ying tung leïh ch'oò ya p'ëën mow yïh hwüy kaou pïh*, "*Manifesto of the Anglo-Oriental Anti-opium Society.*" Hongkong, 1875.
7. **讚主詩章** *Tsán choo she chang*, "*Hymns of Praise.*" By Rev. R. H. Graves, M. D. Canton, 1876.

A few months ago, we noticed Mr. Dodd's "Commentary on the Epistle to the Hebrews." We have now before us the result of his continued labours, in a Commentary on the Epistles of James and Peter. The

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notes on these are as ample and apparently compiled with the same care as those of his former volume. The epistle of James is preceded by a lengthy discussion as to who was the author; and after a statement of the various contending claims, Mr. Dodd comes to the conclusion which we believe has been accepted by every sound critic, that it was James the Less. An equally lengthy prologue is attached to the Epistles of Peter, including the life of the apostle.

Mr. Hutchinson's two tracts (2 and 3) he tells us, were produced to supply a want which has impeded him in school work. The "Essentials of the Church" was formerly published in the local dialect, but that being found unsuited for boys' schools, the present version has been issued in the literary style. It comprises the Lord's Prayer, Creed and Decalogue,—a compilation from other sources,—and the Athanasian Creed, translated by Mr. Hutchinson. This last, he says, has proved specially useful, in giving the boys just conceptions about the Persons in the Trinity. The "Primer of Old Testament History" is founded upon one published at Peking about four years since; which has been much enlarged and rewritten. The special characteristic of the work is,—that every important event and person, from the creation to the prophecy of Malachi, is mentioned in chronological order; the kings of Judah and Israel being named, with notes of their several reigns, in the order laid down by Maclear in his *Class Book of Old Testament History*. The prophets are named in the reigns to which they severally belong; and the points in their prophecies referring to the Messiah are noted. This is published by the Hongkong Committee of the Religious Tract Society.

Of Mr. Chalmers' tract on the Term for "God" in Chinese we need say but little, as we understand it is in the hands of almost every missionary in China, as also the English translation of the same,—Nos. 4 and 5 above. The tract was first printed in 1863, and it indicates the estimation in which it is held by the Hongkong Committee of the Tract Society, that they resolved on reprinting it with the translation, and giving it this wide circulation. The author at the outset alludes to the variety of names that have been used by missionaries to express the Deity, and warns the reader that they are all used to denote one and the same Being. Mr. Chalmers himself advocates the use of 上帝 *Shang-ti* for "God;" but brings forward the other names that have been adopted, as 天 *T'ien*, 主 *Chu*, 眞主 *Chin Chu*, 天主 *T'ien Chu*, 神 *Shin*, and 眞神 *Chin Shin*. The tract is written in a lucid style, and the arguments being drawn from the national literature, will be readily appreciable by the natives.

The Manifesto of the Anti-opium League is moderately and forcibly expressed; and what it asserts is no doubt capable of substantiation; but we confess to a little misgiving as to the expediency of spreading these statements broad-cast among a people like the Chinese. Against our view however, there is the fact, that the native Christians at Canton have formed themselves into an anti-opium society, and desire to have the tract reprinted and more widely distributed.

Dr. Graves' Hymn book is specially compiled for the wants of his congregations; so that there may be a few hymns on every subject on which he is accustomed to preach. To attain this end, he has made selections from all the existing Chinese collections accessible, and has modified them to suit his purpose. From English hymn books he has made translations, and in some twenty-five to thirty cases, where he has failed to meet with anything suit-

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able, has composed for the occasion. There are 286 in all, besides 8 doxologies. The metre is given under each heading.

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1. 幼學初階 *Yew hëŏ ts'oo keae*, "*The Child's Primer.*
2. 初學階梯 *Ts'oo hëŏ keae t'e*, "*The Graduated Reading Book.*" 8 vols.

ALTHOUGH these four small volumes are printed, we are not sure that we can say they are published, as they give no indication of time or place, when and where they first appeared. They are we believe the first germs of a tentative effort to introduce an improved method of studying Chinese into the Hongkong government schools, under the able management of F. Stewart, Esq. *The Child's Primer* is equivalent to the English *Spelling Book*, containing fifty lessons on the form and analysis of the Chinese characters. The first part of the *Graduated Reading Book* consists of a series of simple paragraphs of a few lines each, beginning with common things, as the Four Seasons, Sun, Moon, Stars, Earth, Sea, extending to simple stories and anecdotes, the two last being—God is the Lord of Heaven, and Christ the Saviour. In the second part, the subjects are a little more advanced, and arranged under classes, like the native cyclopædias, *i. e.* Human affairs, Common Objects, Astronomy and Geography, Proverbs, Maxims, and The Gospel. The third part is a higher style of composition, containing extracts from the ancient literature, accounts of the arts and manufactures, history of Hongkong and its relations, selections from the Gospels, and a variety of useful information, concluding with a translation of the 104th Psalm. The course seems judiciously drawn up, and we should think better calculated to develope the faculties, than the time-honoured range through which Chinese boys usually have to toil their way. A comparison of results after a fair trial will be interesting.

益智新錄 *Yih chi sin luh.* "*A Miscellany of Useful Knowledge.*" Vol. i, Nos. 1, 2, Shanghai, July and August, 1876.

IN our March-April issue, a letter announced a projected "Chinese Leisure Hour." The two first numbers are now before us; and if there are any of our readers who have not yet seen them, we take this opportunity of directing their attention to the new serial. It is issued under the superintendence of the Revs. J. Edkins, D.D., W. Muirhead and Y. J. Allen. As it is published under the special patronage of the Religious Tract Society, it will assume a more decidedly religious character than any of the serials already established in North-China. Such an organ is much called for now, in view of the rapid expansion of the native church. The numbers already out contain each twelve well-written articles, with a fair range of variety. It is got up in a handsome style of typography, and will, we trust, meet with deserving patronage. If we may offer a suggestion it is that there should be a slightly greater infusion of the religious element, which character we understand it will assume as it proceeds. A table of contents is given in English, for the benefit of those who do not read Chinese; and to such we would recommend the journal as a suitable gift to their Chinese friends.

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1. 釋疑論 *Shih e lún*, "*Resolution of Doubts.*" Hongkong.
2. 致富良策 *Che foo leang ts'ih*, "*Good use of Wealth.*" Hongkong.
3. 聖教要言 *Shing keaóu yaou yén*, "*Important words about Religion.*" Hongkong.
4. 聖教要言 *Shing keaóu yaou yên*, "*Important words about Religion.*" Hongkong.
5. 益壽奇方 *Yih show k'é fang*, "*Rare Receipt for lengthening Life.*" Hongkong.
6. 黜僞崇眞 *Ch'üh wei ts'ung chin*, "*Depreciating the False and Honouring the True.*" Hongkong.
7. 是非無中立說 *Shé fei woo chung leih shwŏ*, "*There is no place between Truth and Error.*" Hongkong.
8. 眞道不可磨滅論 *Chin taòu puh k'o mo mëĕ lún*, "*Truth cannot be crushed.*" Hongkong.
9. 求福眞詮 *K'éw fŭh chin tseuen*, "*A true Discourse on seeking Happiness.*"
10. 報應了然 *Paou ying leaou jén*, "*Corresponding results.*"
11. 女人入教說 *Neu jin jŭh keaóu shwo*, "*Women within the pale of Religion.*"
12. 陰間嘆苦 *Yin keen t'án k'oo*, "*Miseries of the Lost.*"
13. 名利必得 *Ming lé peih tih*, "*Fame and Wealth are certainly attainable.*"
14. 求福妙訣 *K'éw fŭh meaou keue*, "*Wise words on the Pursuit of Happiness.*"
15. 教婦事宜 *Keaóu foó sze e*, "*Proprieties of Female Converts.*"
16. 救世眞主論 *Kéw shé choŏ lún*, "*Discourse on the True Saviour of the World.*"

We have been requested to notice the above, which are all sheet tracts recently issued by the Rev. E. Faber. We understand he has circulated them extensively through Canton province, and doubtless with profit to many who have received them. Among other advantages of sheet tracts, we may refer to one that is well known to all who have travelled much in the south. We refer to the frequent practice of the natives,—pasting these sheets on the doors and walls of their shops and houses; whereby the number of readers becomes multiplied by tens and it may be even hundreds.

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1. 救世當然之理 *Kéw shé tang jén che lé*, "*Philosophy of the Plan of Salvation.*" By Rev. T. Richard. Peking, 1876.
2. 神道簡畧 *Shín taòu këen lĕŏ*, "*Outlines of Theology.*" By Rev. D. Z. Sheffield. Peking, 1876.
3. 欠債喻言 *K'ëén chaé yú yén*, "*Parable of the Debtor.*" By Miss M. B. North. Peking, 1876.
4. 白衣喻言 *Pih e yú yén*, "*Parable of the White Raiment.*" By Miss M. B. North. Peking, 1876.

The above four productions of the Peking press are all in the Mandarin dialect. Mr. Richard's translation of the admirable American treatise on the *Philosophy of the Plan of Salvation* is likely to be popular among church members. He has modified it in some respects to adapt it to Chinese ideas.

Mr. Sheffield's work is apparently a translation from one or more western treatises, and is we presume intended principally for the guidance of students under training. It comprises thirty-seven chapters, treating on the several subjects generally comprised in a complete course of theology.

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To Christians the titles of Miss North's two tracts will be sufficiently suggestive. Other intelligent Chinese will, without much trouble, detect the interpretation of the allegories, clothed in the pleasant narrative form. "The Debtor" is but too significant of man's state by nature; and "The White Raiment" suggests the only resource for the sinner in "that day."

舊約詩篇 *K'ew yŏ she pëen*, "*Psalms of David.*" By Rev. A. B. Hutchinson, Hongkong, 1875.

We can merely announce the publication of this version of the Psalms, in the Canton dialect, upon which the translator has been engaged for more than two years. It is printed without note, comment or preface, from wooden blocks, in an apparently inexpensive form; and we trust it may be found to meet the requirements of the station.

康熙字典撮要 *Kang he tsze teen tsŏ yaou.* "*Epitome of the Kang-he Dictionary.*" By J. Chalmers, M. A.

We received a prospectus of this dictionary some time ago; and as we feel that the author is the best expounder of his own views, we cannot do better than reproduce it verbatim:—

"This work is wholly in Chinese. It is to be completed in 500 or 600 leaves . . . . including Index of Primitives, and Tables of Sounds. The Primitives, about 1,000 in number, are given in the order in which they occur in *Kanghi* under their *radicals;* and placed prominently at the top of the page with sub-primitives, if any, immediately under them. All the derivatives found in *Kanghi* are ranged under each Primitive in the order of their nearness of sound. All the pronunciations according to the best Chinese authorities are given by means of a fixed set of *initials* and *finals*, so chosen that each couple, enclosed by lines, represents at once the old or authorized (*Pei-wan-yen-fu*) pronunciation, the Pekingese, the Cantonese, and what is called the Southern Mandarin. When the method fails, in the case of a character in common use, the authorized pronunciation is followed, and the modern or local given separately. The meanings are copied from *Kanghi*, without the examples, references, and discussions. The confusion, obscurity, and frequent self-contradiction of *Kanghi* are to a great extent cleared up. The grouping of characters under their Primitives, is a great help to remembering and writing them correctly as well as to etymological and philological research. The work may be bound up in one volume, and will possess advantages of portability and facility of reference far above *Kanghi*. If the plan meets with general acceptance, it may also be the basis of a future *Standard Chinese and English Dictionary*. The expense of cutting blocks will be considerable, and unless there is a prospect of a sale of, say, 500 copies at $3 each, it cannot be undertaken. Native scholars may by and by accept the work, but in the first instance its success must depend on the reception it meets with from foreign Sinologues. The author will therefore be glad to receive encouragement from friends, either in the shape of positive promises to subscribe, or opinions as to the probable success of the undertaking."

We are glad to see that Mr. Chalmers has received sufficient encouragement to induce him to proceed with the work; as we lately received the first instalment, consisting of Prolegomena, Table of Finals, General Table of Sounds, Fourfold Table of Initials, Threefold Table of Finals, Table of Northern Finals, Table of Authorized Finals, and Table of Southern Finals. We reserve remarks till the work is farther advanced.

☞ We have papers still in reserve, from M. A. C., Arthur W. Douthwaite, Rev. J. Edkins, D.D., JEW, T. W. Kingsmill, A. E. M., Geo. Phillips, Rev. J. Ross, J. R., S. Wells Williams, LL.D., &c., &c., &c., &c.

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THE

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THE RISE AND PROGRESS OF THE MANJOWS.

(*Continued from page* 248.)

CHAPTER III. CONQUEST OF LIAOSI.

IN consequence of the fall of Liaoyang, and with it, of all the rich country east of the Liao, Wang Hwajun was nominated to succeed Yooen Yingtai. The accusers of Hiwng Tingbi were stripped of all authority, and degraded to rank with the common people.

Three months after, Tingbi was reappointed generalissimo of Liaodoong, with head-quarters at Shanhai gwan.

The weak but well-intentioned *Tienchi* was then reigning in Peking, but the real emperor, the Major of the Palace, was the unscrupulous eunuch Wei Joonghien, who got degraded every minister that did not bow at his feet. The frightful corruption and profligacy of that court could not be surpassed, but all unknown to the silly Tienchi. We mention this now, in order to the understanding of the following history, and to show that whoever was not on good terms with Joonghien or his creatures, could not hold office.

In December, Tingbi in vain memorialized the Board of War, that he was generalissimo without a soldier, and that if he went beyond Shanhai gwan without an army, it would raise to absolute terror the fears of the people, whom he should be unable to reassure and calm down; and that he would be the laughingstock of the enemy instead of their scourge. But he had received his appointment from the emperor,—not from the eunuchs,—and he had to go empty-handed.

Before Tingbi got to Gwangning, Wang Hwajun had posted all his men in six different camps along the west bank of the Liao, and in four other villages, the protection of which he deemed of first importance.

Tingbi urged the recall of these men, and their concentration on Gwangning in one powerful army, within a strong camp, protected by deep moats and high palisades, thus to be ready for any emergency; urging that if one of those many divisions should be attacked by the

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Manjows, who always rode, and who could cross over the frozen river, it would be annihilated before any aid could be brought up; and, one destroyed, the other isolated camps would break up in terror. He also recommended,—instead of so many camps,—to have bodies of patrols scouring the neighbourhood of the river, who could see without revealing their own force; while beacons should be at once erected over the three hundred *li* between the Liao and the concentrated army at Gwangning. He recommended the presence of the sailor-soldiers of Tungchow and Laichow (Dungjow and Laijow) in Shantung, the preparation of war *materiél* in great abundance, the purchase of horses, &c., &c. But Hwajun, strong in the favour of the eunuchs, though he should have been superseded by Tingbi, laughed at him and his suggestions, bravely exclaiming that with sixty thousand men he would undertake to recover all the lost ground, and drive the Manjows back to their mountains.

After useless expostulation, Tingbi departed for his head-quarters without a soldier, and Hwajun was master of the situation. The president of the Board of War, who swore by Hwajun, did what he could to have the nominal authority vested in the latter, who already held the real power.

Knowing the state of matters, as they always did, the Manjows crossed the river on the ice west of Liaoyang, and attacked one of the carefully guarded villages of Hwajun, who sent down two detachments to raise the siege. Duagoong, who led one of these, before engaging with the enemy, shouted,—"We are defeated," and deserted. Taidsoo sent him on immediately to Gwangning, where he had been the second self, or "heart and bowels" of Hwajun.

Arrived at Gwangning very early in the morning, he proclaimed that the emperor had ordered all the people and soldiers to take care of themselves, and the treasury to be opened, for the Manjows were upon them!

A colonel (Tsanjiang), hastened to Hwajun, who was not yet up, and urged him to flee, for he was about to fall into the hands of the Manjows. The boastful Hwajun lost his head and trembled for his life; and while the van of the enemy was yet more than thirty miles off Gwangning, he followed the traitor-colonel to the gate, where a horse was ready prepared. When he got to the gate, the soldiers more faithful than their officers, attempted to prevent his passing through, but the colonel cut a way for him. He mounted his horse and galloped away, followed by two servants on foot.

The greatest confusion and fear prevailed in the city, and when the Manjows did come up, the gate was opened by the traitor Duagoong. The soldiers, deserted by their officers, fought a vain battle,

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for the city was easily taken. Some few cut their way through the Manjows, and one military officer performed his ablutions, donned his official hat and dress, made obeisance towards the emperor, and committed suicide. His servant would not survive him.

Many civilians fled, and the country people in hundreds of thousands forsook their homes and possessions, and hurried away to pass within Shanhai gwan; but of every thousand who fled from the neighbourhood of Gwangning, only a few passed through the Great wall. The weak, the old and the young, men and women, were trampled down, and the road strewn with the dead.

Hwajun did not stop his flight till he got to Yowtwun, beyond Jinjow, where Tingbi had his camp of five thousand men. When Tingbi saw the tears of Hwajun he laughed and said, "Had your excellency massed your troops on Gwangning, you would not be in this plight to-day;" but he was mortified at his own inability to do anything with his five thousand soldiers. He therefore set fire to all the stores which he had collected, and brought up the rear of over a million of fugitives fleeing beyond the Great wall.

The court recalled both Tingbi and Hwajun, and ordered them to their homes pending enquiry, which after great discussion and angry disputation among the Boards, resulted at last in finding both guilty, and recommending that both should be executed. Though the emperor agreed to this unrighteous decision, it was not carried out for some months, nor before censor after censor had handed in his memorial. At last the eunuchs had it their own way, and Tingbi was beheaded as a common criminal along with Hwajun, whom they could not save.

Two days after the undignified flight of Hwajun, forty fortified cities and towns opened their gates to the conqueror, the largest of which was Jinjow,—the appearance of a few horsemen being sufficient to terrify any garrison into submission.

The Manjows scoured the country from Gwangning to beyond Jinjow, where they secured many cities not now existing.

Though so many Chinese fled for protection within the Great wall, the large majority still remained in their houses. These were removed to the east of the Liao, with the design doubtless of preventing a rising, the homes of those on the east side having been already changed, those on the seaboard inland, and vice-versa; and now the east and west of the Liao were made to change sides.

Wang Dsaijin was made generalissimo of Liaodoong; but he was bent on forsaking the large tract of country still under Chinese rule between Jinjow and Shanhai gwan, and retiring on a strong camp eight *li* outside the gate; because probably of the ease with which that

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very mountainous country could be defended, and the difficulty an advancing army would have in marching over those loess hills and narrow glens. On this account Swun Chungdsoong petitioned, and was permitted to take the place of Dsaijin, and retain all the outside country up to Ningyooen, which was just as easily defended; for no army with a great depth of front could march over or along those closely-packed lines of granite mountain and innumerable loess hills. He was strongly urged however to evacuate all the towns and forts between the gate and Ningyooen, probably from the fear that the Mongols, who then inhabited all the towns, villages and country between those two cities, might prove treacherous. But he determined to hold firmly all he could, and sent on a trusty officer, the taotai Choonghwan, who fortified Ningyooen, and thus secured two hundred *li* (seventy miles) of road outside the Great wall.

During the four following years Chungdsoong retook all the cities and country west of the Liao. This we learn only from the fact, that they had to be taken again by the Manjows, the time or mode in which the Manjows were defeated being unknown; for unfortunately for the completeness of history, any or all of the books I have examined cast the cloak of silence over whatever might detract from the glory of the Manjows.

He prepared camps and fortified villages and towns, in addition to his repairing and strengthening the already-fortified places. He collected an army of a hundred and ten thousand men, besides a select band of seventeen thousand. He got ready an immense number of helmets, arms offensive and defensive, including bows and arrows, ballistæ and stones, and hide-covered shields of excellent quality; and opened up to cultivation five million mow of land.

The best commentary on his military character is, that the Manjows occupied themselves during the four years of his rule, in the easy task of removing the capital from Liaoyang to Moukden (Shunyang), and there building those palaces and offices, which remain to this day with the various additions made in the following reigns. Moukden was the sixth capital of Taidsoo, and occupied by him in 1625, forty-two years after the death of his father and grandfather.

The eunuchs of Peking never desisted from poisoning the mind of the weak emperor against Chungdsoong, till he was at last recalled, and Gao Di sent in his stead. The new man must show that he had a policy different from the man superseded. He therefore loudly protested against holding any ground outside Shanhai gwan, and retreated with the army, leaving behind him the enormous stores of all kinds, piled up by his predecessor, followed all the way by the wailing cries of despair, wrung from the hearts of the many myriad civilians,

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who had enjoyed such perfect peace and prosperity under his predecessor, and their curses which were loud as they were deep.

He also ordered every officer to retire inside the Great wall; but Choonghwan swore he would hold out in Ningyooen and neighbourhood to the death.

Taidsoo received early information of what had occurred, and immediately departed at the head of a hundred and thirty thousand men to seize the prey. He passed Ningyooen and formed his camp five *li* to the south, right across the high road to the sea so as effectually to cut off all aid from the besieged Choonghwan.

Choonghwan and the other principal defenders of Ningyooen wrote out an oath with their own blood to defend the place to the death; they were immovable as a rock in their determination, permitted no man to go or come, searched out all the spies in the city, and slew any soldier leaving his post.

On the next day after their arrival, the Manjows attacked the south side of the city, advancing under cover of their shields to the foot of the wall, boring holes to make a breach, and moved not from their work, though stones and arrows descended upon them like showers.

Choonghwan then ordered a Fukien man to fire the "terrific western cannon."* It was fired, and made a track of blood of several *li*, killing some hundreds of men. The Manjows retired precipitately. Three days after, the attack was renewed, they were again driven back, and the siege was raised.

Taidsoo took the matter so much to heart, that he became unwell. But some days after, he attacked a camp on the ice, beside a small island, near the shore, south of Ningyooen, where provisions were stored up. The camp was defended by holes perforated in the ice along the north side for several miles. He ordered his men to skirt the holes, make a circuit, and attack the camp where the ice was whole. After a vigorous struggle the camp was taken with immense quantities of stores.

Gao Di and his general Yang Chi were posted with their army at no great distance, but made no attempt to save the camp. They were recalled and replaced. The taotai Choonghwan was made governor with the title of Ningyooen. Soon after the office of jinglwo was abolished, and Choonghwan made general of the east.

Taidsoo never recovered the shock of his repulse before Ningyooen; and becoming seriously unwell, went to the mineral spring at Chinghua. Not recovering, he took boat to return to the capital,†

* This is the first time in the history of the wars that the *Si yang pao* (European cannon) is mentioned.

† He must have embarked on the Hwun near Hingjing, for there is no other river by which he could get to Moukden; yet though the mineral spring north of Haichung is famous, we have not heard of one in the north-east.

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but died at the village of Ngaidai, forty *li* from Moukden. This was in September, 1626, in the sixty-eighth year of his age, and the 11th of *Tienming*,* but the 42nd of his actual rule. His tomb is the Foo ling east of Moukden.

Revenge made him a soldier, wisdom a ruler, abilities a general, and the stupidity of his opponents a conqueror.

As a piece of curiosity we give the following:—

Taidsoo's first wife Toongjiashu (maiden name Hahanajaching) had two sons; the elder Chooying,—his first name Hoong batooroo, his next Arhatoomun; the younger Daishan,—his name Janjing batooroo.

His second wife Chafooshu (name, Gwundai) had two sons; the first Manggoortai, the second Duagoolei.

His third wife Nalasu (name, Munggoojiejie), daughter of Yangjinoo, king of Yehua, had one son,—afterwards Taidsoong.

His fourth wife was (Abahai) Nalasu of Woola, who had three sons, Ajigua Dworgwun, and Dwodwo.

His fifth wife, Yirgunjwolwosu had one son Abatai.

Among his concubines there were six sons, Adai, Yanggoo, Daita, Baibaboo, Taibaboo, and Hailaimooboo.

The eldest seems to have died young, for his name does not appear as an historical character, the fifth son being always called the fourth.

The increase of territory increased business, and several great ministers were appointed, whose names are more uncouth than instructive.

There were eight gooshan nguajun appointed, one of each banner, who could transact with the beiluas any kind of business civil or military, or of the chase. In time of war each of these was to lead his own banner. In the proper company they could transact any business at any time or place.

In addition to these there were sixteen great ministers, two of each banner, to aid the foregoing in transacting civil business, but not able to carry arms.

Other sixteen, two of each banner were nominated, who could both transact civil business, and lead out an army to any place to suppress revolts.

After the chief beilua agreed with all the other beiluas in exalting the fifth son of Taidsoo,—the fourth beilua,—to the throne, a flattering letter of condolence and congratulation was sent by the king of the

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* There is a discrepancy between my several authorities as to the commencement of *Tienming;* but the *Doong hwa loo* is followed as the most probable, being by imperial authority.—*Author's note.*

The *Wan neen show*, published by authority, makes the death of Tae-tsoo in 1626, and the Imperial Almanac gives it on the 11th day of the 8th month, which fixes the date as September 3rd, 1626.—*Editor.*

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Mongol Karbi, and a more cautious one by Choonghwan, the Chinese governor of Ningyooen, which was supposed to be sent in order that Li lama, the messenger, might have an opportunity of spying out the land.

Advantage was taken of this opportunity in thanking governor Choonghwan, to make a second attempt at effecting a solid treaty of peace; reference being made to the former overture by the late Taidsoo, whose document was now returned to the Manjows, as Choonghwan was unable to decipher the paper, half Chinese half Manjow!

The correspondence continued some time, and is worthy of note principally, at the exception taken by Taidsoong, the new Manjow ruler, to the manner in which he and his ministers were placed in a subordinate position; threatening that if he were again addressed in a style which implied his beiluas to be inferior to the Chinese chief ministers, he would take no notice of the paper. Perhaps this might be a hint to foreign diplomatists; for the Manjows were then much inferior in all respects, except generalship, to the Chinese; yet though at first Taidsoong was willing to be placed in a position underneath the emperor, he mended his pace, and would ultimately be satisfied with nothing short of equality with the Chinese monarch, an equality which he was not nearly so much warranted in assuming, as the sovereigns of our greater western nations.

It is worth noting also, that as conditions of friendly relations, Taidsoong demanded 50,000 taels of gold, 500,000 taels of silver, 500,000 webs of satin, and 5,000,000 webs of cotton; and promised to give in return, ten eastern pearls, two black fox skins, ten red fox skins, 2000 sables, and 1000 catties of ginsheng, with a yearly exchange of presents of one fifth that value! This too, was in addition to retaining all the land now under Manjow control. Fine writing began and ended the correspondence; the Chinese being as blinded as to how, how much, and when they should yield, for they were unfit to rule, or to choose generals.

In 1626 the first beilua made a raid with a considerable army into Mongolia, to coerce into submission and alliance the eastern Mongols, who continued formally in alliance with the Chinese. He returned, leading prisoners fourteen beiluas or chiefs, with their men and cattle. Several expeditions were sent, and soon all eastern Mongolia was under Manjow orders.

Next year as there was no pressing call on the army to the west of Liaodoong, it made a rapid march through Corea, taking Yijow, Tieshan, Dingjow and Hanshan, crossing the Gokshan river, and taking Anjow, Pingyang, Hwangjow and the capital; for which there were several *casŭs belli*, but the chief was the fact that Corea was a most

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faithful ally of the Ming dynasty, and a vantage ground for Ming officers and men to harass the east and north-east of Manchuria. A treaty of peace followed, which remained in force a few years, but had to be remade at greater expense to Corea, which has never since tried to make another necessary.

An attempt was made by the Chinese to repossess the soil at and beyond west Jinjow, but the bands of men who had come to defend the fields fled, and the villages were desolated. Repeated similar attempts compelled the Manjows to erect beacons from Jinjow eastward, as well as to have strong bodies of patrols, who attacked and dispersed every budding colony.

Choonghwan was anxious to re-establish the old frontiers, and therefore set a great number of men to work on building a fort on the Daling river beside Jinjow; but in spite of his haste, rumour carried the story to Moukden. The fort was attacked while yet incomplete, and its builders had to flee.

In anger the Manjows again marched on Ningyooen, determined to take it. They tried and failed,—tried again and failed,—for Choonghwan was inside. The beiluas besought Taidsoong to retire, but he replied "If we attack a city and fail to take it, and again madly attack and fail to take it, where is the terror of our name?"

He therefore prepared to make a desperate effort at close quarters. The army galloped up to the moat, which was defended by Man Gwei under the eyes of Choonghwan. With a great shout they pushed in regardless of death, and determined to conquer. Most of the beiluas were wounded, and Man Gwei stood at his post though covered with arrow wounds. The Manjows had to retreat, leaving the moat full of dead bodies.

They returned to attack Jinjow; but the moat was deep and the weather hot (end of June), and they retreated after having destroyed the ramparts on the Daling and Siaoling rivers. Choonghwan was the first Chinaman who taught the Manjows they were not invincible. But such a character could not be employed in a court where eunuchs ruled, who ceased not accusing him to Tienchi, till at length he was recalled to Peking, in spite of his warmest remonstrances.

His successor had no time to display his powers, for Tienchi lived but for a short time thereafter; the last Ming emperor ascended the throne, beheaded Wei Joonghien the prince of the eunuchs, and re-established Choonghwan in the east. He was sent, on the understanding that he would "employ Liao men to guard Liao soil, and Liao soil to feed Liao men. He was to employ great cannon in defending his cities; if he retained them he did well; if he obtained a victory

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he would perform a miracle; and if he obtained peace he would be the guardian of the empire."

To his missive Taidsoong replied, that he was ready to make peace, that he was willing to forego the right of coining money, to rank second to the emperor, and to receive from him the title of *khan*,* but that the lands given him by Heaven could not be restored;—and negotiations ceased.

In 1629, Taidsoong, true to his youthful character, determined to make a bold move. He summoned his forces together and marched at the head of over a hundred thousand men, with Mongols who were to be guides. He halted at Ching city in Harsin (*Ch.* Halasin), and there revealed his determination to march through Mongol territory to Peking. His elder brothers remained with him all night arguing and remonstrating, on the ground that their retreat would easily be cut off, and their supplies intercepted. But all to no purpose; for he hated Choonghwan, and was determined to be rid of him at all costs. One portion of his army was sent on by Chahar to chastise the people on the way, for their desertion to the Chinese. The other marched up by Laohua (old river). Four banners were sent to burst through the Pass of Dangan (great peace); the other four with the Mongols, through Loongjing gwan. Taidsoong, with his portion passed through Dangan like a tornado;—Loongjing was also seized, Hwiswi gwan entered and the relieving army scattered. The eight banners reunited under the walls of Hanurjwang city, where they were joined by several bodies of deserters. Foongshan kow city was taken on the way, and Dswunhwa was invested, after the defeat of a number of separate detachments, which the blind Chinese generals were throwing away.

The following was the order of investment:—the yellow banner took up its post from north to north-west under Namootai; the red, from west to north-west; bordered red from west to south-west; bordered blue from south to south-west; blue from south to south-east; bordered white from east to south-east; white, from east to north-east; and bordered yellow from north to north-east;—thus each banner occupied the part of the camp opposite half of each wall. The city soon opened its gates and the army got to Jijow.

Choonghwan was soon aware that he had been outflanked, and taking Dsoo Dashow with him, he hurriedly marched at the head of his available men through Shanhai gwan, and was at the capital before Taidsoong. The latter sent on three thousand men ahead to find some means of crossing the river above Toongjow, departed from Sanhuadien, defeated Man Gwei who had marched from Daitoong at the head of a

* 汗, the title of Mongol and other Tartar princes owning allegiance to the Chinese in the Ming dynasty.

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relieving army for Shwunyu hien, received the adhesion of the garrison of that place, and took up his quarters at Nanhaidsu,* from which he frequently attacked but never conquered Choonghwan outside the Shahua gate; for no decisive victory was gained, though now one side, now the other, had the advantage. Man Gwei was posted at the Duashung gate.

Two of the palace eunuchs had been apprehended, and a watch set over them. Two officers of Taidsoong's were seated holding a long conversation in a whisper, but loud enough for the eunuchs, who feigned sleep, to hear. The subject of their conversation was, that on that same day the soldiers were to be drawn away as if raising the siege, in order that they might return suddenly, and by this stratagem take the guards at unawares and seize the city. The two men then hastily sprang into their carts as if to drive away to carry out the plan of which they had been speaking, when two others suddenly made their appearance, and looking cautiously around, whispered in the same manner to the former two, stating that Choonghwan had made a secret compact, and the city would be taken without any difficulty.

The men departed, the eunuchs were by and bye liberated, and made all haste to the emperor, who sent an order for the immediate apprehension of Choonghwan. He was led into the city, and soon torn to pieces. Taidsoong was thus repaid for his long and difficult march to the capital, and his stratagem was completely successful.

Dsoo Dashow, the colleague of Choonghwan, and himself a good soldier, hearing what had occurred, started off for Jinjow at the head of fifteen thousand men, which city he safely and quickly reached and strengthened.

Man Gwei and Swun Chungdsoong were promoted, but could not fill the place of the murdered man; though at the head of forty-thousand men, two *li* outside the Yoongding gate, and inside a barrier of piles.

The Manjows, clad in Chinese garments and armour, and flying Chinese flags, advanced by night to that barrier, leaped over it, and furiously attacked the Chinese, many of whom were slain; and among them was Man Gwei bravely fighting. Many prisoners were taken back by the Manjows.

Taidsoong was not eager for continued warfare, which probably signifies that he could not take the capital; he therefore sent in two messengers with proposals for peace, which was not made, and the siege was raised.

* The *Doong hwa loo* very circumstantially mentions the north-east of the north side of the city as his post; but it may have been removed from the one to the other, as it was afterwards removed to the north-west; but the position of Shahua gate should determine the first camp.

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In February, 1630, the Manjows, in their retreat, took Yoongping, Chienngan, and Lanjow, and tried to take Tsangli hien, where the juhien showed a bold front, defeating first the Mongols who should have taken the city, then a Manjow force sent against it by night, and lastly Taidsoong himself, setting fire to his scaling ladders.

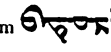
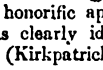
The Manjows retired, leaving the beilua Amin with five thousand men to garrison Yoongping and the other cities taken.

As soon as the Manjow army was gone, a host of two hundred thousand Chinese advanced against Lanjow, cut down willow trees and filled the moat, set artillery and tore down the walls; whereupon the garrison thought it best to flee to Yoongping, which Amin believed he could not preserve, even if all his men were collected within its walls. He summoned the garrisons of the other few cities into Yoongping; whereupon he deliberately put to death all the men who had deserted from the Chinese; then fled by night and got to Dswunhwa, the garrison of which he took with him. Terror-stricken, he did not protect his rear, and only a remnant of his men got back to Moukden.

Amin, who was a brother of Taidsoo, was imprisoned, examined by his peers, and found guilty of sixteen great crimes being worthy of death. The sentence was commuted to perpetual imprisonment, with the confiscation of his family, slaves and property of all kinds. The next in command was degraded and his family taken from him; the other commanders were punished in proportion to their responsibilities;—a lesson which some of our western civilized nations might learn with advantage to the public service, as the opposite policy ruined the Chinese.

The soldier Samoohatoo was the first to scale the wall of Dswunhwa. After the battle, Taidsoong himself poured out a glass of spirits, and handed the golden cup to the soldier to drink, ennobling him and his posterity, and bestowing upon him the honourable title of *batooroo*,* which was given only to the bravest of the brave, and seems to have been similar to the old order of knighthood, received—not in a drawing-room, but—on the battle field.

After Yoongping was taken, and some deserter officers visited

* This term  *Baturu*, which is expressed by the Chinese characters 巴都魯 *Pa-tu-lu*, and is a military distinction of honour, is simply the Manchu word for "Brave." Under the form 拔都兒 *Pa-tu-r*, the word occurs very frequently in Chinese history, as an honorific appendage to the names of Mongol officers during the Yuen dynasty. This is clearly identical with the Persian *Bahadur*, "a hero, a champion, a brave man" (Kirkpatrick's *Vocabulary, Persian, Arabic and English*). In this form it is found in the modern Mongol also  *Bahadur*. We find the same word in the Russian *Bogatyr*, "a hero, a champion." D'Ohsson traces it to the Turkish (see Bretschneider's *Notices of the Mediæval Geography and History* &c. p. 56; and Kowalewski's *Dictionnaire Mongole-Russe-Français*, p. 1058).—Ed.

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Taidsoong, he said,—"I am not like your Ming emperor, who has forgotten to treat his ministers with kindness. All my ministers can sit down by my side, speak out freely what they think, and eat and drink in my company."

At the attack on the same place, an officer with twenty-four soldiers rushed through the fire on to the city. Taidsoong said afterwards of them, that they were the first among his brave men. They were allowed to company with the beiluas and great ministers, and their superior officers had strict orders not to permit them to expose themselves a second time in the same manner, because he loved them. There were other similar cases.

This reveals the true general and conqueror, the leader of men, and was doubtless a considerable factor in the formation of the brave Manjow soldier.

In February, 1631, the Manjows cast their first great cannon, and called it the Great General, with the title inscribed on it of "The heaven-aiding, awe-inspiring Great General," to which was appointed a superior officer. They had field-pieces before, probably those taken from the Chinese, which they called "red-coated cannon," because painted red. The same is now called "horse-cannon."

The "Travelling Hall" of Literature was not idle. Taidsoong entering the department devoted to the translation into Manjow, of books on war, found the fact stated, that in ancient times when a good general led his men out to battle, he threw a little food and spirits into the river, along the bank of which sat all the soldiers, who drank some of the water. This was to betoken that they were all acting in a common cause; and that if a soldier died in the cause, his death was of the same public nature as that of his general. This spirit Taidsoong recommended to the beiluas and great ministers, saying, "If all generals act like our son-in-law, who after battle ties a rope round the feet of the slain and drags them home, how can we retain the power of destroying our foes."

The two chief beiluas, the ten beilua councillors, and the eight principal ministers were ordered to be upright in the transaction of their public duties,—after which advice they all handed in reports.

The duties of each minister were properly defined, and in August the six Boards were instituted, each with a beilua and two assistant councillors.

While occupied in setting their internal affairs in order, intelligence was brought in August, that Dsoo Dashow, after retaking all the cities inside Shanhai gwan, was now employed day and night in building a city on the banks of the Daling hua, east of west Jinjow, in order to recover the old frontier.

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As soon as they obtained provisions, the Manjows marched westward from Moukden, and on the other side of the Liao were joined by the Mongol forces who had been summoned thither. The combined army advanced on Daling hua, to find one line of wall completed and the whole army of Dsoo half finishing a second.

Fearing terrible loss of life from an attack by escalade, Taidsoong prepared for a regular siege. The city was completely surrounded by a line of Manjows, supported by a second line of reserves, the Mongols forming a third line to support the reserves. The "great general" was planted to command the high road from Jinjow, and every soldier had his post, from which he did not dare to move. In order to make ingress and egress all but impossible, a trench ten feet wide and deep was dug inside the besieging line; outside this ditch a wall ten feet high was built with many towers; and inside the ditch, nearer the city wall a second ditch five feet wide and seven feet and a half deep, covered with millet stalks and earth.

A few outposts were attacked, taken or surrendered. A body of six thousand Chinese marched eastwards from Soongshan (Pine hill) and Ajigua was told off to oppose them. A thick mist fell on both armies as they approached, which rose first off the Chinese, thus revealing their position to Ajigua, who, under cover of the mist, drew up in order of battle to receive them. The Chinese were driven back to Jinjow.

A relieving army of forty thousand Chinese, under Woo Hiang and Soong Wei came from the west, and pitched camp at Siaoling hua west of Jinjow.

Taidsoong, who had driven back a sally by Dsoo Dashow, led half his army against Woo, but seeing the formidable front presented, dared not attack, and retired to his lines.

The Chinese army marched that same night, encamped at Changshan kow within fifteen *li* of Daling hua, and beat off Taidsoong, who attacked them with thirty thousand men. Taidsoong then massed his whole army, against the camp of Soong Wei,—the right wing being in the van. The noise of the Chinese artillery shook the heavens, and the right wing made no impression. The left wing next fiercely attacked the same point, but was driven back with great loss. The whole army retired, leaving heaps of slain.

The left wing then attacked the east side of Woo's camp with their artillery. A thick cloud arose at the time, and a strong west wind blew the smoke and dust into the faces of the Manjows. Woo, who was on the point of fleeing, took advantage of this weather and vigorously attacked the Manjows. Immediately very heavy rain fell, and the wind changed to the east; the Manjows had now the advantage and Woo fled, his army following.

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The right wing had their way clear now to attack Soong's camp, the palisade of which they broke through; and the Chinese, fleeing in confusion, were utterly broken by an ambush which had been previously laid.

Dsoo Dashow had not dared move out of his city to attack the Manjows in flank; for just a few days before, the Manjows had fired cannon and pretended to be a relieving army, enticing Dsoo out of his fortress and then attacking him. He feared this cannonade was a second stratagem.

Jang Chwun who was taken,—with thirty superior officers,—would not kneel to Taidsoong; who was about to order his death, but prevented by his eldest brother, who said that Jang desired nothing else. The prisoner refused food for some days, and though at last hunger gained the mastery, he was obstinate in refusing to accept service, and was sentenced to a temple.

Dsoo Dabi, a younger brother of Dashow, pierced the Manjow camp at Jinjow with five hundred men, missing to cut open the bowels of Taidsoong's horse, only by a hair's-breadth. Taidsoong gave the brothers the name of the "two madmen."

In the last battle Dabi, with a hundred and twenty fearless men who could speak Manjow, changed their clothing, plaited a "tail," and, by night penetrated to the tent of Taidsoong, to which they were about to set fire with gunpowder, but were prevented by the awakened terror of all the camps. Dabi was fiercely attacked, but retreated only with morning.

Dashow's provisions were long exhausted. Of the civilians two-thirds had died of famine, and the soldiers ate human and horse flesh, and burnt their bones for fuel. He was tempted by a letter to revolt but resisted.

In desperation he made an attempt to cut through the enemy's lines, but had to retreat, as on a former occasion, when hoping to find his way out by stealth.

As there was no possibility of escape, he sent his son Kuafa to treat. In reply to the Manjows, Kuafa reported that with the example of the massacred deserters of Yoongping and Gwangning before them, they preferred to hold out in their empty city.

Dashow at length,—after putting to death an inferior officer, who objected to the proposed revolt, and died with a smile,—surrendered, and pleaded to be sent to Jinjow, where his wife and family were living; for that there he could act in concert with the Manjows. Leave was granted, when he again turned coat and took service under the Chinese.

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After the fall of Daling hua, Taidsoong attempted in vain to take Hingshan and Joongdswo cities. He retired to Moukden with his army, where he superintended wrestling-matches, and gave the title of bookwei (wrestler)* with other long names, to each of the three Mongols who were of greatest strength and the best wrestlers in Moukden.

The Manjow written characters comprised in twelve classes, had hitherto been run down the page without distinguishing vowel points, like unpointed Hebrew. To make the reading of Manjow more easy and correct, Taidsoong set the writer—or bakuasha—Dahai to make dots and circles to distinguish words and syllables.

A great social measure was proposed by the beilua Ywotwo, president of the Board of War, and agreed to. It was to the effect, that as the double massacre of Chinese deserters at Gwangning and Yoongping had the injurious result of making the Chinese hesitate whether they could come over, it was necessary to do something to reassure them and recover their confidence in Manjow wisdom and goodness. He proposed that wives, houses and land be provided for all the officers who had surrendered at Daling hua;—to a mandarin of the first rank a beilua's daughter; of the second, a minister's;—the public treasury to furnish the necessary funds, and the beiluas the needful land;—each retainer of these officers to have a Chinese or Manjow woman, and the merchant class to be provided for after, if any widows or unmarried women remained at the beilua's disposal.

The prisoners taken at Daling hua were distributed among the Manjow superior officers, from ten to fifty to each officer according to rank. To these slaves, a thousand Manjow women were given, and the beiluas each ordered to provide four or five women, so that each prisoner might have one.

This slave question cost a great deal of trouble in after years;—the runaway slave being as great a nuisance to the Manjows as to the Americans in later times, notwithstanding the generosity of finding them wives.

The above will serve to show the ignominious position which woman held then and holds now in China, and the whole east.

J. R.

To be continued.

*  *Buku*, "a wrestler, a strong man, an athlete."—Ed.

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ZAITUN RESEARCHES.

By Geo. Phillips, f. r. g. s.

PART III.

I purpose in this paper to bring together a few facts I have lately gleaned, concerning the history of the Catholic mission at Zaitun during the time of the Mongols; and I shall further endeavor to show that the probability is great, that the Christian relics discovered by the Roman Catholic missionaries at Changchow in the seventeenth century, were relics of the Catholic churches founded in the fourteenth century at Zaitun.

I will first give the account of these missions as set forth by Abbé Huc, in his *Christianity in China, Tartary, and Thibet*, vol. i, pp. 356 sqq. Huc's information appears to be taken from the 6th and 7th vols. of Wadding's *Annales Minorum*.

"In 1312," says Abbé Huc, "the sovereign pontiff despatched three new suffragans to the Archbishop of Khanbalik. They were again taken from the Order of Saint Francis, and their names were Thomas, Jérôme, and Peter of Florence. In the bull which Clement V. sent to Peter de Florence, he states that, in consequence of the great increase in the number of Christians throughout China and Tartary, he thought it advisable to create new episcopal sees, in order to facilitate the further propagation of the faith.

"It was about this time that a very rich Armenian lady took up her residence in Kai-Tou, in China, a large and very beautiful town not far from the sea, most probably the same as that now bearing the name of Han-Tcheou-Fu, the capital of the province of Tché-Kiang. Christianity was in a very flourishing state in Tai-Tou; but notwithstanding this, there was no convenient place in which the multitudes of the faithful could meet on any solemn occasion. The Armenian lady seeing this, attending only to the promptings of her zeal and piety, and determining to devote her immense riches to the salvation of souls, and the glory of God, built such a magnificent church there, that the Archbishop, Monte Corvino, gave it the name of a cathedral, raised the province into a diocese, and entrusted its administration to Bishop Gérard, who, dying soon afterwards, was succeeded by Bishop Peregrin. In 1326, this district was in the charge of André de Pérouse, and it was from here that he wrote to the father of the convent of Pérouse, giving some of the details of his journey in Central Asia, and speaking also of the state of the Catholic missions in China.

"'We are separated,' he says, 'by such a vast stretch of sea and land, that I scarcely dare hope my letter will ever reach you....You

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will doubtless have heard of the difficulties we encountered by land and water, of the trials, dangers, fatigues, and sufferings we had to endure; how we were sometimes robbed of everything, even of our horses and clothes. At last, however, by God's help, we arrived at Khanbalik, the capital of the empire of the great Khan, and consecrated the archbishop, according to the instructions we received from the Holy See. Our residence at Khanbalik lasted for five years, and during that time we received our *alafa** through the munificence of the emperor; that is to say, food and clothing for eight persons. This pension is granted by the emperor to envoys from foreign princes, to orators, warriors, artists, archers, to the poor, and to persons of various conditions. It would take too long to describe to you the riches, magnificence, and glory of the great Khan; the extent of his empire, the number of the towns, and their grandeur, the multitudes of people subject to him, or the administration of the empire, where no one dares to raise a sword against another. I pass over all these things in silence, because they would seem incredible; I myself, who am here upon the spot, sometimes receive accounts that I can scarcely believe.

"'There is a large town on the sea-shore named Kaï-Tong, where a magnificent church has been built by a rich Armenian lady. The Archbishop of Khanbalik created it a cathedral, and confided its government to Bishop Gérard, during his lifetime, together with its endowments. On the death of this bishop, who was buried in the church, the archbishop intended me to succeed him, and occupy the see; but as I did not accept the nomination, the Bishop Peregrin was sent there on the first opportunity. After having governed this church for some years, he expired in the year 1322, nine days after the festival of St. Peter and St. Paul. Before the decease of the Bishop Peregrin, I had been living in the environs of Khanbalik, for about four years, after which I obtained the transfer of my imperial pension to Kaï-Tong, where I repaired with a brilliant escort of eight cavaliers appointed by the emperor. Bishop Peregrin was then still living, and I had a tolerably pretty church built, in a forest not far from the town, with accommodation for twenty-two monks, and four rooms for the prelates. The imperial subsidy was my only resource, the value of which, in the estimation of some Genoese merchants, may be about a hundred gold florins annually, and the greater part of this has been absorbed in the construction of this residence, which, for magnificence and convenience, surpasses the most beautiful hermitages of our province.

"'A short time after the decease of brother Peregrin, I received an archiepiscopal decree, placing me at the head of this district, and

* An Arabic word which means *salary, appointment*.—(Original note).

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many motives have induced me to accept this nomination; nevertheless, I inhabit the church in the town, and that in the forest, alternately. My health is good, and I can still labour for some months of the year for the salvation of souls. My hair, however, is white, the effect partly of age, and partly of the fatigue of apostleship.

"'In this empire there are men of all nations under the sun, and monks of all sects, and as every one is permitted to live in whatever belief he pleases, the opinion, or rather the error, being upheld that each one may effect his salvation in his own religon, we are enabled to preach in perfect liberty and security. Among the Jews and Saracens no conversions have been made; the idolaters come in great numbers to be baptized, but many of them do not in reality live according to Christianity. Four of our brethren have been martyred in the Indies by the Saracens; and although one of them was thrown into the middle of a blazing fire without sustaining any injury, this astounding miracle did not change the wicked intentions of the infidels. I have transmitted these details to you, in order that you may communicate them to other fraternities, and I have not addressed any of my spiritual brethren or my personal friends, because I know not whether they are alive or dead; I beg them therefore to excuse me, and I salute them all, and especially the minister and custodian of Pérouse. All the suffragan bishops created by Clement have died at Khanbalik, I alone remaining. The brothers Nicolas de Bautra, Andrutius d'Assise, and Peter of Castello, died when they first entered the Indies. May your fraternity always be in peace with the Lord.'

"This letter is dated at Kai-Tong, in January 1326."

Kai-Tou, Tai-Tou, and Kai-Tong, mentioned in the above quotation are only other readings of Zaiton, as will be seen below, and can in no way be identified with Hang-chow as Huc suggests.

Purchas, his pilgrimage, London, 1617, page 521, states: "Odoricus affirmeth that at Kaiton or Zaiton he found two convents of Minorite Fryers."

In the edition of Marco Polo published by the Geographical Society of Paris, Zaiton is written Caiton.

Colonel Yule mentions in a note,—*Marco Polo*, vol. ii, p. 216, second edition,—that Caiton is presumably put for Çaiton or Zayton; but on page 220 of the same book we are told, that this very bishop Andrew of Perugia, whose letter I have given above, speaks of Zayton as being called in the Persian tongue *Cayton*.

I cannot, with the new evidence thus brought to my notice, dispossess myself of the idea, that the famous seaport of Marco Polo in Fookien, commonly called Zayton, was also known under the name of Kaïtong or Cayton; and as there appears to be sufficient evidence to

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show that it was so, I therefore incline to the view that the probability is great, that the name may be a corruption of the Changchow pronunciation of the characters 月 宮, which are called Geh-kong in the dialect of that city; more especially as the whole of the southern bank of the Changchow river, from its entrance up to within a short distance of the Changchow bridge, bore the name of Geh-kong during the time of the Mongols. Many perhaps will look upon this derivation as somewhat farfetched, but let those who do so, consider the fact of the name of Amoy being represented in the written language by the characters 厦 門, which a Pekingese would pronounce *Hsiamên*, a Nankinese *Heamun*, and a native of the place itself *Eymung;* but which we foreigners now living here call Amoy,—a name handed down to us by the Portuguese and Dutch, who in the 16th and 17th centuries traded at the islands off the entrance of the port under the jurisdiction of Changchow, whose people call this port Emuy in their dialect.

Coming back to the name Zayton, the worthy Father Martini says:—"I know very well that the word Zarte (as he calls it) is not Chinese, so that it may be possible that the Tartars and foreigners called some port and famous harbour by that name."

This is a very reasonable suggestion of the worthy missionary. While discussing the various names by which Zayton was known, we must not omit Abulfeda's and D'Herbelot's testimony. The first says it was called Shenju, and the latter Schangiou. These names so strongly resemble the name Changchow, that one is almost inclined to say that they are really meant to represent that city and not Chuanchow.

Dr. Douglas gives the following valuable note, in the *Journal of the Royal Geographical Society* for 1874, p. 116, concerning the name Shanju:—"The Arabic expression of the Chinese name of Zayton, namely Shanju or Shangiou or Shengiu, is a very strong argument for Changchau. For, both in mandarin and in the local vernacular, the name of T'swan-chau begins with Ts; the spelling with Ch is an English blunder; the sound of Ts is unmistakable, and that is a sound quite familiar to Arabs, and easily expresed by their alphabet. On the other hand, the Ch of Changchau (exactly the same as the English Ch) would perplex them, and be naturally expressed by Sh. We have therefore, the distinct contemporaneous statement that Zayton is Changchau."

Enough about the name; there is I think sufficient evidence to show, that although Zayton was the usual name of the port, it was called and known by other names, by foreigners frequenting it and by Chinese residing there.

The instance of two churches at Kaïton or Zayton next demands attention.

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One of these churches is said to have been built in a town, the other in a forest not far from the town. The discovery of Christian relics at Changchow by the Jesuists, as described by Martini, is well known; but I do not think the following fact, brought to my notice by the Rev. Father Bournon of the Spanish Dominican mission at Amoy, is so generally known.

In the history of their mission, mention is made of the discovery of stone crosses built in the city walls of Changchow, and mention is also made of the finding of another cross outside the city, which reads thus:—

"Father Vittorio Ricci* had the pleasure of placing in his church in the same city (Changchow), another cross of a most beautiful form cut out of a single block of stone, which the heathen of the city had found buried in a neighbouring hill, called Saysou (most probably *Sai soa* 西山 'West hill'),† who were alike ignorant of the time when it was made and how it came to be buried there."‡

The mention of the locality where the cross was found is of great interest, and it seems to me it probably belonged to the church in the forest not far from the town, said to have been built by André de Pérouse. I have visited Changchow in order to find, if possible, some trace of the church in question; but I have been unsuccessful; and I am busy collecting the legends connected with the temples built on the hill outside the West gate of the city; being also in communication with Manila, to get a full extract from Father Ricci's book relating to Changchow, which is in manuscript in the library of the Dominicans of that city.

I may mention as a curious coincidence, that a heathen temple, now in ruins, answering in every way to Odoric's description of the heathen temple at Kaïton or Zayton, is about twenty minutes walk from the hills outside the West gate of the city, the spot where the cross is said to have been found.

The priest, now living in a small temple in the grounds of this once extensive monastary, destroyed by the Taipings, told me that during the time of the Mongols, there were more than five hundred monks residing there, and the images in the temple numbered over three thousand. The grounds of the monastry extend over several acres, and scores of images are to be seen thrown down, broken and dilapidated, in every direction. The great curiosity of the place is a figure of the Goddess of Mercy cut out of a single block of granite, and some twenty feet high.

Further details concerning Christianity in China during the middle

* This Father Ricci was a Dominican missionary, who left Manila for Amoy in 1654. He had a church in Amoy during Koxinga's occupation of the island.

† Curiously enough Martini remarks:—"Eastward from the city (or towards the east of the city), there is a mountain named Cio, &c." Can this be the one spoken of by Father Ricci?—Ed.

‡ *History of the Spanish Dominican Missions in China.* Madrid, 1871, vol. ii, pp. 316—318.

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ages, are to be found in "Le livre du Grand Caan, extrait d'un manuscrit de la Bibliothéque du Roi," par M. Jacquet, *Nouveau Journal Asiatique*, tom. vi. M. Jacquet gives it as his opinion, that this extract, so full of curious information relating to China during the period in question, appears to have been written after Marco Polo's time. It is probably a compilation, made by order of Jean XXII, from the very numerous accounts of the Minorites and Venetian and Genoese merchants who resorted to Cathay at that period. I will simply quote that portion of the extract relating to the Minorites:—

"*Of the Minorites who dwell in the country of Cathay* [China]. "In the said city of Cambaleeh was an archbishop, who was called Brother John of Mount-Curvin, of the order of Minorites, and he was legate there for Pope Clement 5th. This archbishop erected in that city aforesaid, three houses of Minorites, and they are two leagues distant from one another. He likewise instituted two others in the city of Racon, which is a long distance from Cambaleeh, being a journey of three months, and it is on the sea coast; and in these two places were put two Minorites as bishops. The one was named Brother Andrieu of Paris, and the other Brother Peter of Florence. These brothers and John the archbishop, converted many persons to the faith of Jesus Christ. He is a man of irreproachable life, agreeable to God and the world, and very much in the emperor's favour. The emperor provided him and all his people with all things necessary, and he was much beloved by both Christians and pagans; and he certainly would have converted all that country to the Christian and Catholic faith, if the false and misbelieving Nestorian Christians had not prevented it. The archbishop had great trouble in restoring these Nestorians to the obedience of our holy mother the Roman church; without which obedience he said, they could not be saved; and on this account these Nestorian schismatics disliked him greatly. This archbishop has just departed as it pleased God, from this life. A great multitude of Christians and pagans attended his funeral; and the pagans tore their funeral robes as is their custom. And these Christians and infidels took, with great reverence, the robes of the archbishop, and held them in great respect, and as relics. He was buried there honourably, in the fashion of the faithful. They still visit his tomb with great devotion."

There is nothing much to remark upon this notice of Jacquet, that has not been said upon Huc's quotation from Wadding. The name Racon is undoubtedly the same as Zayton and Kaïtong, and Frere Andieu de Paris is only another name given to Brother Andrew de Pérouse. It is curious however that the name Racon should be given as another name for Kaïtong, approaching so near as it does to Marco Polo's Caykong, Friar Odoric's Charchan, and the Chinese Geh-kong.

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It may possibly have been written Cacon in the manuscript that the narrative was compiled from.

This discovery of Christian remains both inside and outside the city of Changchow, is a very strong argument for its identification with Zaitun, which city we are told had Minorite churches inside and outside its walls. Further, after diligent research I cannot find that any traces of Christians were ever discovered at Chuanchow (Chinchew); and the Roman Catholic missionaries tell me they have never had any churches there. Curious, however, to relate, Martini's atlas marks Chuanchow as the site of a Roman Catholic mission, and not Changchow. This is evidently an error; for on page 236 of *Bellum Tartaricum*, by Martin Martinius, there is mention made of one Peter Canovari, a missionary, who writes home an account of the state of the city of Changchow, in which he was living during its siege by Koxinga, on the 30th of March, 1652.

In the *Missions Dominicaines*, Paris, 1865, page 248, we read:— "(After Changchow) on arrive ensinte à la ville de Chuanchew et ses dependences, où il n'y a pas un Chretien."

No traces of Christianity ever having been found in or near Chuanchow, and no missionaries ever having had a footing there in the seventeenth century; while on the other hand, numerous traces have been found by missionaries inside and outside the city of Changchow, coupled with the interesting fact of a copy of the Holy Scriptures, written in the Gothic character, being seen in the hands of one of the people of the city, who stated that it had been in his family for many generations, makes the evidence in favor of Changchow being Zayton very great indeed; and which cannot be upset until evidence of the same conclusive nature is brought to light at Chuanchow (Chinchew).

Before going further, I would ask to be allowed to correct an error I made in my paper read at the Geograhical Society, in which I stated that "Foochow was not the capital of Fookien in Marco Polo's time, but Chuanchow was." I recall that statement, which I appear to have made from an error in calculation, while consulting the chronological tables, and which calculation I did not verify, as I should have done, before sending my paper off.

Since I wrote upon this subject some eighteen months ago, I have been busy collecting new facts in support of my theory, that Zaitun was to be identified with Changchow and not Chinchew, which I will give in detail in my next paper. I have visited many points of the Min and the neighbourhood of the city of Min-tsing, to see if Marco Polo's language concerning Unguen or Unken could be applied to it, with regard to the great cultivation of sugar carried on in its neighbourhood. I have also revisited Changchow, and have had the good for-

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tune to visit Chinchew in one of Her Majesty's ships of war, which enables me to speak with certainty concerning the entrance to the port from the seaboard. I have, besides this, been in communication with missionaries and others, who have travelled over the country lying between Yenping on the Min, and Chinchew, by way of Yung-chin chow to the seaboard. From them I have got such valuable information that I am more and more impressed with the idea, that Yung-chiun chow, locally called Eng-chun, is most probably Marco Polo's Unguen or Unken, as Mr. Kingsmill pointed out some years ago; and if it is found to be so, it is impossible for Zaitun to be identified with Chinchew.

I have not neglected to pay attention to the great foreign trade carried on in native junks from Changchow for so many centuries; nor have I neglected to glean new facts concerning the great concourse of foreign merchants, Mahommedan and others, who congregated at Chinchew. I have also not failed to recognise the importance of Chinchew as the most flourishing foreign trading port along the whole seaboard of China during the middle ages; but that fact does not in any way tend to convince me that it was Zaitun; for the topographical description of the approaches to the port as given by Abulfeda, are so greatly at variance with the topography of the entrance to the harbour and city of Chinchew, that one is compelled to seek elsewhere, for "the large estuary of the sea running far into the land until it meets the great river."

All the topographical facts, the discovery of Christian remains, the manufacture of silks and satins, coarse pottery and earthenware, in and near the city of Changchow, have had, up to the present, to bow their head to Rashid's historical statement, that Zaitun alternated with Foochow as the capital of Fookien; and as Chinchew did alternate with Foochow as the provincial capital during the Mongol period, therefore Chinchew must undoubtedly be Zaitun.

But if Rashid, by that statement, has put a stumblingblock in the way of the settlement of the question, he appears, in another statement, quoted through the medium of one who does not in any way believe in my views, to have given me a clue,—I was about to say the missing link,—which will I think on examination, greatly enhance the claims of Changchow to be identified with Zaitun.

The statement I allude to, is to be found in the *Journal of the North-China Branch of the Royal Asiatic Society*, New series No. x, page, 122,—"Notices of the Mediæval Geography and History of Central and Western Asia, and reads thus:—"Nasr-uddin's son *Abubeker*, who had the surname *Bayan Fenchan* (evidently the Bo-yen ch'a-r of the *Yuan shi)* [伯顏察兒] was governor in *Zaitun* at the time Ra-

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shid wrote." I will not go into the question in this paper, but simply confine myself to stating, that among the governors and other officials, who held office in Chinchew during its occupation by the Mongols, no Bo-yen appears upon the list; while on the other hand, among the Mongol governors of Changchow, there is a *Ta-loo-hwa-chih* 達魯花赤, "Darugachi" named Bo-yen 伯顏; but I would remark he is not called Bo-yen ch'a-r 伯顏察兒, but simply Bo-yen. I am unable to glean anything satisfactory as to the exact time he was governor there. In the list of Mongol nobles who lived in Changchow, the name Bo-yen appears again; but whether he is the governor Bo-yen I do not pretend to say.

I will in my next paper give a list from the local histories, of the high Mongol officials, who held office in Changchow and Chinchew, whereby others can judge for themselves, how far the negative evidence of there being no governor by the name of Bo-yen at Chinchew during the Mongol period, and the positive evidence of a governor named Bo-yen really holding office in *Changchow* at that period, is to count in favour of my heretical views concerning the situation of Zaitun.

Amoy, *August* 11*th*, 1876.

NOTES ON MARCO POLO'S ROUTE FROM KHOTEN TO CHINA.

By Thos. W. Kingsmill.

IN the recently published tenth volume of the *Journal of the North-China Branch of the Royal Asiatic Society*, the Rev. Archimandrite Palladius gives some "Elucidations of Marco Polo's travels in North-China."

The first of these is devoted to Charchan (*M. P.* book I. ch xxxviii.); and as it appears to me, that the Archimandrite has been led away by false analogies, to place the locality north, instead of south, of the desert of Gobi, the following notes have been put together, in the attempt to throw some light on a much-vexed question.

The earlier commentators on *Marco Polo*, unaware of there ever having existed a southern road from Khoten to Shachow, have sought with the Archimandrite a locality for Charchan, on the southern flanks of the T'ien shan. Colonel Yule has brought forward very cogent arguments to prove how untenable is this assumption, and I propose to add a few more to the Colonel's stock.

Before proceeding with the argument from the Chinese authorities, it is, however, well to notice the apparent inutility of Polo's visit to Khoten at all, if the northern route were the one intended to be taken. In such a case, from Kashgar and Yarkand, where we find

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him in chaps. XXXIII and XXXV, his natural route, and the only one apparently now available, would have led by Aksu or Sairak to Kuche; and thence by Hami to Shachow and the Kiayü kwan. This route has been traversed at all times from the dawn of history to the present. To have gone on to Khoten and then deliberately crossed the desert twice,—once to Karashar, and a second time from Hami to Shachow, would hardly have been consistent with Polo's object, which was evidently to get to China by the shortest and most practicable route.

We may therefore enquire if there are any traces of a southern route having existed by way of Khoten; and if there are, whether or not Polo's description agrees with what we can learn from other sources.

The travels of the Buddhist pilgrims Fah-hien and Yuen-ch'wang are readily accessible in their European translations. Both travellers visited Khoten, the former on his outward, the later on his homeward journey; and their remarks on the districts passed between Khoten and China are worthy of some notice. Neither is very precise, but they throw a light on one-another, which we may further compare with that furnished by the works of the older Chinese geographers.

To begin with Fah-hien. In the year A.D. 401 we find him at the frontier station of Tunhwang 敦煌, now Shachow, preparing to cross the desert. Seventeen days' journey thence over a distance of 1500 *li*, say 330 miles, took him and his companions to Shenshen 鄯善.

Chinese geographers have always, and apparently correctly, identified Shenshen with the Lowlan 樓蘭 of the older writers. Fah-hien's description of the country is interesting. "The land is rugged and barren. The people dress like the Chinese, except they wear garments made of felt and woollen stuff.....The common people and the Shamans of this and the neighbouring kingdoms all follow the religious customs of India, only some more exactly than others. All the kingdoms westward from this, as a rule, have the same characteristics, except that their languages differ,—each using its own dialect of the Tartar language."*

For some reason, at Shenshen he seems to have changed his route; for, instead of proceeding west-south-west towards Khoten, he set out in a north-west direction, and after a journey of fifteen days arrived at the kingdom of Wu-i, apparently the Ouigours. Here

* The translator does not give the Chinese equivalent for "Tartar," and I unfortunately have not the Chinese version by me. He adds in a note "The original words translated Tartar language, signify generally the language of those wandering tribes that frequent the pasture lands of Mongolia. In a Chinese work called *Fah kai lih to*, it is referred to all languages except Sanscrit, in which Buddhist works are written."—*Author's note.*

The original term here translated "Tartar language" is 胡語 *Hoo yu*, used to designate generally the languages of central Asia. This sentence is omitted altogether in the edition of Fah-hien published in the 唐人百家集 *T'ang jin pih kea tseih*.—ED.

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some of his companions, not pleased with their reception, went back to Kaoch'ang (Karashar). We shall presently see that in Yuen-ch'wang's time, the ruler at Karashar exercised control over the entire country between Tunhwang and Khoten, and that although Yuen-ch'wang did not personally visit, he yet found it necessary to communicate with him respecting his journey, and await his reply before setting out from Khoten. Fah-hien's passport enabled him to make the necessary arrangements with the Ouigour chief, and he set out on his travels towards India.

His road lay in a south-westerly direction for thirty five days, at the end of which he arrived at Khoten. The place where he interviewed the Ouigour chief must therefore have been somewhere in the neighbourhood of the Baba kul; and Shenshen, having been left fifteen days journey south-east of this spot, must be looked for in the neighbourhood of Lakes Lob and Gash, which would moreover agree with the distance, 330 miles, traversed on the road from Tunhwang.

The road between the Ouigour country and Khoten led through a depopulated country, but the chief difficulties did not apparently arise so much from the road as from the passage of the rivers.

At Khoten Fah-hien found himself in the midst of an Indian civilization, and we learn from Yuen-ch'wang that the language was allied to Sanscrit, and the place was thoroughly impregnated with Aryan traditions. The very name Khoten, or Kûstana, as the latter writer informs us it was still called in his day, was pointed out as a proof of its rulers being descended from the great Asoka; and though a myth seems to have been invented to account for the supposed origin of the name "Kûstana," *Mammelle de la terre*, the testimony of both Fah-hien and Yuen-ch'wang is too strong to permit any doubt as to the Aryan type of its inhabitants.* As Fah-hien includes its speech amongst the languages called "Tartar" by the translator, we may assume that a somewhat similar dialect was the common speech at Shenshen, as indeed its name, as we shall presently see, would naturally lead us to suppose.

As stated above, Yuen-ch'wang on his return from India, took much the same route as Fah-hien on the outward journey. We find him at Khoten as much struck with the Indian characteristics of the place, as was the older traveller. Before setting out for Tunhwang in order to get a safe pass, he found it advisable to communicate with the king of Kaoch'ang (Karashar). In reply the latter sends despatches to Khoten, Tunhwang and other places, ordering escorts to be supplied,

* Notwithstanding the explicit statement of Yuen-ch'wang I am rather disposed to refer the etymology of Kûstana to an old root "Kul," *altus, eximius*; Lat. *Culmen, celsus*; Gr. *Kolônê*; Ch 高 *Kô*. Kûstana would thus be an abbreviation of Kulstana, *i. e. Sedes excelsa.*

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and directs moreover the prince of Shenshen to meet him at Tsiumo, of which more anon. His route was thus almost identical with that pursued by Marco Polo more than six hundred years subsequently.

Setting out from Khoten in an easterly direction a journey of some sixty miles found him at the town of Pimo, whose former importance seems to have been indicated by its possession of a famous statue of Buddha said to have flown of its own accord from Oudjdjayana.

We can scarcely be wrong in identifying Pimo with the Pein of Polo, which the latter describes as the chief town of a principality of the same name. Polo is curiously borne out in this by the testimony of the *Shui king*, a book which, apparently apocryphal, seems nevertheless not incorrectly to reflect the state of geographical knowledge about the 3rd or 4th century A. D.

"The Peh ho flows east from Sûlak 疎勒 north of the Nan ho. Thence it flows east to the south of Sôch'e 莎車. On the south-east it approaches Wansuk 溫宿, whence it flows east to the south of Kumak 故墨 as the Ho shui; then east it flows to the south of Pîn 賓 city, and passes south of Lowlan city; whence it flows east as the Ho shui. East of this it expands into the Yau 泑 marsh, entering the borders of China, and passing south of Tunhwang, Ts'auts'iuen and Tsangyih."

Although it is impossible to reconcile this description of the upper waters of the Hwang-ho with any stream now existing in the country, the author seems to have had a fair knowledge of the places named.

Travelling forty miles further east across a desert tract, Yuen-ch'wang found himself at the town of Nijang, a place not mentioned by Marco Polo, but probably one of the towns of the district of Pîn, and corresponding in position apparently with the modern Kiria.

Fifty miles more took him to the "ancient kingdom" of Touholo, whence a journey of one hundred and twenty miles led to the old kingdom of Chemot'ona, part of the former state of Tsiemo.

Tsiemo appears in an older form in the *Shui king*, as Ch'emut 且末, and would seem to point to a form *Akshmarda*, "Sand heaps," as the original name of the place, which reappears with the common nominal affix *ana*, in Yuen-ch'wang's district of Chemot'ona, as if Akshmardana.

From this to Nafopo in the country of Lowlan, was about two hundred miles. These distances, again, counting from Khoten, will place Lowlan or Shenshen in the neighbourhood of the Gash lake; near which on modern Chinese maps, is a place marked 烏蘭 Wulan; possibly a survival of the ancient name.

The earliest mention of Lowlan I have met with, is in the *Shi ki* (ch. cxxiii, f. 3), where the writer incidentally mentions the old

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tradition, that the waters of the "Salt Marsh," Lakes Lob and Gash, flow underground and reappear as the sources of the Yellow River. Lowlan and Kusze 故師,—which latter the commentary says should be pronounced 車師 *i. e.* Aksha (the Ch'emut or Akshmarda of the *Shui king*),—are then described as countries having cities and pasture lands 郭 adjacent to the Salt Marsh. The *Shui king* places Ch'emut to the east of Hanmi 扞彌,* a district lying east of Tawan (Kashgar) and north of Khoten.

We have thus, from various sources, learnt the relative positions of the districts lying between Khoten and Tunhwang. First, Pîn (Pimo of Yuen-ch'wang, and Pein of Polo); second, Ch'emut (Tsiemo, Chemot'ona or Akshmardana of Yuen-ch'wang; but not particularized by Polo); third Lowlan, or Shenshen not far from the Gash lake. This last seems to answer to the Charchan of Polo. He describes the country and its chief town as bearing the same name, and tells of its containing rivers which bring down jasper and chalcedony, its sandy soil and scarcity of water. In all these particulars it agrees with the descriptions given by the Chinese writers. More especially is it mentioned in the *Shi ki* as producing abundance of jade-stone. This last is certainly a product of the Kwenlun; but I have met with no account of its occurrence along the range of the T'ien shan, bounding the northern flank of eastern Turkestan. The distance of five days to the province of Lop, with its chief town of the same name, tallies perfectly with the assumed position.

Colonel Yule points out how well the facts observed by Polo agree with a place in the itinerary from Kiria to Lake Lob,—obtained by Mr. Johnson at Khoten,—called Chachan, about a hundred and fifteen miles from Lob, and a hundred and fifty-four from Kiria. The place has now dwindled down to a village of five hundred houses with cultivation around; but this is not inconsistent with the fact, that in former times a city existed on the site. As Col. Yule observes, there is abundant evidence for the belief, that what is now desert was in former days a cultivated plain. Johnson found this belief rife at Khoten. At Yarkand the members of Sir Douglas Forsyth's mission were told likewise of the sites of former cities, now buried in the encroaching sands of the desert.

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* 扞彌 Han-mi, or Kan-mi, is called 扜采 Kan-mow in the *Shi ki*. Dr. Bretschneider (*Notes and Queries on China and Japan*, vol. iv, p. 50) points out that the former character is a misprint for 扜 *Yū* or *Wu*. The same primitive in 于闐 Yu-t'ien (Khoten), stands for *Kû* or *Kul*. The "History of the After Han" uses the character 拘 *Kū*. 采 in the *Shi ki* would seem to point to an old form *Mil*, but 彌, though appearing in such Chinese forms as *ni*, *ning*, *mi* and *erh*, seems to represent an original *ar* or *nar*. *Kùmil* is possibly an approach to the name of the district, but I cannot suggest an etymology.

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If then I am justified in my identification of Charchan, it is to be found appearing under apparently very diverse names, as Lowlan, Shenshen, Charchan, and Chachan. On looking at Johnson's itinerary, it may be observed, that the latter name stands in strong contrast to the others, which are distinctly of Turkish origin; and this is so far of itself presumptive evidence, that it is a survival of the ancient name of the place. Lowlan, Shenshen and Charchan are all possible variants of an original Dardan, a name still survrving in Dardistan, and reaching formerly as far west as the Hellespont in the legendary Dardania.

Up till Yuen-ch'wang's time, Khoten was called by its inhabitants Kûstana, an acknowledged Aryan denomination. Pimo or Pîn was probably Parna (Sans. par*n*, *viridem esse*). Chiemot'ona, even by Julien is given an Aryan form Chemadhana, though, as above, I should prefer the rendering Akshmardana (日 aksh, *coacervare*, 末 marda, *pulvis*). Nafopo, a city of Lowlan or Dardana would naturally represent Navapur,—*Neapolis*. The names of the localities thus agree with Fah-hien's statement, that from Shenshen westwards the inhabitants of the districts through which he passed all spoke dialects of one language.

Lake Lob, the Imchak or "Salt Marsh," would probably therefore represent an old form Lavâpa the "Salt water;" while in Tunhwang, Tana-varcha the "Wide-shining," we have probably the eastern limit of the Aryan-speaking population of the fourth century.

In the *Shi king* (Part III. bk. i, od. vii), we have apparently a legendary allusion to the ancient state of Dardan. The ancestors of the Chows had settled in K'i-chow, on the southern flanks of the T'ien shan; where, however, they had to maintain a precarious existence, in the face of the Turanian tribes of the north and west. The Mats, apparently the Yueh-ti of latter times, pressed them on the west, and forced them into contact with the state of T'sung-yung. King Wan, according to the ballad attacked the city, and, his victory inspired the latter portion of the ode. The success gained could not have been very lasting; Wan's son, Wu Wang, impelled apparently by the same force which drove Wan on Dardana, was compelled to move further east, and was precipitated on the older but allied race of the Shangs, the conquest of whose territory, surrounded as it is with myth and legend, formed the foundation of Chinese history.

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STATISTICS OF THE HANGCHOW PROTESTANT MISSION.

GENERAL SKETCH OF THE RISE AND PROGRESS OF PROTESTANT MISSIONS IN HANGCHOW.

By Rev. G. E. Moule.

Supplemented by some remarks by Rev. A. E. Moule.

THE first attempts at settlement with a view to missionary work were made in 1859, after the conclusion of the T'ientsin treaties, but before their ratification, when the Rev. J. L. Nevius (now Dr. Nevius), of the American Presbyterian Board of Missions, and the Rev. J. S. Burdon, of the Church Missionary Society (now Bishop of Victoria), visited the city and occupied lodgings in two of the temples on the Ching-hwang hill,—Mrs. Nevius accompanying her husband.

Their hopeful prospects were clouded however by the repulse of the British and French at the mouth of the *Pei-ho* river in June; and shortly after Mr. Nevius was warned by his consul to retire to the coast,—the high mandarins having represented, that the American treaty (which had been ratified) did not provide for residence in the interior; and they left the city in August.

Later in the year Mr. Burdon,—finding it useless to attempt anything in the midst of rumours and suspicions,—yielding to circumstances, left Hangchow on November 28th, and returned to his old post at Shanghai in November. In the winter of 1860-61 however, with Mr. Fleming, also of the Church Missionary Society, he made another visit, this time armed with a passport; but only to find Hangchow closed in consequence of the threatened approach of the Taiping rebels. The missionaries once more retired; but did useful work during the year at the lately-commenced station of Yü-yao, and at Shaohing, where they were the first to open a Protestant mission.*

Mr. Nevius' sojourn in Hangchow bore fruit, in the conversion of a native of *Sin-shi (Sing-z)*, a market town, where is now a considerable native church.†

The *Taipings* occupied Hangchow from January, 1862, till April, 1864. Upon their expulsion and retreat, it occurred to native Christians at Ningpo, that the suffering remnant of their countrymen in that and other inland cities had a strong claim on their compassion, and on the efforts of the missionaries and themselves. Two catechists pressed

* The advance of the Taipings drove them, with their converts, down to Ningpo in November of this year.

† Another hearer, a woman of some property named Su, also received the Gospel on this occasion, and was the means of commencing a church at Kao-kiau, a market town near Ningpo.

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this view so urgently upon the Church Missionary Society's senior missionary,—the Rev. G. E. Moule,—that in the following autumn he felt it a duty, at any rate to visit some of the cities, in order to see what could be attempted by his own very weak-handed mission. Before he started, a Ningpo heathen acquaintance offered him the lease or purchase of a good house in Hangchow; and this offer, with other favouring circumstances, encouraged him to commence a station without awaiting reinforcements, which might come perhaps only after the open gates should again have been shut.

In January, 1865, the lamented Rev. D.D. Green, of the American Presbyterian Mission,—which had already commenced operations at Sin-shi (Sing-z),—came to Hangchow and obtained premises, which, with considerable subsequent additions, still form the head-quarters of that mission. In the autumn, Mr. Moule removed his family to Hangchow.

The next arrival,—in 1866,—was that of the Rev. C. Kreyer, of the American Baptist Mission, who rented a house in a busy street near the Ching-hwang hill; which,—occupied successively by himself, and the mission of the American Southern Presbyterian Church as a school-house and preaching station,—was held till 1873. Mr. Kreyer afterwards secured other premises, and finally left the mission. His mission board however, have sustained their work here, chiefly by native agency, superintended by missionaries from Shaohing or Ningpo.

The Rev. J. D. and Mrs. Valentine, of the Church Mission at Ningpo, took charge of the Hangchow station in 1867, during Mr. Moule's absence in England, the Rev. H. Gretton being associated with Mr. Valentine. The health of the latter having given way, Mr. Gretton worked alone till Mr. Moule's return, and then removed to Shaouhing in April, 1870.

During the winter of 1866-67, the Rev. J. H. Taylor of the China Inland Mission, arrived with a large party of male and female missionaries; who after a few days stay in Mr. Kreyer's vacant house, established themselves in premises, still occupied by the mission near the *Lo-sze* gate. The missionaries however, and the school they established, have since been removed to Shaohing, or to Chin-keang and other posts on the Yang-tsze, and on the southern coast of this province.

In 1867, the Rev. E. B. Inslee came, as pioneer of a mission from the American Southern Presbyterian Church. In 1868 he was joined by three ordained missionaries, and several additions have since been made to the force, which also holds a station at Soochow. Their first property was on the Ching-hwang hill; but the erection there of foreign houses caused much annoyance to the gentry; and the

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mandarins (in 1872) took measures, which for a time threatened the safety of the whole missionary community. These measures having been abandoned upon the prompt remonstrance of the English and American consuls (of Ningpo), friendly proposals were made through the latter to the missionaries (A. S. P. M), for an exchange of site, and pecuniary indemnity for consequent losses. In effect this mission is now (since the summer of 1874) established at the northern end of the city, far more commodiously than before, and with the explicit sanction of the high authorities.

The Rev. A. and Mrs. Elwin joined the Church Mission at Hangchow in 1870; but his health having completely broken down, they left for England in the autumn of 1874.

Five missions,—two English and three American,—have thus been enumerated, as having been commenced in or since 1864, and under God's good providence maintained to the present time. Three of these have been always superintended by resident missionaries.

To the original work of the Church Missionary Society has been added an *Hospital*, under the charge of a medical missionary, who arrived in December, 1871. This institution, which was opened in the autumn of 1873, was primarily intended for the cure of opium smokers, but embracing a free dispensary and some accommodations for general in-patients. This mission has a boys' day-school in the city, and an out-station in a small town at ten miles distance.

The American Presbyterian Mission has here its boys' boarding-school in charge of one of the missionaries; and, besides its city work, has out-stations in one district city and three country towns.

The American Baptist Mission has two out-stations in country towns.

The China Inland Mission has commenced out-stations in no less than six walled cities, of which two are prefectural; at one of the latter however so much hostility was raised, that the post is for the time closed.

The Southern American Presbyterian Mission has boarding-schools for both boys and girls, each superintended by a missionary appointed for that special duty. It has also recently opened day-schools.

The *first adult baptism* in Hangchow took place at Christmas, 1865. The convert was a Ningpo man. Half a year later the first convert, an actual *native* of Hangchow (a graduate), was admitted to the church.

At the close of last year, there were found to be about a hundred adult Christians, who had been baptized during the decade just closed, at the five mission chapels. This number does not include the members of country churches, nor the suspended, nor those who had died in the faith.

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It may be added, that a quarterly prayer-meeting has been established for upwards of two years, held in turn in three of the five chapels, and conducted and attended by members of all the mission communities.

Except in the one case mentioned above, when it is believed both mandarins and gentry were influenced by the *fêng-shui* superstition, the conduct of the mandarins, whenever we have had to appeal to them, has been as loyal and friendly as could be expected. Thanks be to God!

HANGCHOW, *July 8th*, 1875.

STATISTICS OF THE CHURCH MISSIONARY SOCIETY'S MISSION.

The following summary of statistics is given on the authority of the Rev. G. E. Moule for last autumn.

Hangchow was first occupied temporarily as a mission station in 1859; and the mission was recommenced in 1864, as a permanency.

There have been six missionaries from the commencement, four of whom have been married.

At present there are two married missionaries.

The mission has one chapel.

There is one out-station.

In the Woo-k'ang district, north of Hangchow, a member of the Church Mission at the latter city, a cooper by trade, carried on evangelistic unpaid labour for three years; and from ten to twelve persons have been led, through God's blessing on his words, to inquire and believe. Three have been baptized by the Church missionaries.

No church has yet been organized.

There are two native preachers, but neither is ordained.

One of the preachers is partly supported by the native converts.

From the commencement, thirty adults and five children have been baptized.

The number at present in communion is twenty-three, about two thirds of which are women.

Contributions from the native converts have been regularly collected only since February, 1875; from which time the aggregate for five months was $13.66. Alms for the poor, for several years past have averaged monthly, say 60 cents.

The following statistics of the *Medical* work of the mission is given on the authority of Dr. Galt for last autumn.

Medical work was commenced soon after Dr. Galt's arrival, in January, 1872.

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There is one hospital with twenty-five beds; twenty of which are devoted to opium-smokers, and five to general patients.

There is one medical missionary, and one native student under training.

The hospital is supported from four sources;—1st, the "Opium Refuge Fund,"—a benevolent gift; 2nd, fees from missionaries attended by Dr. Galt; 3rd, fees from opium-smokers under treatment; 4th, Church Missionary Society's general fund.

The native contributions amount to about four hundred dollars, being a charge of two dollars for each opium patient.

The ranks of the patients range from the lowest class of society, up to the lower grade of mandarins.

About two hundred cases have been treated in the wards for the year.

There have been also about four thousand dispensary patients.

The annual expense of the hospital is about six hundred dollars.

The Rev. G. E. Moule has furnished the following notes regarding *Itinerancy* in the mission. He remarks:—"That in which I have hitherto engaged has been of the most limited description, within a circle of twenty miles radius; a native helper accompanying me." The mode of travelling is by boat, or on foot.

To the north of Hangchow, the districts of 德清 Tih-tsing and 武康 Woo-k'ang in the prefecture of Hoo-chow were visited by the Revs. G. E. Moule and A. E. Moule, with a native assistant, in the spring of 1875.

Westward from Hangchow, the Rev. G. E. Moule and a catechist visited the district of 餘杭 Yu-hang in the Hangchow prefecture the same year.

Mr. Moule adds:—"My principal walks have been among the villages under 蕭山 Seaou-shan district (on the right bank of the river and south of Hangchow); where I have placed a native helper in the town of Deu-de at ten miles distance from this."

STATISTICS OF THE AMERICAN PRESBYTERIAN MISSION.

We are indebted to the Rev. S. Dodd, for the following summary, received last autumn.

The Hangchow station was commenced in 1865.

From the commencement there have been altogether three missionaries, all married.

There are at present two missionaries, both married.

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The mission has two chapels.

There are four out-stations.

There are two organized churches.

There are five native preachers, two of whom are ordained and have pastoral charges.

One of the native preachers is entirely supported by the native church, and one partly so.

One Bible-woman is employed by the mission.

The numbers baptized from the commencement have been, a hundred and three adults and thirty-eight children.

At present there are seventy members in church fellowship.

The native contributions amount to $138.00 per annum.

For the following notes on the *Itinerancy* of the mission, we are indebted to the Revs. S. Dodd and D. N. Lyon.

Both the foreign missionaries and native colporteurs engage in this work. The journeys are principally by native boats; but short trips are made on horseback or on foot.

In December, 1872, the Rev. D. N. Lyon and some native assistants made a journey to a distance of fifty miles, through the districts of 德清 Tih-tsing and 武康 Woo-k'ang.

In December, 1873, he made a journey with native assistants to a distance of thirty miles, through the districts of 餘杭 Yu-hang and 臨安 Lin-gan.

In February, 1874, he made another journey with native assistants, through the prefecture of 蘇州 Soo-chow, the most distant point reached being ninety miles.

In December, 1874, he again made a journey with native assistants, through the district of Tih-tsing, to the prefectural city of 湖州 Hoo-chow, the most distant point being seventy miles.

In April, 1875, he made a journey in company with the Revs. J. Butler and F. Galpin, through the prefectures of 寧波 Ningpo, 台州 Tae-chow, 温州 Wan-chow and 處州 Choo-chow, to the district city of 龍泉 Lung-tseuen their farthest point, at a distance of four hundred and twenty miles from Hangchow. Thence back through the prefectures of 衢州 Keu-chow and 金華 Kin-wha, to the district city of 蘭谿 Lan-ke, and through the prefecture of 嚴州 Yen-chow they returned to Hangchow, accomplishing altogether a distance of a thousand miles.

The Rev. S. Dodd made two journeys during the year 1875, through the departmental city of 海寧 Hae-ning, the district city of 海鹽 Hae-yen, the walled town of 乍浦 Cha-poo, the district city of

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平湖 Ping-hoo, the prefectural city of 嘉興 Kea-hing, and the district city of 石門 Shih-mun. The farthest point was Cha-poo, distant from Hangchow about a hundred miles. The round trip was some three hundred miles, and occupied about a fortnight. Mr. Dodd was accompanied on each occasion by two or three native preachers, and on one occasion, also by the Rev. M. H. Houston of the American Southern Presbyterian Mission.

STATISTICS OF THE AMERICAN SOUTHERN PRESBYTERIAN MISSION.

The following summary is given on the authority of the Rev. J. L. Stuart, for last autumn.

The American Southern Presbyterian Mission commenced operations in China in 1867, at Hangchow.

From the commencement, there have been altogether six male missionaries and six ladies connected with this station.

The numbers at present are three male missionaries and three ladies.

The mission has two chapels.

One out-station at the prefectural city of 衢州 Keu-chow, a hundred and eighty miles south-west from Hangchow, on the Tseen-tang river, was occupied by the mission from 1868 till 1872, when it was transferred to the China Inland Mission.

There is one organized church.

One native preacher is employed, about a third of his salary being paid by the native church.

There are two students in training for the ministry.

The numbers baptized from the commencement are twenty-seven adults and six children.

The numbers at present in church fellowship are five male and thirteen female.

The native contributions from February, 1872, to July, 1875, amount to fifty dollars; averaging a little over fourteen dollars per annum.

The Rev. J. L. Stuart gives the following information in reply to inquiries as to the *Medical* work of the mission.

Medical practice was commenced in the autumn of 1867, by the Rev. E. B. Inslee.

There was one dispensary.

The expenses of the work were defrayed by the American Southern Presbyterian Church.

The work has now been for several years in abeyance, and there is no record kept of the numbers treated, annual expenditure, &c.

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The Revs. B. Helm and J. L. Stuart have furnished some notes regarding the *Itinerancy* of the mission.

The foreign missionaries and native assistants engage in the work, preaching, and selling the Sacred Scriptures and tracts, along the streets, in open spaces, on the bridges, or wherever an audience can be gathered. Native boats are used for travelling.

From 1868 to 1872, the Revs. B. Helm and J. L. Stuart have visited the district city of 富陽 Foo-yang, the town of Dong-nu, the district city of Lan-ki, the prefectural city of Yen-chow, the district city of 龍游 Lung-yew, and the various cities and towns between Hangchow and Keu-chow, from three to six times.

In April, 1872, these brethren visited the prefectural city of Hoo-chow, distant fifty miles north from Hangchow.

In May and June of the same year, the same brethren visited the towns of 夾石 Hea-shih and Cha-poo, the district city of Ping-hoo and the prefectural city of Kea-hing, all within a short distance of Hang-chow bay.

In June of the same year, the Revs. J. L. Stuart and H. C. Du Bose visited the towns of 南潯 Nan-tsin and 平望 Ping-wang, and the prefectural city of Hoo-chow.

In September of the same year, these two brethren visited the towns of Wu-tsen, Nan-tsin, Lien-s and Ping-wang, the prefectural city of Soo-chow and other places.

In March, 1873, the Revs. B. Helm and J. L. Stuart visited the various towns and cities lying on the way to and from Shanghae, via Hoo-chow and Soo-chow; some of these containing from twenty to fifty thousand inhabitants.

In the same month, the Rev. J. L. Stuart with the Rev. J. W. Lambuth of the American Methodist Mission visited the prefectural city of 常州 Chang-chow, the district city of 宜興 E-hing, and other cities and towns round the Great Lake.

In April of the same year, the Rev. J. L. Stuart, with the Rev. G. F. Fitch of the American Presbyterian Mission, visited the district city of 無錫 Woo-seĭh, the prefectural city of Hoo-chow, and other cities and towns about the Great Lake.

In June, 1874, the Rev. B. Helm with a native assistant, visited towns from ten to twenty miles west of Hangchow.

In November of the same year, the Revs. B. Helm and J. W. Davis, with a native assistant, visited the towns of Wu-tsen and Nan-tsin,—each of which contains from forty to fifty thousand inhabitants,—and other towns lying between Hangchow and Hoo-chow.

In December of the same year, the Rev. B. Helm, with the Rev. D. N. Lyon, of the American Presbyterian Mission and some native

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assistants, visited the towns of 塘西 *T'ang-se*, Wu-tsen, Nan-tsin and Shwang-ling, the prefectural city of Hoo-chow, and other towns on the same circuit.

In June, 1875, the Revs. B. Helm and J. L. Stuart made a tour through the towns of Kien-z, Nan-tsin, Shwang-ling and Wu-tsen, by Soo-chow, to the district cities of 宜興 E-hing and 長興 Chang-hing, west of the Great Lake, returning via Hoo-chow and the intermediate towns.

Two other missionary societies have stations at Hangchow, the American Baptist Missionary Union, and the China Inland Mission; but as neither of these have any foreign representative there, we have not obtained any statistics of their work.

THE diversity of dialects at Hangchow forms a special difficulty for missionaries. The local dialect,—a species of Mandarin,—is spoken by all the natives and old residents, and in particlar by the educated classes. On the other hand, household servants, and many of the artizans, as well as some of the Christian agents employed in preaching and teaching, are from Ningpo and speak the dialect of that place. Besides these two classes, numbers of traders, husbandmen and artizans, from the regions towards Shanghae (called the Lower three prefectures), and from the right bank of the Tseen-tang river (the Upper eight prefectures), are met with daily in the chapels, and elsewhere, and complicate the problem with their various dialects, none being identical with the Hangchow proper. Only one of the five chapels has the Sunday services and preaching exclusively in the Hangchow dialect. In the others, that and the Ningpo are used, according to the original locality of the preacher; or the Ningpo is used almost exclusively.

We are not aware that any help to the acquirement of the Hangchow dialect has been published in any European language; but we learn that a Primer of the Dialect, by the Rev. G. E. Moule is in progress, and will soon appear.

A good native map of the city was published in 1867, with the title 浙江省垣坊巷全圖 *Che keang sǎng yuen fang heang tseuên t'oô*, "Plan of the Provincial city of Che-keang."

Very little has been published in the Hangchow dialect. The following are all that have come to our knowledge.

讚美詩 *Tsán mei she*, "*Hymns of Praise.*" Rev. G. E. Moule. 87 leaves. 8vo. Hangchow, 1871.

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Ang-tse t'u-yin tsan-me-s. "*Hymns in the Hangchow dialect.*" Rev. G. E. Moule. pp. vi, 64. 8vo. Shanghae, 1872.

This is a transliteration of the preceding in the Roman character.

公禱書 *Kung taòu shoo,* "*Book of Common Prayer.*" Rev. G. E. Moule. 113 leaves, 8vo. Hangchow, 1874.

Portions of this have been published separately;—as the Lectionary,—Morning and Evening Prayer with Litany,—and Collects with Holy Communion service.

孩子聖經問答 *Hae tsze shing king wăn tŏ,* "*The Child's Scripture Catechism.*" Rev. B. Helm. 42 leaves. 12mo. Shanghae, 1875.

STATISTICS OF THE SHAOUHING CHURCH MISSION.

As the city of Shaouhing is only a short day's journey to the south-east of Hangchow, we give here the few statistics put in our possession last autumn by the Rev. J. D. Valentine, who occupies that station.

This mission was first begun in 1861, and suspended the same year; but was recommenced in 1870.

From the commencement there have been five ordained missionaries, three of whom have been married.

At present there is only one missionary, who is married.

The mission has three chapels.

There is one out-station at Li-ts, thirty *le* south-west from Shaouhing.

There is one organized church.

There are two native preachers.

The number of baptisms from the commencement has been twenty adults and two children.

The members at present in church fellowship are nineteen male and two female.

The offertory amounts to about $5.00 per annum; and the native church fund for the current half year is $8.50.

With regard to *Itinerancy,*—Mr. and Mrs. Valentine, and also a native preacher, make short tours by native boats. The places visited are towns and villages in the Shaouhing plain; the farthest being from twenty to thirty miles from the city. They have not undertaken any extended journeys.

STATISTICS OF THE SHAOUHING BRANCH OF THE CHINA INLAND MISSION.

Mr. A. W. Douthwaite has favoured us with the following notes referring to the present time.

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The China Inland Mission was established in 1866; and this station was commenced the same year, by Mr. J. W. Stevenson, who is now located at Bhamo in Burmah.

The mission has four out-stations within a radius of about eighty miles.

There is a girls' boarding-school in the city.

There have been ninety-one baptisms from the commencement.

The present number of church members is seventy-eight.

Up to the middle of 1875, the native church had contributed,—exclusive of collections for the poor,—over a hundred dollars, with which they have opened a mission station at Bing-s, a market town about thirty *le* from Shaouhing.

The agents of this mission who have been engaged in the work of *Itinerancy*, have been Messrs. A. W. Douthwaite, J. Meadows, and Chang Seaou-fung a native pastor, who preach and distribute books on their tours. Journeys are made twice a year, by native passenger boats and other means.

The most distant place reached has been the district city of 新昌 Sin-cháng. Besides that, the principal places visited have been the prefectural city of Hoo-chow and the district city of 嵊 Shing.

The American Baptist Mission has also a station at Shaouhing, and they have been greatly encouraged in their labours; but we have received no report.

THE only publication we have heard of, regarding, or in the dialect of Shaouhing, is a:—

Shaouhing Primer, in the Roman character. By Rev. J. D. Valentine. 12mo. 1876.

"WHAT CAN BE DONE TO STIMULATE NATIVE CHRISTIANS TO LABOUR FOR THE SALVATION OF THEIR NEIGHBOURS?"

A Paper read before the Ningpo Missionary Association, in February, 1876.

TWO propositions seem to be conceded by the terms of this question: 1st. That Chinese Christians ought to labour for the salvation of their neighbours; to which I would add, specially their own relatives; 2nd. That they need stimulating to the performance of this duty. I presume that we are all more or less agreed as to the nature and extent, both of the obligation and of the failure to fulfil it. This question is not to be considered with reference to those who are specially and solemnly set apart for the work of evangelizing the heathen, or

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feeding the little flocks already gathered into the fold of Christ; it deals with every man and woman who by baptism has professed faith in Christ and given in allegiance to the God of gods. The duty of each such may be set forth in the language of our Lord to the healed demoniac:—"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee," or again, in His charge to the twelve apostles,—"freely ye have received, freely give." It may be exemplified in the simple statement concerning one of the Lord's first followers, of whom it is said immediately upon his reception of the Messiah, "He first findeth his own brother Simon,.... And he brought him to Jesus." And lest any should think himself or herself exempted from this duty, it is written again, "let him that *heareth* say, Come." That Chinese Christians, as a rule, are lax in the performance of this duty seems to me to need little elaboration. To relatives and friends, to neighbours and members of their own immediate families they too often maintain a culpable silence on the great themes which ought to occupy the chief place in their thoughts, and consequently in their conversation; for "out of the abundance of the heart the mouth speaketh." Some months ago there was a painful case in connection with one church in Ningpo. A young carpenter, apparently a sincere and interesting convert, baptized soon after the completion of the church at Soen-poh, in which he had assisted, and during the erection of which he had diligently learned the truths of Christianity, succumbed entirely to heathen influences at his marriage. It was found to his shame, and our surprise and grief, that he had not even mentioned the fact of his baptism to his wife's friends. They had no idea he was a Christian. He could not stand their opposition when the time for the wedding came, and he had to be expelled from the church. Alas! how often do husbands seem forgetful of the everlasting destiny of their wives; wives indifferent to the salvation of their husbands; parents betroth their daughters without hesitation or scruple into heathen families; and on all hands it is notorious that anyone who is willing to do anything to spread the Gospel expects the church to make it well worth his or her while. I know there are exceptions to this rule. There is a woman now working as a Bible woman at the Eastern lakes who was baptized with her husband and two sons some years ago. She was long very anxious about her aged mother's soul, and at last she one day made up a bundle of clothes and *rice*, went to her mother and said,—"Now I am come to stay here till you believe." And night and day did she urge and argue, prayed with and for her mother, till, whether from conviction or *we-leh gyi bo-feh-ko*,*

* *Id est.*—"Because of his importunity."

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the poor old woman gave in, became an applicant for baptism and was admitted into the church in her seventy-second year. Another woman, who since marriage has succeeded in gaining her husband, has for years been mourning over her eldest daughter, married to a heathen. Only a month ago the husband died, and the mother has undertaken the support of the young widow, with the hope of teaching her the Christian religion and re-marrying her to a Christian. She has had to do this at some considerable pecuniary loss, as the husband's family were reluctant to give her up, and would allow her to take away absolutely nothing of her late husband's property. Her share in his house and land she has thus willingly forfeited, but she told me that the girl's father "saw no harm in marrying her again to a heathen." The zealous exceptions I fear only prove the rule of indifference.*

It becomes therefore a question of great interest and importance to ascertain the cause of this apparently unchristian inertness. Are we to trace it to any defect in the religious instruction given to inquirers, or to the naturally impassive character of the Chinese? Are we to attribute it to shyness to set up as teachers, or to the difficulty felt by many of ourselves to speak to those nearest and dearest to us on the most solemn of all subjects? I cannot think that this last reason has much weight with the Chinese. The readiness with which they talk of most private matters; their almost incapacity for keeping anything secret; the entire lack of shyness among themselves—whatever they may be with foreigners,—forbids the conclusion that it is reserve keeps them silent. Would to God there were more Chinese Christians of whom the "God of families" could say, "I know him, that he will command his children and his household after him." Nor do I think the Chinese inertness of character sufficient to account for this state of things. The Chinese are not inert and impassive on all occasions; nor are they wanting in energy upon every subject. They can be impassioned, they can be thoroughly in earnest, and where their worldly interests are concerned, they can be industrious and persevering to an extraordinary degree. I fear we must look deeper than these surface causes for the root of the evil which we so much deplore. And here I would crave the indulgence of seniors and superiors if I venture on what may seem like fault-finding. No one in this room feels more strongly than myself the presumptuous nature of this paper. I know that "Days should speak, and multitude of years should teach wisdom;" but this paper is simply suggestive, not dogmatic in the slightest degree; although on too

* Out of a membership of upwards of a hundred, including women and children, the pastor of a church at Soen-poh could only name four men who were active in spreading the knowledge of the truth.

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serious a subject to allow of my shrinking from the statement of honest conviction. I fear that habitual carelessness about the salvation of heathen relatives and neighbours arises in many instances from one of three causes;—first, a want of clear apprehension of what salvation is; secondly, an uncertain hold on that salvation; and thirdly, defective teaching as to the duty of looking "every man on the things of others," and in the present stage of progress, saying every man to his neighbour, "Know the Lord."

I asked a Christian whose daughter is in my school, how it was he could betroth his daughter to a heathen, subsequent to his own baptism. He replied that at the time he had not long been baptized, and that "he did not understand much,"—*feh da ming bah.* His replies to my questions, as to what he did understand at the time of his admission to the church, were far from satisfactory; his wife is still a heathen. I may add that his daughter has shown more character; for during her holidays about a year after being at school, when she was only eleven years old, she told her father that she would not worship idols; and if her husband tried to force her to do so, she should run away to him, and he could not let her starve. The man seemed thoroughly to admire his girl's pluck, but hardly to think himself much to blame. I greatly fear that this man is no solitary instance of *feh da ming bah.* It is hard to say why Chinese should brave the obloquy and home-persecution which must follow the profession of Christianity, without some correspondingly strong consolation in what the gospel brings them, but we have had only too many instances of people adopting the Christian religion, from other motives than that of perfect conviction of its being the only way of salvation.

But amongst those who have some genuine faith in the great leading doctrines of Christianity, who have turned from idols to serve the living and true God, are there not many who very imperfectly grasp the salvation brought by the gospel? Is not the number of native Christians living with any definite assurance of safety, with Heaven in clear prospect at their journey's end, very few? Some hope of indefinite good, some expectation of escaping impending woe they have, but it is too much of the same uncertain character as the dreary hope of the buyer of *kwan-diah;* the misty vagueness hanging round the *bun-jün din** of the poor old women, who think that at sixty years of age it is time to prepare for the journey into the unknown.† Shall we be uncharitable;

* "Boat fare."

† About three years or more ago when exhorting a Christian of many years standing to walk more worthy of the heaven he hoped to reach, I was met by the fiery retort, "Just as if such people as we expected to go to *Heaven*, we don't hope for *that*." I spoke of this answer to other Chinese Christians, and the impression left on my mind, though I am sorry I cannot recall more accurately the expressions used, was a very painful one of uncertainty and indefiniteness as to their *hope*.

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shall we be going too far in saying that this is because of the little that the Gospel does for them *now*, in this life? Is it because they have no "*great* things" done to them, that they do not go home and tell their friends? That healed demoniac surely could not have been many days in his old home without being asked "What did he unto thee?" It is no *answer* to this part of the subject to say that the same is true of ourselves. Granted; it is our greatest shame that with such provision made for our advancement in holiness,—for our shining as lights in this dark world, so that men shall be constrained to glorify our Father which is in Heaven,—we fall so far short. But that is hardly a *reason* for *allowing* the same in our native brethren and sisters. A *beam* in our own eye should indeed blind us to the *mote* in our brother's, but hardly methinks to a fellow-beam in his organ of vision. Let us stir ourselves and them up to realise more our present possessions, that we may be like those who took joyfully the spoiling of their goods, *knowing in themselves* that they had "in heaven a better and an enduring substance."

And then again, perhaps, this particular duty of spreading the truth is not sufficiently dwelt upon as incumbent on every believer. The Chinese maxim *Kŏh nying kwun zi** is so contrary to the genius of Christianity, that it seems to us, that to become a Christian is to renounce this maxim altogether. We do not sufficiently realize the heathen soil in which these Christian truths are being planted; we shoot above the spiritual standing of the converts; we light the fire and leave it to smoke, without trying to stir it to a blaze, that others may see the light and feel the heat. "Line upon line, line upon line" must be our rule with them, taking nothing for granted. I have felt this failing personally again and again, both in my school and among the women. I take it for granted that the people understand and feel numbers of things which have not entered their heads. I shall never forget making my Bible-woman read I Cor. xiii. She had been a Christian, active in her efforts to bring others to the truth, for years, but she had never read that chapter, and she seemed completely overwhelmed at the standard there set before us. She slept in my boat that night, and in the middle of the night I heard her talking to herself about it, and it was her first theme in the morning,—*jing-œ soh z ka siang-mao*.† I mention this, which may seem beside the mark, simply as an instance of what I mean by taking things for granted.

This brings us to the main question to-night,—"What can be done to stimulate native Christians to labour for the salvation of their neighbours?"

* "Look out for one's self."
† "Is love like that?"

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Now these association-meetings have been repeatedly set down as unpractical; no action is ever taken on the discussion. If this is to be the case to-night, it shall not be the result of an unpractical paper. My suggestions, whether practicable or not, shall at least be practical. The word "stimulant" I take it, implies a little alcohol, and I think our Christians do indeed want a little fire infused into them. I would suggest that throughout our missions, whether in the city or the country, whether under the care of native or foreign pastors, one Sunday should be set apart for the consideration of this subject. I will be so practical as to suggest texts! Let some striking words be selected, such as "Where *is* Abel thy brother?" or "*Am* I my brother's keeper?" or the conclusion of the four lepers when conscience convicted them of selfishness, "We do not well: this day *is* a day of good tidings, and we hold our peace." If this Sunday could be preceded by a day spent in fasting, humiliation and prayer,—especially by the pastors and teachers, their words would be so much the more likely to make a permanent impression on their hearers. Then on Sunday, let one simultaneous, definite trumpet-call sound through every assembly of professing Christians in Ningpo and its surrounding districts,—"Who is on the Lord's side?"—Who comes "to the help of the LORD against the mighty?" Let the sin of selfishness in regard to the souls of our neighbours be fully and fervently dwelt upon. Let the example of Him who laid aside His glory and became man, that He might, by being every man's brother, seek every man, be set forth in striking colours, and let the callous indifference of the majority of Christians be dealt with in faithful and unvarnished language.

Then again, cannot something be done in the way of engaging the gratuitous services of Chinese Christians in some branch or other of evangelistic labour? It is, if I mistake not, a *sine quâ non* of admission to full membership in some churches, that the applicant be engaged or be desirous of being engaged in some such work. Of course the maternal instincts of some churches,—notably that to which the writer belongs,—are far too strong to admit of making such a condition. They have no idea of making the enjoyment of the childrens' privileges in any way dependent upon the childrens' own exertions. But for those who have been brought up, and are bringing others up on more rigorous and muscular principles, who may feel able to say in spiritual matters also,—if any will not work, neither shall he eat, it may be worth while considering the feasibility of making an addition to a catechumen's examination, of some such question as "what are you prepared to do to spread the knowledge of the truth among your fellow-countrymen?" In the Life of the Rev. J. T. Tucker, for many years missionary in South India, is the following interesting record.—"The

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inspecting catechist" he writes, "brought me a man who was anxious to join the congregation; but his wife was a devil-dancer, who had such a love for it that she refused to join in his request. The man said he had done all he could to persuade her, but her hatred of the truth was such as to leave him no hope. The catechist told me that the man himself had stood out against the gospel for years, believing in the power of the devils, but now finding no satisfaction in idolatry, he had resolutely determined to become a Christian. *It is my rule not to receive men without their wives*, but as this poor fellow begged so hard to be admitted I consented, on the ground that all his children came with him." Would this be too stringent a rule for Chinese husbands? Would it not, at any rate, be worth while trying, whether by a little delay they can induce their wives to be admitted with them?

The point to which I have already referred, viz: the betrothal of the children of Christian parents into heathen families, seems to me a very serious one, and admitting of decided action. Surely that parent must have very deficient views of Christianity, or very languid attachment to its doctrines, who will carelessly or wilfully betroth his child to a heathen; exposing her, if a daughter, to the almost inevitable certainty of being forced to worship idols, deprived of all means of grace,—in fact selling her, soul as well as body. The bringing of a heathen daughter-in-law, while still a child, into the family, is perhaps somewhat different. The daughter-in-law is forced to follow the custom of her husband's family, and though the risk of heathen influence is still serious, there is more hope of the good overcoming the evil. Still the word of God seems to make no compromise. Israel, the chosen people, types of the spiritual "chosen generation," were strictly commanded concerning the heathen. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." And it is added as though the latter were the more dangerous of the two, "For they will turn away thy son from following me."

In the *Church Missionary Report* for last year, it is noted, that in one village in India, after the week of prayer, the Christian men of the place banded themselves together, and agreed to spend Sunday afternoons in preaching to the surrounding country-people. Many of our members cannot afford to give up their week-day time; could they not regularly spend some portion of Sunday in definite work of this kind, either preaching, or tract-distributing, or quiet house-to-house visiting? In Hangchow there is a Sabbath-school conducted very much in the same way as such an institution at home. The majority of children in attendance are already under instruction in day-schools, but there is a stranger's adult class, often a large one, composed of out-

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siders,—some of whom come frequently, and stay the whole time of the lesson,—some who drop in occasionally and only for a short time. Perhaps a service of this kind might be more generally tried, and prove a greater attraction than more formal worship.

Christian shop-keepers might be induced to keep a tract sheet or hand-bill pasted in their shops, or tracts for distribution on their counters; which would form an easy introduction to the subject of religion with their customers from day to day. I cannot resist quoting here a paragraph from *Spurgeon's Almanack* for 1876, sent to me by last mail. It is on "drones." "We cannot go back far enough with the records of bee-history to get the biography of the first 'drone' that inflicted its laziness on the sweet industry of a striving community. What amazement, what earnest protests, what buzzing indignation-meetings marked the first attempt to act the character of a drone in a bee-hive who can tell? If drones were confined to bee-hives we would be content to let the matter rest with them, leaving them to sting their way through the difficulty as they best can; but they have gotten into the church, which is a much more serious matter. If the church is a community of believers organized for Christian work and culture, then there is no seat prepared in the original plan for the drone, and the church has no place within that can be lawfully given up to the drone. Do you know what plan has been adopted by the bees? *Throwing them out!*"

If the church is a ship, the Christian is not a lazy passenger sailing to glory with a paid ticket, but a sailor with work to do. The church is not a parlour to lounge in, but a vineyard in which to work out the Master's great plan. Paul said, "if any would not work neither should he eat." As far as this applies to labour in the Lord's vineyard we may render it neither *can* he eat. If any will not work he will have but poor appetite for spiritual food, and will go groaning with dyspeptic pangs from table to table, finding nothing to suit his taste, The rewards of glory are for those whose *works* follow them. The cry of Him whose pitying eye sweeps the great harvest-field of the world is evermore; "go, work, to-day in my vineyard."

Finally, the surest way of stirring up an interest in the salvation of others, is to have one's own spiritual life quickened and deepened. This has been as we all know, a marked feature in all the late revivals on the continent of Europe. Everywhere the work of conversion has been preceded by a work of revival amongst the converted. To raise the standard of spiritual life amongst our native brethren and sisters, would be to make a powerful assault on the power of Satan in this country. And the best way of doing this is surely by being ourselves

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thoroughly in earnest.* Let us live as though Heaven were to us a bright reality, Christ a present Saviour, and the Holy Spirit a personal guide and friend. Let us see in every heathen man and woman around us, a soul for whom Christ has died, and the time will come, when we shall not need to teach "every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know 'Him,' from the least of them unto the greatest of them."

NOTES ON A RECENT VISIT TO SOME OUT-STATIONS OF THE CHINA INLAND MISSION.

"I left Shao-hing in a foot-boat about 11 P.M.† and arrived at Ha-pô, the terminus of the canal, at 5 o'clock the following morning. Here my boat had to be carried through the village, from the canal to the Dzao-ngo river, a distance of about a quarter of a mile. Five hours hard pulling against the stream brought us to the small but busy town of Tsông-kô-bu 章家埠. Mission work was commenced here about three years ago, and last year the first convert, a *siu-dzæ*, was baptized. At present there are several enquirers, who will probably be received into the church this year. About 45 *li* farther up the river we came to the village of Sin-ngan 仙巖, where a native preacher has been stationed for about three years; but it was not until a few months ago that the first two converts were baptized. These two are like sheep among wolves, and have to suffer no small amount of persecution at the hands of their former friends.

About two miles beyond this village we put up for the night, and, resuming our journey at day light the next day, arrived at the district city of Shing 縢 about noon.

This is one of the most encouraging and most prosperous of any of our stations in this prefecture; not merely because of the number of converts, but because they have stood firm, in the face of persecution, such as I fear would have had the effect of greatly reducing some of our more enlightened English congregations. Mission work has been carried on here since the year 1869, and now there are forty-one converts, fifteen of whom were baptized this year. At present there are about twenty enquirers and candidates for baptism. The Christians in this

* It has been said, I forget by whom, that "most people overrate their talents and underrate their influence." This seems to me eminently true with respect to our influence on the Chinese. I have been by turns startled, amused and horrified, at the impression left by words and deeds, forgotten by the foreigner almost as soon as they were done or said, but treasured up and acted on, whether for good or ill, by the uneducated and imitative Chinese. Let us therefore set them a good example.

† Our contributor has forgotten to give the date of this trip. We imagine it was some time during the present year.—ED.

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place commenced a building-fund this year, for the purpose of erecting a chapel. One member, a widow, has given 60,000 cash (=about 50 dollars) toward this object.

I had undertaken this journey for the purpose of attending some of the Christians who were sick; and had previously written to the preacher, requesting that all who wished to avail themselves of my services, should assemble at the mission-house on a certain day. Twenty or thirty patients were all I expected to see, so I was not a little surprised when, on arriving at the chapel a day before the appointed time, I found about sixty men and women waiting for me. These I despatched by about 10 P.M. and sent them away rejoicing; and to judge from their looks of satisfaction, evidently believing that now no earthly power could prevent their being cured.

The following morning, soon after day-light, the chapel was again filled with patients, so I lost no time in commencing operations. The announcement that I was ready to receive them, was the signal for a general uproar, each one persisting that he was the first comer, so they pulled and cursed each other, and became so excited, that it was no easy matter to restore them to order. At length when I refused to see any of them, they became somewhat quiet, and consented to be thrust into my room two by two, as the door-keepers picked them out. By 7 P. M. I had attended over two hundred, and still they came pouring in; so, as my medicines were nearly used up, and I was very tired, I closed the chapel, and went to the hills outside the city, until the crowd had dispersed.

During my short stay in this city I had the "honour" of being introduced to several native doctors, and also dined with three of them. They were exceedingly courteous, and far more intelligent than I expected to find them.

About 40 *li* beyond Shing *hien* is another district city called Sin-chang 新昌. There has been a mission station there since 1870, and twelve converts have been baptized.

Returning from Shing *hien*, I again called at Sin-ngan, and met with a rather more enthusiastic reception than before; for the people had heard that a "foreign devil doctor" was coming, and the whole village turned out to meet me. Some blind, others lame or leprous, and all clamourous to be healed on the spot. It was a pitiable sight; for most of their diseases were of many years standing, and in only a few cases could I give permanent relief, though the poor creatures all expected to be cured instantly, for they had heard some *very* wonderful accounts of what had been done in Shing *hien* the previous day.

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I endeavoured to direct their thoughts from their bodies to their souls, and from myself to the "Good Physician." Then, after dealing out the few medicines that remained in my case, I left them, and returned to Shao-hing.

A. W. D

MEMOIR OF THE LATE REV. THOMAS HALL HUDSON.

Who died at Ningpo, September 7th, 1876, Aged 76 years.

By Rev. F. Galpin.

From a Sermon preached at Ningpo on September 24th, 1876.

MR. Hudson was born at Burton-on-Trent, in England, on February 15th, 1800. When a youth he attended the Episcopal church, joining with much interest in its devotional liturgy and beautiful choral service; but he received deeper impressions of religion from the ministry of a Baptist church; and with new light and renewed life, he began his religious career as a Baptist. After due preparation, he was ordained by the General Baptist Church at Nottingham, on November 22nd, 1825.

The following year, at the age of twenty-six, he was sent to Jamaica as a missionary to the negroes. Many difficulties then stood in the way of duty, which now happily have been removed; and the religious and moral improvement of the sons of Ham progresses unhindered. After five years active service and successful work, personal and domestic sickness compelled his return. Mr. and Mrs. Hudson reached England in the year 1831; and he was soon engaged in pastoral work with his own people. For fourteen years this returned missionary laboured in Halifax, Leeds and London, until China's long-closed doors were thrown open to merchants and missionaries. At the beginning of this new era of mission work, Mr. Hudson was asked by his society to go as their first missionary to China. Although he had now entered his forty-sixth year, he did not "make excuse," for (as he told us at a public lecture, delivered seven years ago) his life-resolution found expression thus:—

"I dare not choose my lot,
I would not if I might,
Choose thou for me my God,
So shall I walk aright."

How plausibly he might have pleaded his advanced age, the difficulties of the language, or family ties, as reasons why he should decline the request. But like a true missionary, and a true successor of the apostle Paul, his life's motto engraved upon his watch seal was "always at home." Send me to the malarial marsh, where the slave-owners'

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victims live and die uncared for, or send me to the distant land of Sinim, where people of a strange tongue are without the light of truth, anywhere—"Always at home."

It is worthy of remark, that this servant of Jesus Christ, now matured by the experience resulting from a public life of twenty years, still preserved the zeal of his religious youth. It is well for us when experience, hard work, and maturity do not extinguish or even damp the fire of our youthful zeal; and yet God's servants should be always young, always ardent, always zealous. "Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew *their* strength."

Mr. Hudson reached Ningpo on November 15th, 1845, and began at once to study the spoken and written language, in order to acquaint himself with the habits and literature of the Chinese; rightly considering, that the first duty of a missionary to any nation, is to obtain a more exact knowledge of its religious beliefs than he can possess from the published works of others. Persevering application was soon rewarded, and this aged student became well informed regarding the classical and popular religions of China, his attainments being not one iota behind those of his younger associates.

I know not when he delivered his first oral discourse to the Chinese, but learn that his first written address was printed and issued within one year after his arrival. Many engaged in mission work here know with what care and thought, and earnest prayer, and yet with what bright hope they have sent forth their first tract. What shall be written? What shall be the title of the tract? Many, whose knowledge of mission work does not exceed their love for the Author of missions, often represent the modern apostles of Jesus Christ, as restless men armed with a hatchet, with which they delight to mutilate the huge images set up by religious error and dread; but the representation is wrong. The great apostle Paul is our ideal, hence we strive to work as he laboured, as "a wise masterbuilder," our object is not to destroy but to build up; not to crush, but to strengthen. The first effort is to lay securely the broad foundation of the temple of truth and life, dedicating the building to the glory of Jesus Christ, who is Himself, the way, the truth, and the life. And so with Mr. Hudson, his first tract was called 耶穌福音 or "The Gospel of Jesus." Many contributions of Christian literature followed, in rapid succession, the first message of peace on earth and goodwill toward men: and I am told that while his pen was so active, his tongue was by no means idle. In those early days of mission work, when chapels were less numerous in Ningpo, much out-door preaching was carried on; and Mr. Hudson did what he could in this work.

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The labours already referred to were not performed without much sore trial and severe difficulty. Mission troubles and personal sickness in Ningpo, a scarcity of converts, together with the urgent wants of more popular fields, led the society at home to request Mr. Hudson to return to England. He had at this time been in Ningpo seven years, and was not the man to succumb to difficulties that would have crushed many weaker souls. Therefore in 1853, when his Society withdrew their financial support, he determined not to withdraw from his labours. But this change in his position augmented his disease and with but few friends to sympathize, he suffered much. For a time his pen was idle, but soon his wonted energy returned, new tracts and books were issued, and these were followed by a greater work, an entire edition of the New Testament based upon Dr. Marshman's edition (the first printed in the Chinese language).

Above twenty different books presenting the truths of our religion, and the duties arising out of them, were issued by this industrious worker; many of these passed through several editions, repeatedly and carefully revised, until the very large number of more than two hundred and fifty thousand copies were distributed. In addition to the above issues, forty thousand copies of portions, or entire books, of the New Testament were prepared. Mr. Hudson's tract on the Lord's day was popular and sought after by the Chinese Christians. It contains arguments why the day should be observed, and a sabbath calendar, and also a list of all the Christian chapels and mission stations in the city and suburbs of Ningpo. And here we see the catholic charity of the author, for his days of preaching were well nigh past, and he latterly had no chapel of his own to fill. He willingly sowed that others might reap.

It is worthy of remark that his last literary work was an entirely new translation of the *Pilgrim's Progress*, parts first and second. The title 勝旅景程 literally translated reads thus "The victorious traveller's journey in light." Was he thinking of Solomon's utterance "the path of the just *is* as the shining light, that shineth more and more unto the perfect day"? or Paul's exhortation, "let us put on the armour of light"? or John's words, "we walk in the light"? In a short preface the fervent desire is expressed, that all readers may escape from the "City of Destruction," arise out of the "slough of Despond," ascend the "hill of Difficulty," go through "Vanity Fair," and passing safely through the dark "valley of the shadow of Death," may finally reach the blissful region of "Mount Zion."

The translator had already attained his "threescore years and ten," when he transcribed the closing chapter. How suggestive and beautifully prophetic is this last work of the happy lot of the departed one!

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He has had to pass through the cold Jordan of death, but a company of the heavenly host have met him; they have already led him where he can see his Redeemer face to face, and hear the joyous shout "Blessed *are* they which are called unto the marriage supper of the Lamb." He has received the welcome of Heaven, celestial sounds delight his ears, holy visions enrapture his eyes, a new joy fills his soul; he has left all his sorrows with his exhausted body of mortality, for us to bury in fervent hope; and now his lot is joy,—eternal joy;—and blessed be God! this is not a dream, but a true, unchanging reality. "I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

About the time the "Pilgrim's Progress" was issued, Mr. Hudson vacated his city residence and removed to the foreign settlement, to spend his remaining days on earth near his son. He prepared the lower part of his house for use as a street chapel, and was about to engage a Chinese preacher, but his failing health hindered this plan. Then he gladly lent the premises rent free for the use of sailors when in port, and as often as he could walk about, he would join the seamen, and with kind words welcome them to the room; but this was only a new form of the good work he had previously wrought for many years. His care for sailors led him often to visit the ships in port, when he would distribute a copy of the New Testament or a tract, as desired. Chinese sailors, too, were the objects of his care; he prepared for them a tract in Chinese called "The mariner's compass."

As he prosecuted his work for so many years without pecuniary support from his society, some may wish to know how he was able to issue so many books. When he came to China he possessed some money, his share of the paternal estate; this money being invested, produced a small annual income, that few of us would find sufficient to live upon. But this devoted man knew how to reduce his wants, and by self-denial, pay from his small fund the salary of his teacher, and also set apart a sum to pay for the printing of his books. Formerly the Religious Tract Society granted assistance, but for many years these grants were not applied for. Private friends, who had benefited from his ministry in England, also assisted him, and thus his trust in the Lord was "never confounded."

Note some of the qualities manifested in his life.

1.—He was a man of faith. An unshaken trust in God, and his belief in the truth he came to make known, formed the mainspring of his long and useful life; but he possessed to a high degree faith in the people. Surely I need not observe that this quality is an indispensable virtue, necessary to ensure success in any mission work. To

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doubt whether the Chinese can be saved, or to have but little hope that many will be saved, or to think that they will make but inferior Christians is to destroy hopelessly one's own ministry. Mr. Hudson was never a victim to this species of doubt; his views upon the future of the Chinese were always hopeful, cheering, encouraging. Young missionaries might often be aroused by his observations upon this subject. Would to God that all his aged servants possessed this power of influence. Let each of us strive to be as a living coal; let our devotion be a holy flame that all who approach us may also become ignited, inspired.

2.—He loved the Chinese people. For nearly thirty years he lived amongst them and proved himself to be a genial neighbour and a kind friend; many of his neighbours honoured and respected him; some were intimate and made frequent visits, always receiving a kind welcome. Many acts of kindness are still fresh in the memories of the people, and it is well known, that he once risked his own life to rescue a woman from the brutal violence of the rebels who once infested this region.

3.—He was unselfish. Truly this man looked not upon his own things, but upon the things of Jesus Christ. He might have amassed money; but his treasure,—the "pearl of great price"—was laid up in Heaven. He worked with a liberal hand, and his widely distributed tracts show, that though himself poor, yet he made many rich. He did not labour to be seen of men; neither did he seek for the honours of fame, applause or dignity, that so many covet. For the long period of thirty-one years Mr. Hudson remained at Ningpo, leaving his post but once for a short visit to Shanghai,—the first and only time he saw that port. He might have returned to a hearty welcome in England, both from his family and his church, but he preferred to do his life-work in unbroken solitude and silence.

4.—He was a stedfast worker. Financial difficulties, domestic affliction, and personal sickness, like a blasting storm, blew cruelly upon him, destroying his present happiness, but they were unable to hinder his work. He was rooted and grounded in the Lord Jesus Christ. From him as from a fountain of living water his life was derived and sustained. As a minister of the Gospel, he was conscientious, loyal, zealous and faithful to Jesus Christ his Master; and sympathetic and loving to the people for whose welfare he laboured. His sermons,—like water gushing from a deep fountain,—came forth direct from his overflowing heart, clear, pure, and vital. Being a ready speaker, he could enter heart and soul into his work, as a preacher, unfettered by paper. I never knew him to read a sermon, and yet in his studious preparation, he had written many. Some of his addresses, lectures and sermons

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delivered when in England, were there published: these show that he truly was "a workman that needeth not to be ashamed."

5.—Mr. Hudson claimed no self-merit; his testimony was, "by the grace of God I am what I am." Do not wonder then, at his faith, his love, his unselfishness, his stedfastness. These were but virtues the visible fruits of that life which "was hid with Christ in God;" the power displayed was only a sample of the ability bestowed upon all those who "abide in Christ."

"AND YET I AM NOT ALONE, BECAUSE THE FATHER IS WITH ME."

Who in the Garden's gloomy shade
Chose three,
To watch, as low he prayed
In agony;
True Son of God with power,
Yet clothed in weak humanity,
Needing in his dark hour
The touch of human sympathy;
'Tis he who cries,—
"Ye shall leave me alone,"
He of like sympathies,
Like longings with our own;
O'er his clear-seeing prophet's soul
Rests dark the shadow of Gethsemane,
Faithless the three, faithless the whole,
Lone trials, and lone Calvary.
All, all alone; yet hear his cry,
As the sad vision crowds his sight,
"I'm not alone, the Father 's nigh,"
O'er Darkness rules the Light.

"I'm not alone," 'tis his to say
Who wrestling like his Lord,
Knows in his dark Gethsemane
No helpful human word;
Who longing sore, doth find
No spirit kindred with his own,
No sympathizing brother mind
To a like purpose grown,
"The Father 's with me" his this word,
The Father 's near, he knows my heart,
In the dear bosom of my Lord
Each purpose hath its counterpart.

"I'm not alone," 'tis his to say
For whom are sundered dearest ties,
When like some flower—the worm's sweet prey—
The loved one stricken droops and dies;
When night of loneliness and gloom
Surrounds the soul, shuts out its days,
And in a world of bud and bloom,
The soul a lonely wand'rer stays,
"I'm not alone—the Father 's nigh,"
Not all is tak'n away,
His glory bursts upon the eye
And night is turned to day.

"I'm not alone," 'tis his to say
Before whose feet death's billows roll,
Who into death's mysterious way
Looks forth with trembling soul.
The upward lifted eye
Of faith-illumined sight,
Beholds on high
A glorious Light,
The soul is not alone,
Nor knows a dread alarm,
Above—the almighty Throne,
Beneath—the almighty Arm.

M. A. C.

Correspondence.

The Term for God in Chinese.

MR. EDITOR:—

From reading the various communications in the *Recorder*, in regard to the proper Chinese term for God, I have been led to examine into the usage of the original Scriptures, more especially the Hebrew, and beg leave to submit the following statements to the consideration of your readers.

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1st.—*Jehovah is the Hebrew word for God;* and though that language is rich in terms for the Divine Being, this one is used far more frequently than all others combined. The name יהוה occurs in the Old Testament over six thousand eight hundred times. It more commonly stands alone; but often is followed by *Elohim in the suffix or construct state;** as *Jehovah Eloheika*, "The LORD thy God," or *Jehovah Elohei Israel*, "The LORD God of Israel." Also the phrase *Jehovah Tsebhaoth*, "LORD of Hosts, is a very frequent appellation," in Isaiah, Jeremiah, Zechariah and Malachi; but it does not occur in the Pentateuch, Joshua, Judges, Ezekiel, Job, and the writings of Solomon (Robinson's *Gesenius*, under 'Tsebhaoth'). In some books, again, *Adhonāi Jehovah*, "The Lord Jehovah," is a common expression. This is especially the case in Ezekiel, where it is *the* term, and occurs over two hundred times.

2nd.—The word *El* literally means "mighty" or "a mighty one, a hero," and hence, "the Mighty One, God," or "mighty ones, gods;" but it is not a common term in prose. Gesenius says,—In prose, when spoken of God κατ' εξοχήν, it never stands alone, but always either with an attribute,.....or with another name of God,.....or lastly, with the genitive of a place or person of which God is called the patron. Far more frequently it is the poetic name for God, and stands in poetry very often alone." Doubtless one reason for the restricted use of this term, is its ambiguity. Though more commonly a name of God, it may be used without any reference to the idea of Deity or deities. Hence:—

3rd.—*Elohim*, a derivative of *El*, but more specific in its meaning.† In form, it is what is called the "Plural of Majesty" and its singular, *Eloah*, is comparatively rare. It is used in the Old Testament, (1st) as a proper name‡ of the Divine Being; (2nd) as a generic term, generally applied to God, and sometimes limited to Him (Is. xliv: 6); (3rd) in the sense of "gods, false deities." Now the one thought common to all these three meanings is "God-hood." This is the pivot on which turns the word's whole usage; while in any given case, the connection *alone* determines when the object designated has no true claim to divinity. The use of *Elohim* in Ps. lxxxii, for "kings," is a figure of speech, which derives its force from the fact that *Elohim* means "a divine being." I once heard it said of a deist, "Shakespeare is his Bible;" and it was a pat expression. Yet "Shakespeare" is not one of the meanings of *Bible*. So "kings" is not one of the meanings of *Elohim*. Some suppose that *Elohim* refers to "angels" in Ps. viii: 6 and "judges" in Ex. xxi: 6, &c.; but Gesenius denies it. He says it is "once applied to *kings*,.....Ps. 82" and in I. Sam, xxviii: 13,

* The compound *proper name* Jehovah-Elohim is little used except in Genesis, 2nd and 3rd chapters.

† See Robinson's *Gesenius*, note under אֱלֹהִים. Compare also Green's *Hebrew Grammar*, 2nd edition, "on the formation of nouns" (§ 181 and 181,4, a); also "on Orthographic changes" (§ 50). For various views, see Smith's *Bible Dictionary* under "Jehovah."

‡ It is not unusual in Hebrew for an adjective or a common noun to be also a proper name; as *Lebanon*, literally "white." *Baal*, literally "lord, master," and often so used.

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he represents the witch as saying "I see a god-like form [*Elohim*] ascending out of the earth" (why not render "I see a god ascending out of the earth"?). These two are the only cases he gives, where *Elohim* is not applied either to the true or else to a false claimant of God-hood.

The word *Elohim* (or *Eloah*) occurs in the Old Testament between two thousand and two thousand five hundred times, but it is by no means used with equal frequency in all parts. There are a few books or parts of books, where it in part or in whole supersedes the word Jehovah. Thus Genesis is made up of Elohistic and Jehovistic portions. The first chapter uses only Elohim; the fourth uses Jehovah with but one exception; and so on through the whole book, Elohim being the more frequent term. But in Exodus, Jehovah occurs about three hundred and eighty, to Elohim about a hundred and ten times. Of these, only fifty-one are cases where Elohim stands alone in the *absolute* state, as a simple proper name of God, and these fifty-one are not evenly strung along through the book; but fifteen of them are found in the first three chapters, four more in three verses Ex. xiii: 17-19, which are like an explanatory note, six more in similar parenthetic paragraphs in the account of the giving of the law, Ex. xix: 17-19, xx: 19-21, xxiv: 10-13, and ten more in the account of Jethro's visit to Moses, Ex. xviii; in all thirty-five cases.

Through the historic books, with the exception of Genesis, Ezra, Nehemiah and Daniel, Jehovah is decidedly the more common term. Job has this word in the historic portions; but in the poetic it occurs only once; and Eloah, El and Shaddai are the common terms. In the Psalms *as a whole* Jehovah occurs rather more than twice as often as Elohim. But in the second division of the Psalms and part of the third division,—that is from xlii to lxxxiii inclusive, Elohim almost, and some times entirely, supersedes Jehovah. In *Proverbs* this latter word is the usual term; but in Ecclesiastes it does not once occur. "In the prophetic books, for the most part only Jehovah is employed, as being the more august and venerable name, Elohim being there used of the true God only in certain formulas" (Robinson's *Gesenius*). As to the explanation of this varying usage to the term Elohim, it seems probable that it was the more ancient and general as a common term for God, and was not displaced by the word Jehovah till about the time of Moses, and then only among the Hebrews; also that at some time toward the close of their history, superstitious reverence for the word יהוה excluded it from common use, and so necessitated a return to *Elohim*; while during the captivity they were among a people who were familiar with Elohim as a term for Deity or deities, but had little appreciation of the word Jehovah. But as to the application of these facts to the above noted difference, scholars are not agreed.

We may further note in regard to Elohim, that excepting in the Elohistic books and passages, it is more often treated as a generic term than a *name*, *i. e.* it is inflected with a possessive suffix, or the construct state, before a word specifying whose God is spoken of; as *Eloheika*, "thy God;" *Elohei-Israel*, "God of Israel."* As noticed above, it

* In such cases as these, a rigid application of the rule to begin common nouns with a small letter, would compel us to write—not "God" but "god of Israel," "Jehovah

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is often thus used after *Jehovah*, which being strictly a proper noun, would not admit of such inflections. There are I believe some eight hundred cases of this form of expression. Deuteronomy is remarkable for it; and has the one phrase Jehovah Eloheika over two hundred times. As an illustration of this form of speech, we should not say —"Victoria of England," but "Victoria, Queen of England;" nor would an Englishman say "Our Victoria," but "Our (the) Queen," or "Victoria our Queen."

Again, quite a large proportion of those cases in the Jehovistic books, where Elohim stands alone as a proper name, are set phrases much like compound words, as, "man of God," "ark of God." At random examining the first fifteen chapters of I. Samuel, I find that about twenty-five cases out of thirty are of this kind, but this is above the average. Thus we see that outside of the Elohistic books and paragraphs, the use of Elohim alone as the leading word of a sentence, is *comparatively* rare.

4th.—Among other terms of less frequent use, as *Shaddai*, "Almighty," used only of God and quite common in Job; and *Hadhosh-Israel* "Holy One of Israel," used a number of times by Isaiah, we may note,—*Elion*, "The Most High." It literally means "high," and is from the same root as the preposition *ăl*, "up" and the verb *ālah* "to ascend" (compare the Greek ὑψοω "to raise *on high*" ὑψος, "*high*," and ὁ ὑψιστος "*the Most High*;" also the Chinese 上 "up, to ascend, supreme"). It is used either alone or with another name of God, as Elion, Elohim Elion, or Elion El. Gesenius says "The Phœnicians and Carthaginians also use this same word for the gods." Daniel is marked by the frequent use of a Chaldaic word from the same root, but with him it generally has the "emphatic form," perhaps to give stress to the idea of supremacy. It would seem that he, having to do chiefly with persons not familiar with the word Jehovah, used in its stead, not often Elohim alone, but some word or phrase expressing the idea of supremacy, such as the Most High, Most High God, God of Heaven, Lord of Heaven, &c.

5th.—There is still another term which has played an important part in the history of Old Testament translations; which is *Ădhonāi* אֲדֹנָי. It is derived from Adhon (Lord, master); was perhaps originally *Adhonāi*, plural of "majesty" with suffix of first person singular, and afterwards changed *pattah* to *kamets*, to mark its high and special use as a name of the Lord of lords. In Hebrew estimation, it seems to stand next to Jehovah; and in the prophetic books not rarely takes the place of that name; though in the Old Testament as a whole, it is chiefly used in reverent address. As the Jews thought it unlawful to speak the word Jehovah, they, in reading the Old Testament, substituted *Adhonāi*, except where this word is itself coupled with Jehovah, when Elohim was used; and in accordance with this analogy, יְהוִה has now the vowel points of *Adhonāi*, except when coupled with this word, and then it takes the pointing of Elohim. When the Septuagint translation was made, they of course could not

thy god," &c; but here English usage cannot conform to the Hebrew, for god always means "a false deity," and God must be used wherever true Deity is referred to.

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think of transliteralizing "The NAME," though heathen writers had done so, but translated its proxy, by ὁ κυριος. In like manner, the Vulgate uses *Dominus;* and our English Bible follows substantially the same analogy, but marks the use of יהוה in the original by capital letters, thus, LORD, or thus, GOD, when it has the pointing of Elohim.

6th.—*In the New Testament,* ὁ κυριος is used sometimes as the equivalent of Jehovah, and sometimes as a title or appellation of Christ. In the Epistles, it is often coupled with the proper name Jesus Christ, just as in the Old Testament, Elohim, as a generic term, is coupled with Jehovah. But the common term for God is ὁ θεος. In genuine Greek, θεος was of course infected with polytheism; while the Greek philosophers gave it uses suited to the turn of their speculations. Some however think, that the Septuagint had a more or less direct influence, both on their ideas and their phraseology. Be this as it may, with θεος as with *Elohim*, the central idea,—the pivot of its usage, is the attribute of divinity. The heathen application of it to kings, and to the Roman emperors, was blasphemous flattery, for receiving which, a certain Herod who knew better, died a miserable death (Acts xii: 22, 23.); and among the primitive Christians, a crucial test and a frequent cause or pretext of persecution, was the refusal to worship the emperor's image. "King" is not therefore a current *meaning* of θεος. In fact I suppose that this word, though a lower term originally than Elohim, yet so definitely embodied the idea of God-hood, that a Hellenist would at once assert, that there could be but *one true* θεος, and would unavoidably Hebraize the word after the pattern of Elohim. Hence the Jews did not, so far as I am aware, have any special divine guidance, nor any dispute, in their choice of a Greek term for God.

Our Savior more commonly used ὁ πατηρ, "The Father." In the sermon on the mount it occurs sixteen times to θεος six times. It holds about the same rank in Christ's sayings that Jehovah does in the Old Testament prophecies. He also uses "Heaven" by metonymy for God, as in the phrase "Kingdom of Heaven" because Heaven is viewed as God's throne. By a similar figure, we say "the throne" meaning "the sovereign" and "Heaven forbid" for "God forbid."

And now permit me a few inferences and comments.

1st.—Hebrew usage certainly favors a high and specific term supplemented by a generic term, and also a variety of terms and phrases, but subject of course to the one condition that they are to be had.

2nd.—The task before the Jews in adapting a Greek term to their use, is very different from that before us of "redeeming" a Chinese term. The Hellenists sought a term mainly for their own use, and only had to transfer to it the Hebrew conception of God. As to the ease of this, let our own experience, and the way we often sadly *barbarize* our Chinese, bear witness. When the time came for propagating Christianity, the Jews had already done much toward familiarizing the world with the monotheistic use of θεος. *We* must conquer directly from a heathen language, a term which will speedily be available for the specific work of propagating Christianity. Daniel however was in circumstances much like our own, and his usage seems to favor some such a term as 天主 or 上帝.

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3rd.—It is exceedingly difficult to draw analogies between Hebrew and Chinese. The latter language heaps up a vast number of meanings on one character, which the former would distribute among various derivatives or inflections of a common root. Again, Hebrew was never wholly a pagan tongue; there were always some true worshippers to preserve a right use of its words. But Chinese has been for several thousand years the language of a people who chiefly worship the acknowledged shades or spirits of dead men. Now Elohim, the Hebrew term for Hebrew objects of worship, and 神, the Chinese term for Chinese objects of worship, are striking illustrations of these two points. Elohim is a derivative word limited to the one idea of deity; while as to 神, good Chinese scholars are disputing over its meanings, and my own knowledge of Chinese is as yet rather superficial;—but it seems to me to start with, that it is hardly accurate to call the *single character* 神 *the Chinese term* for their objects of worship;* but waiving this, the word appears to have some uses which ought to be limited to God only; many others which are applicable to any spirit whether divine, or celestial, or terrestrial, or even perhaps infernal; and others still which are not at all applicable to the Divine Spirit; while in *current* usage it does not include 天 their highest object of worship. When therefore I ask the Chinese Christians what is your objection to the use of Shin for God, and they answer invariably, 不明白, I fully believe them, and fail to find in it much of an analogue for Elohim.

4th.—In the Old Testament the principal use of Elohim as a generic term, is the coupling of it with a possessive, to emphasize Jehovah's personal relation to the Israelites as their covenant God. It grows out of the covenant with Abraham (Gen. xvii: 7, 8) and is chiefly limited to the children of that covenant (though prophets, priests, levites and kings in their special relations to God give occasion for a similar but rare use of the same idiom). Hence the remarkable frequency of this usage in Deuteronomy. But contrast with this the usage of Ezekiel. He bears messages of wrath from the absolute sovereign, to contumacious rebels, and couples Jehovah with *Adhonāi*, "The Lord," almost as often as Moses does with *Eloheika*, "thy God." But the New Testament writers seldom use θεος as a generic term with a possessive, except in quotations from the Old Testament. With them ὁ θεος is simply the name for God. They use it about as Hebrew writers used Jehovah, and so Robinson in his *Lexicon of the New Testament*, gives "Jehovah" as one of the meanings of θεος. It follows the analogy of Elohim the proper name, and not of *elohim* the generic term. But ὁ κυριος, which stands for a proper name in the quotations, is elsewhere more commonly a generic term; thus rather reversing the somewhat forced usage of the Septuagint. But again, what Old Testament writers aim at in the use of Elohim inflected with a possessive, —that and much more Christ does by his use of the word Father; while now he himself is the Word which appropriates God to any one who will enter into covenant with Him. Accordingly we find in the Epistles, very little of such use of a generic term for God. We see then that holy men of old varied their usage, and suited it to their

* 神明, 鬼神 or 神明菩薩 would come nearer the mark.

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circumstances and the requirements of their special work. Why should not we do the same? Is there now no Spirit of the Lord to give us liberty? The Chinese tongue and people are decidedly *sui generis*, and their case calls not for slavish imitation of the ancient forms of vastly different races and languages, but for the careful exercise of independent judgment. For translating the Old Testament we need a word which will admit of a possessive; but in preaching, we want simply the term which will be most available for conveying the truth in regard to God, and for determining this, experiment is worth much more than theorizing. Where I am, experiments with the term Shang-ti show it to be, not indeed free from all objections, but as available a term as the Chinese tongue can reasonably be expected to yield. The use of it here is fairly a success, not yet complete, but destined to be more and more so, as we continue our use and explanation of the term, heartily supported by an ever-increasing number of converts. And since I find no proof that the heathen here currently use it as a proper name of any idols, and Chinese teachers never object to the use of it as a generic term with a possessive, I do not see why it will not even satisfy the main requirements of Hebrew analogy. While the term, 上帝, in itself considered, is just about such a one as a Daniel would fix on were he inspired to coin a Chinese term for God.

But to conclude, allow me to suggest one caution. In our work we often have to attach foreign conceptions to Chinese words; but we do this so easily that often we think we *find* in them what we ourselves have *put* into them. In this manner we fix on a certain term for God, and soon think we have found a better term than we really have; while the rejected terms being given up by us to purely idolatrous uses seem more objectionable than they actually are; and thus at last good men may almost come to think each other blasphemers. Then a strong application of I. Peter iv: 8, is about the only available remedy.

JEW.

July 26th, 1876.

Good News from Hirosaki.

DEAR SIR:—

The good work moves on. With two or three exceptions, those that have been baptized,—to our very great gratification,—have been exemplary. We can truly say,—with the exceptions above made,—they are "setting an example of holiness and rectitude before their countrymen." The converts are increasing in number. Two weeks ago three were baptized; to wit, two young men and one young married woman;—the latter the first and only female that ever received Christian baptism in this part of the country, the extreme north end of Nippon proper. During the twenty months we have been here, twenty-seven have been baptized, and a church organized. During this time it has been the painful duty of the church to exclude one member, while another has been induced by parental constraint and other influences to abandon his faith;—at least it seems so at present. The manner in which these young converts meet difficulties, trials and

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temptations, is truly *Christian*, and calls for gratitude to God on our part. Services in our house on Sabbath morning, conducted both in English and Japanese, are well attended, almost entirely by pupils and teachers of our school. Sunday and Wednesday evenings are devoted to preaching in the native tongue, in our lately purchased chapel, by Brother Honda, one of the elders of the church. His services are more largely attended, and that by outsiders, as well as the aforementioned. It is certainly a great blessing to any people, to be permitted to hear the gospel from one possessed of so much zeal, power and fluency in the presentation of the word. Some weeks ago he concluded a series of discourses on the "Resurrection of Christ," in the final summary of which he used about the following, as near as we could catch it in the Japanese. "All nations have held the doctrine of the resurrection of the dead in some sense or other; but the Christian can boast in his Master Christ, the only veritable accomplishment of the same to be found in all the annals of time!"

An eligible property has been purchased in this city for a chapel and parsonage. The property consists of a good-sized lot of ground, and two somewhat dilapidated buildings standing on the same. The total cost was $160. I say "dilapidated buildings," and yet they are as good as many of the people have to live in, for which reason the tenements were thought quite sufficient for the present. The money may seem very little, but it should be remembered it was made up among the native brethren here with the exception of my own small contribution and that of native Christians in Hakodate and Yokohama. One hundred and forty dollars was raised by the native brethren. The aforementioned houses are to be repaired and put in as desirable a condition as possible for the purpose designed. It is certainly a good indication, to see the native converts of the east, making a move in the direction of bearing their own financial burdens, however small they may be. Wherever genuine piety prevails, it does seem this ought to be expected and insisted on. Our Church was formally organized on October 3rd, 1875.

Our school continues prosperous, and we think its patrons and friends have just reason to take pride in the advancement of the students in the English language, modern sciences, &c. The progress made in so short a time seems rather remarkable; recitations are daily made *in English*, in the sciences, history, mathematics, &c., with a facility that one sometimes fails to find in more favored lands.

His Majesty the Mikado has just concluded his "progress through the northern provinces." He set out from Tokio on the 2nd of June, 1876, and reached Aroomori, the capital of this *ken*, on the 14th of July, having traveled over five hundred miles. The highway was everywhere thronged, by thousands and tens of thousands, to get their first glimpse of the "Son of Heaven," which most succeeded in doing. In all his progress, the Mikado paid great attention to the agricultural, educational and other interests of the empire. He inquired into the administration of affairs in those *kens* (departments) through which the progress was made, and already some very considerable changes have followed. In Aroomori, on the bay of the same name, the imperial party spent about thirty-six hours, during which time the barracks, the

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schools, the hospital, the *Kiu-cho*, &c., were visited. In the school buildings His Majesty and party heard the performance of one of our classes rendered in English. The schools of Aroomori made a great demonstration in honor of the royal guest; but of course it was not equal to what he had seen elsewhere. The entire party boarded their fleet in waiting in the Aroomori bay, on Sunday morning at eight o'clock, for Hakodate where they arrived at one P.M. the same day, the distance being a voyage of only about sixty miles across the straits of Tsugaru. The imperial party reached Tokio on July 21st. This was the first and only progress of the kind ever made in this part of Japan, and as a consideration of state policy, it is admitted to be a great success.

Drought has prevailed to some extent during the summer, but we are now having rain in abundance,

I am, yours truly,

JNO. ING.

Chinese Church Ordinances.

MY DEAR SIR:—

In the last *Recorder* one of your correspondents asks if the use of foreign bread and wine at the Lord's Supper is "the prevailing practice throughout China?"

In my work here in the northern part of the Kwang Tung province, I have always made use of foreign bread and wine without meeting objection on the part of the native church members, except that they have sometimes said the wine was too strong.

I see no objection whatever to the addition of a little water and sugar to the wine, to make it palatable, as the purest wine contains both of these elements.

At some of the out stations, when there was no foreign wine on hand, the ordained preachers have made a kind of wine, by macerating native raisins in water and straining the product. This is a more genuine juice of the grape than many of the decoctions found in the market under the name of "wine." Wheaten cakes of various kinds are found in the native markets at all times. The use of the native 酒 *chiu* is not only objectionable, but I should say is utterly inadmissible.

Our Lord never requires impossibilities of his followers. If the "fruit of the vine" cannot be obtained, the Lord's Supper need not be observed. We know that the elements used by our Savior were wheaten bread and the juice of the grape; and though I do not know that there would be any valid objection to the use of bread made of rice flour, I do believe that the wine should be the "fruit of the vine."

If it were proper to use anything in the place of the juice of the grape, it would be proper to use pure water, to which there would be fewer objections than to the 酒 *chiu*.

In some parts of China there are grapes from which wine can be made, and although there are none in this section, there are raisins in the native markets. The fact that grape wine is a foreign product,

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does not seem to me an objection to its use in the native churches. We missionaries, and the gospel that we preach, are foreign importations, and are so considered by the Chinese whether Christian or heathen. I do believe however that the churches should, by their own contributions, purchase the wine that they use, and not be dependent upon foreign teachers for it, except perhaps as those teachers may act as agents in obtaining it.

SWATOW, *September 19th*, 1876. S. B. P.

Hangchow Missionary Association.

MY DEAR SIR :—

The Hangchow Missionary Association met at the house of Dr. Galt, on Tuesday evening, October 3rd.

A translation of the tract 十字架悅耳眞言 was read; the translation having been made by one of the missionary ladies. After the usual time for criticisms on the translation had been exhausted (in the course of which very few inaccuracies were detected), the meeting proceeded to discuss the merits of the tract itself; and the following resolution was adopted unanimously:—"That this tract is remarkable for its simplicity; simplicity being an undoubted merit when treating of so solemn a theme. In any future editions of the tract, however, greater accuracy will be indispensable, if the tract is to fulfil its purpose. It is inaccurate when treating of the Incarnation of the Son of God; and too great prominence seems to be given to the physical sufferings, so as well-nigh to obscure the subject of the spiritual sufferings of our Lord. The description of the awful scenes of Gethsemane, the Judgment Hall and Calvary, is overdrawn in some respects, and is disfigured by fanciful additions."

With reference to this resolution I may observe that it is stated on page 1 of the tract, that "in the fulness of time, Jesus was born in Bethlehem of Judea 與各嬰兒無異; an incomplete account, surely, if not absolutely misleading as to the doctrine of "God manifest in the flesh."

On pages 4 and 5 also it is stated that after the crown of thorns was placed on the head of the Lord of glory, a soldier "固以手按之使其痛更甚; and again, that 鮮血自頭流下, 其落如雨; additions surely to the gospel narrative, and as such tending rather to weaken than to strengthen the effect of the wondrous story.

On page 7, it is stated that the Lord Jesus in heaven continues His intercession with the Father, and here, where we should expect some adequate account of the work of our great Advocate on high, we are simply told that the Lord thus *interceding* 欲使世人得享恩齡, 藉以悔改.

The tract, as an effort to perform that highest of the preacher's or teacher's duties, namely, to "lift up Christ crucified, thus drawing all men to Him," claims our hearty sympathies, but on this very account one cannot but greatly regret the inaccuracies and blemishes, some of which are enumerated above.

I remain, Sir, very truly yours,

HANGCHOW, *October 10th*, 1876. A. E. MOULE.

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The Protestant Chinese view of the Term for God.

DEAR SIR:—

There seems to be some danger, in the discussion of the terms for "God" and "Spirit," of unintentionally fastening an undeserved stigma upon our Chinese fellow-believers. The Rev. J. Ross remarks in the *Recorder* (p. 217), "Equally useless is the word of a Chinese teacher, *convert* or enquirer, for as *has been pointed* out, each in his polite way, will say that his pastor's is the proper term." I sincerely hope, in common with others who have been pained by this sweeping accusation, that it is an inadvertence. From a heathen teacher one hardly expects the simple truth; and most would hesitate to perplex enquirers with philological questions; but surely from converts,—Protestant converts,—we are warranted in expecting both the exercise of private judgment according to their ability, and a fearlessly true expression of the same. Converts who are the mere echo of their foreign pastor, are a constant source of weakness and anxiety in Protestant missions. But amongst the thousands of native Christians, there are many able men, who both dare to form a decided opinion, and to maintain it also; as many of my brethren in south China will gladly testify. Men have before this left the mission in which they have been trained, and joined another, from conscientious convictions on this very subject, as the history of missions in Foochow testifies; and we in the south have many times been assured by the Christians of this, Kwang-tung, province, that they too have their conscientious convictions on the subject, which they are not prepared to surrender at the bidding of anyone. Therefore it behoves us, foreign missionaries, to be very careful how we pledge ourselves to accept the result of any conference or deliberation (*Recorder* p. 135), before our people have been consulted, otherwise we may be placed in the unenviable position of accepting a compromise and losing a congregation. It ought to be always carefully considered, whether in the attempt to secure *uniformity*, our real *unity* may not be sacrificed. The advocates both of 上帝 *Sheung-tai* and 神 *Shin* are equally assured that in time the Chinese themselves will settle the question, and may well be content to leave that aspect of the question where it is. But there is unhappily a constant source of the gravest danger ever present in the form of a third term 天主 *T'in-chü*, which is being pressed forward upon the acceptance of Protestant missionaries, especially of new comers, in various ways. I append a letter containing native opinion on the subject, which speaks for itself. The danger is expressed plainly in paragraph 4. It is a thing devoutly to be prayed for, that the line of demarcation established under Providence by Papal infallibility, may never be obliterated by Protestant hands. In the face of the continued circulation of *The Death Blow to Corrupt Doctrine*, false as may be the allegations of that abominable pamphlet, it were surely most unwise to confuse the "religion of Jesus" in the minds of natives, with the *T'in-chü Kau*, by adopting that term.

Herein I find ample vindication for my steady persistence in abstaining from using or putting into the hands of others to use, religious books in which *T'in-chü* is used for God.

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Far be it from me to seem to accuse any one who thinks differently, with being false to Protestant principles. At the worst, I dare but hold such, to be mistaken,—grieviously mistaken, in spite of the best intentions. At home some few Englishmen are energetically advocating a tunnel under the channel,—that "silver streak" which has hitherto marked us off from the continent. They may be earnest patriots, but I suppose the great majority of their fellow-countrymen may hold them to be sadly mistaken, without either necessarily calling them traitors, or being themselves considered *intolerant*, because they will not subscribe to the undertaking, or in any way farther the carrying of it out.

The application to the particular aspect of this controversy which I have endeavoured to set forth in the preceding lines is obvious. I would ask my brethren to pause and weigh well the possible result of their actions before they in any way commit themselves to the use of the term *T'in-chü*.

August 12th, 1876. SINIM.

[COPY].

REV. SIR:—

In answer to your letter of yesterday, requesting the opinion of the majority of the ex-students of St. Paul's College, regarding a term in substitution for the expression *Sheung-tai*, I beg to state that previous to the receipt of your letter, the subject had had the attention of the ex-students, and there was a great deal of discussion about it. Upon submitting your inquiry to them, the majority are of opinion that it would be injurious and really impossible to substitute the word *Sheung-tai* by any other term, for the following reasons:—

1. That the word *Sheung-tai* has been so long impressed upon the minds of the Chinese as the God whom the Protestants worship, that should another word for it be mentioned, it will give rise to the impression that a new religion altogether has been established.

2. That in order to eradicate the expression *Sheung-tai*, all the present Chinese Christian books will have to be destroyed, and new ones printed, which will cause much loss and entail a great deal of expense.

3. That the term *Sheung-chü* 上主 does not signify "God" in its true sense, and will render Him less dignified in the eyes of the Chinese. Besides the Chinese have already a God of the name of *Sheung-chü*, which they believe to be in heaven, as mentioned in the books.

4. If *T'in-chü* 天主 is substituted for *Sheung-tai*, the Chinese would think that Protestantism and Roman Catholicism are amalgamated, or it would lower the religion of the Protestants in their eyes, if they find that the latter had to adopt the *T'in-chü* of the Roman Catholics.

In conclusion, the former pupils of St. Paul's College beg to say, that if you will read the Rev. Mr. Malan's work on *Who is God in China, Shin or Shang-te*, you will feel convinced that it is advisable to let matters remain as they are.

I remain, yours faithfully,

7th April, 1875. CHUN AYOU.

Translating into Mandarin.

DEAR SIR:—

As many of the native Christians in northern China have learned to read the four Gospels and a few other Christian books written in easy Mandarin 官話, but can make nothing out of books in the literary style 文理, nor understand more than half of the high Mandarin style, it seems to me very desirable that valuable books printed in the literary style for the native Christians should be translated and published in Mandarin. Our native teachers and scribes can do the work, requiring on the part of the foreign missionary a strict superintendence and a will something like that of those reformers of the 16th

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century, who in spite of all opposition, insisted that the Bible and many other religious books should not be buried in Latin, but spread abroad in the spoken languages.

In translating Rev. W. Dean's *Commentary on Genesis* into Mandarin, I wish to enquire if any other Notes or Commentaries on Genesis are being prepared in Chinese?

If any work on Genesis, in Mandarin, is in course of preparation I will gladly yield the preference to it, or if any work in *wen li* is being prepared I prefer to wait for it.

Yours, &c.,

October 10*th*, 1876. J. F. CROSSETTE.

Statistics of Missions in China.

DEAR SIR:—

I do not know whether at the forthcoming conference any statistics relating to the progress of missions in China are to be given, but if they are, I would venture to suggest that application be made to all the stations for an exact return of the number of converts in connexion with the mission, who are either wholly or in part supported by the missionaries. It is commonly said amongst the foes of missions that a very considerable proportion of our converts do not serve God for nought, but are employed either as preachers, school teachers, colporteurs, chapel keepers, bible-women, private servants to missionaries or in some other capacity. If this statement were true it would unquestionably indicate a very unhealthy element in our work, and the sooner we realized the extent of its existence the better. If on the other hand the charge is false, the present will be an unusually favourable opportunity for refuting it. Any statistics that may be presented to the conference will probably be carefully perused, and they will command a wider attention than statistics presented through the ordinary channels. Nothing is more likely to disarm hostile criticism and to evoke the respect of bystanders than a manifest willingness on the part of missionaries to produce all such details of their work as even the most captious and hypercritical observers can desire.

HANKOW, *October* 10*th*, 1876. ARNOLD FOSTER.

Annual Meeting of the M. E. (South) Mission.

DEAR SIR:—

The annual meeting of the M. E. C. S. China Mission at Shanghai has just closed, and I am rejoiced to say it has been one of great peace and harmony. The services during the week were well attended by many native Christians and the chapel was often crowded with eager listeners of non-church members. I feel sure the native preachers and church members were benefitted by those services, and the experience of some was, "they were refreshed and the work of the Lord was being revived in their hearts." My own experience was the same, for I felt it was good to be there, worshiping with our native brethren. I feel sure they returned to their fields of labor more than ever determined to battle against evil, and with more faith, zeal and love

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to point their countrymen to the Lamb of God who taketh away the sins of the world. Several meetings during the week were of a very interesting character. On Sunday afternoon our Sunday-school anniversary took place. There were three schools present and the children sang some of our hymns exceedingly well. Several addresses were made and all passed off most delightfully. Children and parents, together with friends present all seemed greatly to enjoy the meeting.

On Monday afternoon we had our Bible anniversary. Quite a number were present and several excellent addresses were made by our native brethren concerning the printing of the Scriptures, and more especially concerning their circulation in China and the great good which had been accomplished thereby. We had two native brethren from another mission who made some excellent remarks concerning the Scriptures. A report was made of the number of Bibles and tracts sold during the past year, which showed us that this branch of our work is on the increase, and becoming more and more encouraging.

Our missionary meeting was held on Tuesday afternoon. Several of the native brethren spoke and seemed to enter very warmly into the subject. They spoke of what was now being done for every land by the various missionary societies of Europe and America; they told of the great changes produced by sending Christian men among their countrymen to tell them the simple story of the cross. They spoke of a great work of grace going on in Formosa, and in the Fohkien province, and at the Ningpo country stations as well as in other parts of China, being the result of earnest Christian men and women preaching the glorious gospel of the Lord Jesus. Our missionary collections, though not yet counted by the hundreds need not be despised; I might mention that during the past year $61.40 have been contributed by our small society. We have now introduced the envelope system of donating, and we trust by another year through the blessing of God to double the amount.

Our temperance meeting was held on Wednesday afternoon and proved to be a most interesting occasion. The native Christians entered into it with a great deal of energy and feeling. Some of the addresses given by our native brethren on the occasion were excellent, spicy and expressive. Some of the anecdotes were highly amusing and were told in such a way as to produce great interest. Some twenty-two persons signed the pledge not to drink wine or strong drink at any time. Our annual services closed on the night of the 12th October, and as all bowed with an earnest desire to reconsecrate themselves to the service of the living God, we felt it was indeed a solemn occasion. For five minutes, silent, earnest prayer for God's blessing was engaged in, and non-professors present were exceedingly quiet and not a sound was uttered to disturb those engaged in prayer. I feel sure that all who attended the meetings were strengthened and blessed, and we pray for a blessing to follow us all through the new year upon which we have now entered. Hoping I have not trespassed too much upon your patience and valuable space,

I remain, yours, &c.

J. W. LAMBUTH.

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Missionary News.

Births and Deaths.

BIRTHS.

At Waynesborough, Virginia, on the 3rd of July, the wife of the Rev. M. H. Houston, of a son.

At the London Mission House, Hongkong, on the 11th September, the wife of the Rev. J. C. Edge, of a son.

At the London Mission House, Hongkong, on the 21st September, the wife of the Rev. E. J. Eitel, Ph. D., of a daughter.

At the London Mission, Peking, on the 3rd October, the wife of the Rev. S. E. Meech, of a daughter.

At Shanghae, on the 10th October, the wife of the Rev. F. W. Baller, China Inland Mission, of a daughter.

DEATHS.

At Ningpo, on the 7th September, the Rev. Thomas Hall Hudson, aged 76 years.

On the passage from London to Australia, recently, the wife of the Rev. H. Cowie, formerly of Shanghae, and Amoy.

Peking.—Miss Mary Q. Porter, and Miss Mary H. Porter left here in the beginning of October for the United States. They sailed from Shanghae on the 14th, by the *Nevada*. Ill health is the cause of their return home.

* * *

Tungchow.—The Rev. T. P. Crawford, and Mrs. Crawford, who left here in July last for a trip to Japan to recruit their health, reached Shanghae on their return trip by the *Nevada* on the 5th October, and left again by the *Chihli* on the 10th October, reaching their home in due course.

* * *

Chefoo.—By the end of August the United Presbyterian Church of Scotland Mission in Chefoo completed the building of a beautiful new chapel. It is built of the white marble so abundant in the hills close by, and the pure white is still heightened by contrast with a row of blue buttresses which stud each side of the chapel. The gable end which looks towards the settlement is very fine, culminating after a gradual narrowing in a beautiful little marble cross at a considerable height. On the first Sabbath in September this chapel was dedicated to divine service. The Rev. C. Stanley, of the A. B. C. F. M., Tientsin, preached; the Rev. A. Williamson, LL.D., of the United Presbyterian Mission, and the Rev. T. Richard, of the English Baptist Mission, also took part. All the native Protestant Christians of Chefoo were present, and it was pleasant to see such a large number of women present of those too who were not Christians. May these soon become Christians and bring many after them.

The same Mission received an addition of two to their numbers in the persons of Miss Martin and Miss Doig. They arrived in Shanghae from England *viâ* America by the *Nagoya Maru* on October 19th, and left again by the *Shantung* on October 21st, arriving here on the 23rd.

* * *

Shanghae.—The Presbytery of Shanghae held its annual meeting in Shanghae at the chapel connected with the Mission Press, on the 9th and 10th of October. Rev. J. S. Roberts was chosen moderator. In addition to routine work, a course of theological training for candidates for the ministry was arranged for. Also a pastoral letter on the subject of wedding and funeral ceremonies was adopted and ordered to be sent to each of the churches of this denomination, within the limits of this Presbytery. After a pleasant session the Presbytery adjourned to meet on the first Friday in October, at the South Gate church, Shanghae.

Some years ago two of the students

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from the South Gate School studied medicine, using Dr. Hobson's and other translations of foreign medical works. Subsequently they attended the Chinese hospital under the care of Dr. Johnston, receiving instruction from him and his assistant for three years. They have since carried on dispensary work on a small scale at the South Gate. During the spring and summer there were frequently from fifty to sixty patients in attendance at once, when, in addition to receiving medical aid, they had the gospel preached to them. Recently a young Chinaman, who studied medicine in America, attends the dispensary every Sunday morning, and his skill is drawing increasing numbers of the sick of the neighbourhood. During the fifteen years he dwelt in America, he graduated at a college and theological seminary, and subsequently took a full medical course, making the diseases of the eye and ear a specialty, in which branch he made great proficiency. On his return to this country he found his services needed in another direction, but his spare moments are willingly given gratuitously to his suffering countrymen. The small sum of 25 cash is charged to those able to pay it, towards providing medicines.

Rev. William Speer, M. D., D. D., formerly of Canton, arrived in Shanghae from the United States, on the 12th October, by the *Hiroshima Maru*. As many of our readers are aware, he laboured in Canton from 1847 to 1849. After a visit home he went as a missionary to the Indians. In 1851 he removed to San Francisco, where he devoted his energies to preaching Christ to the Chinese residents, founding the Chinese mission. While there he published the work *China and the United States*, in which he warmly pleaded the cause of the Chinese. In 1857 he retired from that service on account of hemorrhage from the lungs, and settled in the State of Minnesota. In 1864 he was elected Secretary of the American Presbyterian Board of Education, which post he filled till 1875, when he resigned in order to give his whole time to the Chinese. During the eighteen years of his absence from San Francisco he has been unremitting in his study of Chinese, though of course without any opportunity of hearing it spoken, and when passing through there on his way out, was still able to preach to the heathen in their own tongue. He remains as devoted a missionary as ever, but impaired health will prevent him from taking any active part in missionary work in China. We believe the object of this visit is, in part at least, to gather facts bearing upon the relations of America to China, so as to throw some light on the question of Chinese Immigration at present causing so much stir in San Francisco. His observations and their results he expects to embody in a book on his return.

Rev. J. H. Taylor, Superintendent of the China Inland Mission, arrived in Shanghae on October 22nd, by the *Anadyr*. We understand he will spend a few months in China visiting the various stations of the mission, and then return to England. By the same vessel this Mission received the following additions:—Misses L. Desgraz (formerly of Chinkiang), M. Huberty, J. H. Murray, A. Crickmay, C. Horne, K. Hughes, and Mr. W. Wills.

Mr. R. J. Landale arrived by the *Anadyr*, to work as a missionary among the heathen. We believe he is not connected with any Mission.

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Soochow.—Since our last issue intense excitement has prevailed here among the people, owing to rumours of sickness and deaths being caused by paper-men, made and sent flying through the air by the missionaries.

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For a time it suspended all missionary work, the two day-schools were almost deserted, the chapels were empty, and many of the native Christians left for Shanghae. At Modoh, a town some nineteen *li* from Soochow, near the Great Lake, a native colporteur employed by the American Bible Society, was obliged to flee to Soochow, the mob being quite beyond the control of the magistrate. The excitement spread over all this part of the country, but gradually subsided and now all is quiet, and the work is going on prosperously. The Southern Presbyterian Mission have not yet succeeded in renting suitable premises, nor are the men yet liberated who were imprisoned on account of selling land to foreigners.

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HANGCHOW.—A correspondent of the *North China Daily News* writing from Hangchow says:—"The 'paper man' excitement has extended from Soochow to this place. In this city it is not attributed generally to either Romanists or Protestants. But in 新市, (Sing-z) about thirty miles from here, they attributed it to the Protestants, and in defiance of the officials tore up the chapel considerably. They had threatened to kill the native pastor but did not injure him." The chapel alluded to belongs to the American Presbyterians. There is an interesting church here of many years' standing, and the gospel seems to have some hold upon the people in the surrounding country. We are happy to be able to add that the Magistrate, without any outside pressure being brought to bear on him, has repaired the chapel at his own expense.

Revs. Messrs. Stuart and Du Bose, of the Southern Presbyterian Mission, went on a tour from here in September, but could not accomplish much owing to the intense excitement among the people, through the rumours of paper-men, black cats, &c. Mr. Du Bose writes:—One evening near sunset we were passing a village, so I proposed we should stop and preach. The people all begged us to go on and were very much excited.....We started on with our boat, but coming to a place where several canals met we went to a retired spot and were about to stop when the people gathered in a very excited way. We then went on to the town 下岡 Hiakong which we supposed that no missionaries had visited. Fortunately the first thing we met was a gun-boat. It was dark: they hailed us; then wanted us to go to the middle of the town, but we told them we would stop beside them. In a few moments a couple of hundred people had gathered and more were coming. I went on the bank and sold a few books. A score of hands were stretched out at once with *cash*. At this time the men on the gunboat plead with Mr. Stuart to go on. We told them to keep a bridge clear and started, and passed the night out on a little lake, but did not have a light on the boat, as we desired to be unknown. All over the country the people go out in processions all night and the gongs only cease at day light. In the day the people do not seem to be afraid of us though they continually charge us with *fang yao-kwai*. We sold books at two places, one of them very large: but the people were quite insulting, and sometimes when one came to buy the others would tell him not to buy. Every time I spoke of Jesus, some one would connect it with the *yao-kwai*. We have visited six large towns mostly out of the usual route of missionaries."

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FOOCHOW.—The Rev. F. Ohlinger and Mrs. Ohlinger, of the American Methodist Episcopal Mission, arrived in Shanghae on October 12th, and here on the 17th October by the *Europe*, after an absence on the part of Mr.

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Ohlinger of over a year, the most of the time having been spent in America.

* * *

HANKOW.—Rev. A. C. Hohing and wife left here by the *Peking, en route* for America, having resigned their connection with the American Episcopal Mission. They reached Shanghae on the 6th October, and left for the United States, *viâ* Europe, by the *Amazone*, on the 12th October.

Notices of Recent Publications.

1. *Introduction to the Study of the Chinese Characters.* By J. Edkins, D.D., Peking, China. London: Trübner & Co., 57 and 59, Ludgate Hill. 1876.
2. *The Question of Terms Simplified, or the Meánings of Shan, 'Ling and Ti in Chinese made plain by Induction.* By John Chalmers, A.M., of the London Missionary Society. Canton: E-shing, Printer, Sai-hing-kai. Hongkong: Lane, Crawford & Co. Shanghai: Kelly & Walsh. 1876.

WHILE our last form is going to press, we have received the above two volumes, and have neither time nor space for an extended review. Though reluctant to defer our examination of them, we are compelled to wait till our next issue. We can only now express our high appreciation of both volumes, from the thoroughgoing scholarship and research they evince in their respective departments. Dr. Edkins furnishes us with a large amount and great variety of useful information in a field almost peculiarly his own, and no student of Chinese can apply himself to the study of his book without greatly increasing his store of philological knowledge.

Mr. Chalmers has done admirable service by the investigation he has prosecuted; and whatever be the standpoint of his readers, we are persuaded they will allow, by the course he has adopted, and the wide range of Chinese literature he has traversed, that he has shed new and very considerable light on the long agitated question he has endeavoured to solve. We are gratified no less by the spirit in which he has written, and we shall rejoice if the pamphlet is as carefully pondered by those whom it concerns, as its merits deserve.

We have also received other volumes, but for want of space, our reviews must remain until the publication of our next number.

NOTICE.

Should any of our readers have a spare copy of No. 12, Vol. 2 of *Recorder*, they would much oblige by sending it to us. Any expense will be gladly defrayed.

☞ WE have papers still in reserve from Rev. John W. Davis, N. B. D., Rev. J. Edkins, D.D., Rev. B. Helm, *Hoinos*, Rev. Canon McClatchie, M.A., A. E. M., Rev. J. Ross, S. Wells Williams, LL.D., Rev. W. A. P. Martin, D.D., Gustavus, Rev. Carstairs Douglas, LL.D., Geo. Phillips, Rev. R. Lechler, &c. &c.

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THE

Chinese Recorder AND MISSIONARY JOURNAL.

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VOYAGES OF THE "HIMMALEH" AND "MORRISON" IN 1837.

BY S. W. WILLIAMS, LL.D.*

I. *The Claims of Japan and Malaysia upon Christendom, exhibited in Notes of Voyages made in* 1837, *from Canton, in the Ship Morrison and Brig Himmaleh, under direction of the owners.* In two volumes. pp. xxii, 216, xv, 295. New York: E. French. 1839.

II. *Journal of an Expedition from Sincapore to Japan, with a visit to Loo-choo, descriptive of these islands and their inhabitants; in an attempt with the aid of natives educated in England, to create an opening for missionary labors in Japan.* By P. PARKER, M.D. Revised by the Rev. Andrew Read, D.D. London: Smith, Elder and Co. 1838. pp. 75.

III. "Voyage to Japan." By S. W. Williams. *Chinese Repository*, Vol. vi. 1837.

FORTY years have passed away, since the inception and execution of the munificent enterprise for the promotion of commerce, and the search for new openings in mission work, of which the works quoted at the head of this article form the only record; and we think we are doing a good service by bringing them to the notice of the readers of the *Recorder*. Few among them have ever heard, probably, of these vessels, or their philanthropic errands; and still fewer can appreciate, at this distance of time, the discouraging outlook for evangelical mission work which the Ultra-Gangetic nations then presented. Excepting the islands of Singapore and Pinang, the Indian Archipelago was mostly under the control or awe of the Dutch and Spanish colonial authorities. The latter prohibited Protestant missionaries living within their borders, as they still do; and the Dutch were almost as strict and repellant, for their regulations compelled every minister to live a year in Batavia under their eye, before allowing him to missionate in Borneo, the only other field, besides Java, really open to his efforts. Mission work was regarded by both these nations as demanding the

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care and restraint of the rulers. Bangkok in Siam, and Canton and Macao in China, were open; missionaries could live in these places, and found enough to do in certain ways, but it was a kind of underground work,—labors in hope of a brighter day. The ten or twelve missionaries stationed in these three cities in 1836, comprised all who were to be found beyond Singapore as far east as Hakodadi,—a town then unheard of. The question often arose,—Can no opening be found anywhere in these vast and populous regions for more direct efforts to evangelize their inhabitants? It could not be satisfactorily answered, however, until the trial had been made; and the question which next came up was,—Who will furnish the vessel and means to make the trial?

These three narratives furnish the reply to this last question, and give the details of the explorations made, and the complete failure of the search, — a result of itself not wholly without its uses. Messrs. Medhurst and Stevens had gone north from Lintin as far as Chifu in 1835, and from thence sailed down the coast, touching at various places, in the brig *Huron* chartered from Messrs. Olyphant & Co. of Canton. Repelled at every point, they had scattered a few books, and made known their errand among the crowds which thronged them wherever they landed; but no opening had been found where they could settle, and the whole coast had to be left for the opium peddler and the smuggler.*

The voyage of the *Huron* encouraged the large-hearted partners of the American house of Olyphant & Co., namely, D. W. C. Olyphant, Charles N. Talbot, Charles W. King and W. H. Morss, to purchase and fit out a small vessel at the cost of about $20,000, and send her out from New York to be employed in a cruise through the Archipelago, and about the China and Japan Seas. Mr. Olyphant had just returned to the United States, and was familiar with the whole question in all its bearings. It was expected that Mr. Gutzlaff would join her as soon as she reached China, as he had been one of the pioneers in 1832 and afterwards, in exploring the coast, and had often urged the necessity of such a vessel to carry on his mission work. But when the *Himmaleh* arrived, he had entered the service of the British Government, and Capt. C. Elliot, R. N. the Chief Superintendent of Trade, refused to let him go in her; so he declined to resign his office in order to make the trip.

Mr. King, who had just returned to Canton, then invited the Rev. Edwin Stevens, of the American Board of Commissioners for Foreign Missions, and G. Tradescant Lay, agent of the B. & F. Bible Society, to make an exploring voyage among the islands in the Indian Archipe-

* See Medhurst's *China, its State and Prospects;* and the *Chinese Repository*, Vol. iv, for full details.

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lago, especially visiting those whose rulers, like the sultans of Brunî and Celebes, still retained a shadow of independence. Extracts from Mr. King's plan of the cruise are given in the introduction, which indicate his desire to develope a beneficial commerce with those native rulers, while at the same time they were invited to admit the medical and proselyting missionary to live among them. In his instructions, when referring to the cargo and presents which Capt. Fraser should take with him, he expressly excepts opium and fire-arms; for it was even at that early day, as it has been ever since, well known that the firm of Olyphant & Co. had nothing to do with the opium trade.

There is not space for many extracts from Mr. Lay's account of the voyage, and he did not attempt to prepare one, until he returned to Macao, when Mr. King induced him to write out his notes. The *Himmaleh* left Macao on December 3rd, 1836, and arrived at Singapore on the 15th, where the disappointments began which thwarted the whole purpose of her voyage. Mr. Stevens died there in January, and this event threw the direction of the voyage into the hands of the captain, a man rather out of sympathy with its objects. Mr. Stevens was a man well fitted to conduct it, and Mr. Lay justly describes him as a "man of solid worth, a missionary whose sphere of enjoyment did not reach beyond the bounds of usefulness; for to do good and to be happy were to him in practice identical."

His place was measurably supplied by the Revs. James T. Dickinson and Samuel Wolfe, of the American and English missions in Singapore; but neither of them were proficient in talking either Chinese or Malay, which proved to be no small impediment in their intercourse, as their sole dependence was on untrustworthy natives. The *Himmaleh* left Singapore on the 30th of January, reached Macassar on the 10th of February, and left it on March 6th. The Bugis language is spoken in this island as well as Malay, and Mr. Lay thus describes the reception of books among its people:—

"But what raised the interest of the people more on every occasion, was the appearance of two little tracts printed in the Bugis character. They were most eagerly sought by those who could read them; others, who just knew the characters, begged for them under a promise that they would learn to read; while many, who only heard that they were in this highly admired alphabet, would often borrow one a few moments, that they might delight their eyes by gazing at leisure upon a thing so lovely as *surat Bugis*, a paper inscribed with Bugis letters."

From this port, the islands of Ternate and Tidore were reached on the 25th of March. Speaking of their governments, we are told by our traveler, that "one half of Gilolo, with the Sooloo islands, and a portion of Celebes, belong to the sultan of Ternate; while the rest of Gilolo appertains to the sultan of Tidore, who resides upon the opposite side of the harbor within sight of the town." These sultans

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were both pensioned by the Dutch, and their authority therefore is only nominal. A Dutch missionary and chaplain was stationed there, but we may infer the amount of freedom which attended his proselyting efforts among the Moslems or pagans around him, from the remark he made to Mr. Lay, "that when he attempted to do aught among them, the resident would say, It is my duty to tell you, Sir, that you are doing too much." The same repressive policy is still pursued, and the results of nearly a century of government show that it is a miserable policy even for this world, and that the natives of those islands are never likely to rise under it. Probably their Christian rulers in the Netherlands do not want them to rise to a fuller understanding of what God requires of his creatures.

At the town of Zamboangan in Mindanao, the party found no better opening for trade or mission work among the Spanish settlements than they had done among the Dutch. Mr. Wolfe died here, and his body was buried where it could be, for no room could be found for it in the *campo santo*. Mr. Lay expresses himself decidedly of the opinion that the religious efforts of the Spanish were preferable to the apathy of the Dutch. "From the little intercourse I have had with this people," he remarks, "I cannot call them to mind without feelings of interest and complacency. A voice that is sweet and cheering, a smile without a shade of sorrow, an easy address without rudeness, and a kindness unmingled with hypocrisy, have made an impression that will not soon be erased from my memory. If I were asked, whether I thought these things owed more to religion than to a natural goodness of heart, I should answer in the affirmative, Yes; religion has been at work here under her most disadvantageous form, popery; and yet she has done great things in softening the hearts and enlightening the understandings of the people.....The officers and representatives of government pay a public deference and sincere respect to the priest, while he is free to urge forward the work of conversion in any way he pleases."

From Zamboangan the brig proceeded to Bruni, at which town her enterprising owners had entertained hopes that some trade might be initiated. Their information was imperfect, however, for Mr. Lay writes when there,—"Circumstances have altered; Borneo Proper has, like the rest of the Malayan settlements, declined in wealth, activity, and population; so that Chinese junks, and the vessels from Macao and Manila, no longer make their appearance as they were accustomed to do a few years ago." Here he obtained the first specimens of the coal, which in after years tempted the British to possess themselves of the island of Labuan, just opposite the embouchure of the river leading up to Bruni. A large portion of the volume is taken up with a notice

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of this petty kingdom, which now can be hardly said to exist, as Labuan and Sarawak have overshadowed its position and resources, so that it has nearly collapsed. Here, as previously, the party felt that there was no opening for carrying out any of their philanthropic plans, and when the brig returned to Singapore in August, they were obliged to confess that the voyage was nearly a total failure in those respects. On her return to China, she was loaded with tea and sent back to New York, as the best thing which could be done under the circumstances. There was no missionary then available for taking her along the Chinese coast; no one was, by his familiarity with the Amoy or Shanghai dialects, fitted for distributing books or doing other departments of mission work. The times were not advanced enough; the agency adequate to open up China must be far more powerful and incisive than an unarmed brig. It demanded the power of a large fleet to break up the seclusiveness of her rulers, so that they could never restore it.

The voyage of the *Morrison* to Lewchew and Japan, described in the other volumes, was not so fruitless as that of the *Himmaleh* had been. It was made off-hand in consequence of the unforeseen delay in her return to China, which was like to cause the loss of the monsoon. One strong encouragement to go immediately arose from the presence of seven Japanese in Macao. Three of them were survivors of a crew of fourteen, whose junk had been driven by a gale beyond Vries Island, out into the Pacific Ocean, in November, 1830; and after drifting for thirteen moons, during which all their comrades had died of scurvy, she had gone ashore on Queen Charlotte's Island. Sir George Simpson, of the Hudson's Bay Fur Company, heard of them among the Indians, rescued them and sent them to England, whence they reached China in 1836. Four others had been wrecked in 1835 on the Samar Islands, south-east of Luzonia; whence after many hardships among the natives, they had reached Manila, and been sent across to Macao, to find their way home to Nagasaki, through the aid of the Chinese authorities. Mr. King saw that the opportunity to make a favorable impression in Japan by returning these wanderers, would be lost if he waited for the *Himmaleh;* for the British Superintendent had decided to send the three under his charge to Lewchew in a few days. In order to prove his peaceful intentions in making the attempt, if the Japanese should examine the ship, he left the *Morrison's* armament behind in China, and took his wife and her maid with him. Previous experiments in visiting their ports had not resulted so as to encourage him to expect much from this; yet he thought that there was more promise of success in letting these seven wanderers tell their sad stories, than in aught he could do or say himself. Let us hear his own views of the enterprise:—

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"It is well known that the port of Nagasaki is the only one in Japan not closed entirely against foreign intercourse. Others have, however, been visited at different times by foreign ships, and, though never permitted to trade, there is no instance of late years in which these visitors have been denied refreshments. The more natural course was to proceed to Nagasaki; but on the other hand, the presence of the Dutch at that place, and the lessons taught by their submission to the local officers, made it inexpedient to select it for the delivery of the Japanese, or as the scene of a negotiation in favor of American intercourse. No republican could be expected to 'compliment the banyos;' and no sensible Dutchman could be expected to desire a Yankee competitor. The first object of the voyage was to restore to the emperor of Japan some of his unfortunate subjects; and where could they be so properly landed as at his own imperial residence. This object being accomplished, the imperial pleasure could be known on the subject of American intercourse without a tedious reference. The expedition would thus gain its prize at once, or return, unsuccessful, to its starting-point without any great expenditure of money or patience. If it might be, that some Cyrus now sat on the throne of Japan, all would be well. A good exchange of cloths for copper would satisfy the worldly wise, and nobler consequences delight the true philanthropist. If the policy of Japan should be found unchanged, as was altogether probable, two months' demurrage of a ship would be lost, and half a dozen passengers would for the same length of time sacrifice to a summer excursion *on the sea* the superior comforts of a *seaside* summer residence."

These and other reasons and explanations are given in the preface, and all honor is due to the man who was not content with wishing such an experiment to be tried, but made it at his own risk and cost. The only chart to be had was one of Napa Harbor, made by Beechey in 1826; but the skill and caution of Capt. David Ingersoll, then in command of the *Morrison*, guaranteed her safety as far as man could do it. Dr. Peter Parker left his Ophthalmic Hospital at Canton in the care of the resident physicians, and went in the ship, desirous "to aid in any enterprise benevolent in its character, and which might be the means of impressing a new people favorably towards foreign intercourse.....His stock of medicines for the voyage included the vaccine virus, it not being distinctly understood whether the Japanese are, or are not, acquainted with it." Dr. Pearson's Treatise on Vaccination, in the Chinese language, was also taken.

I was invited to go to supply in a measure the place of Mr. Lay, who had already visited Napa in H. M. S. *Blossom* eleven years before, and would probably have been able to recognize some of his former acquaintances had he seen them. We left Macao on the 3d of July, reached Napa on the 12th, and left it on the the 15th. The local authorities tried to keep us on board ship all the time, and did prevent us from going up to the capital Shudi, three miles distant, or extending our walks beyond sight of the sea. I well remember the curious impression produced by the crowd which encircled us on these walks. Men, women, and children ran before and followed us by the hundreds, yielding the way wherever we turned, yet none of them speaking above a whisper, or making a foot-fall which could be heard. It

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was like going through the flitting throngs described by Dante. Peaceable, noiseless, agile, and serious they were, yet most animated and curious;—for the opportunity of seeing such a rare sight as a dozen foreigners, with a foreign lady too, might never again occur. When we reëntered the boat, they lined the coral beach, noiseless, motionless, and wondering to the last, presenting to our view a base line of dusky shins, a middle stratum of blue rags, and a crust of bare heads, each adorned with two copper hair-pins glancing in the sun, all rivetted to the spot as long as our boat could be seen. When Commodore Perry made Napa his dépôt for coals, &c. in 1853-54, I had more abundant opportunities to visit Shudi and other places, and the people too had learned more of foreign visitors; but their first curiosity was not again shown, for the bloom of novelty like that of a plum never returns. Dr. Parker was gratified at being able to vaccinate an old man, a brother in the medical profession, with whom he left a copy of Pearson's tract. His journal gives a pleasant account of his interview with this island Æsculapius surrounded by the eager natives.

As previously arranged at Macao, the British sloop-of-war *Raleigh* arrived on the 15th, and having taken on board Mr. Gutzlaff, whose knowledge of the Japanese spoken language was one of the grounds for hoping to succeed at Yedo, the *Morrison* left in the evening. Since Basil Hall wrote his entertaining book in 1818, the Lewchewans have maintained a peculiar character for unwearied kindness to their visitors, and compassion to the shipwrecked; yet repelling all intercourse with foreigners, yielding only when they thought resistance might be dangerous, and springing back like india-rubber to their fixed customs, as soon as the pressure was removed. It is to be hoped that their present connection with the Japanese people and government will gradually open to them a wider world of knowledge, and stimulate them to emerge from the apathy and ignorance in which their seclusion has for centuries kept them.

On the 30th of July, the *Morrison* was beating up the Bay of Yedo, and had just passed Cape Sagami, when firing was heard from both sides of the channel; and amid the squalls the shot were seen to fall only a little way ahead. Capt. Ingersoll then came to anchor, less than two miles from the western shore; and next morning the low tide disclosed a reef (since called Plymouth Rocks by Perry), on which perhaps the ship would have struck on the next tack. The firing ceased, and during the afternoon hundreds of scantily dressed men came on board to gratify their curiosity, but no recognized official made himself known. The American flag was kept flying till nightfall; papers written in Chinese, stating the errand of the ship, and asking for an officer to come on board, were given to the better dressed; and

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cakes, samples of chintz, American coins, and a little drink, distributed to the others.

Mr. King, expecting that the usual cordon of boats to environ the ship would be placed around her next morning, and stop all access to the shore, had arranged to get one stroll before daylight on Monday morning. The Japanese had effectually anticipated this design, and while we were waiting to form an opinion about the unsettled weather, they opened a fire upon the ship from four cannon brought down to the beach just opposite. "The ship's larboard quarter lay toward the battery," Mr. King relates, "exposing her rudder to a fire, which we soon saw was served and directed in earnest. The shot from one or two of the guns fell considerably short; but ball after ball from the heavier pieces passed directly over us. It was, of course, necessary to remove the ship from the exposure without losing a moment. The windlass was manned, the sails loosed, eighty fathoms of cable were slowly hove in, and during the hours that the ship was getting under weigh, and a faint breath of air was slowly removing her out of range, the fire continued, and was even kept up until a number of balls in succession, falling in our wake, showed very clearly that we were out of danger. We owed it to a kind Providence, that one ball only, of the many fired, struck the ship, and this without doing any one injury.....The most harm possible was intended; and it was only the want of a telescope, or some other means of training the guns, that saved our ship and her inmates from serious injury."

It was indeed a merciful deliverance from danger, and a probable imprisonment if the ship had been disabled, and we had fallen into Japanese hands. The repulse was a severe disappointment, but most of all to the seven Japanese on board, whose bright hopes of seeing their homes were thus dashed. None of them ever returned to the Bay of Yedo, and I think all of them are dead. In July, 1853, sixteen years after, it was my lot to land within about a mile of the spot where these four guns had been placed, when Commodore Perry, attended by an armed escort of 600 marines and sailors, landed to deliver President Fillmore's letter to the Siogoun's envoy. The contrast was encouraging and instructive; for the last event ushered in the dawn of a new and better day to Japan,—"woke us up from a dead sleep," as an intelligent native once told me,—as the first had seemed to shut down the portcullis to every attempt, warlike or peaceable, to open her gates.

Driven from her anchorage near Uraga, the *Morrison* sailed down the coast; and at the request of our Japanese, she went up the Bay of Kagosima to make another trial under more favorable auspices. She anchored in that spacious bay on the 9th of August, near the hamlet

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of Chigamutsu, lying at the foot of the beautiful peak of Kaimon dak, on the western shore; whither she had been piloted by a fisherman furnished by the head-man of Yesaseki, a village on the eastern side. Two of the men had gone ashore there and told their tale; a package stating the object of the ship's visit had been taken ashore to send up to the Prince of Satsuma by a *samurai*, who had brought them back. Boats gathered around the ship, and their crews came on board. But this attempt to get the men received was also fruitless. During the three days we lay there, the only signs of rejection was bringing back unopened the sealed package, and a message delivered by a single boatman sculling around the ship as near as he perhaps dared to come, crying out that we had better go off. On the third morning, a body of soldiers took up their station on the shore opposite. Capt. Ingersoll got ready to start, and as soon as the sails were loosed, the firing began with great vigor, but the shot fell far short. The greatest danger to the ship arose from a small islet in the bay, towards which she was drifting; and everybody was relieved as the ship's boats sent to tow her clear of the rocks, returned on board. This was early on the 12th of August, and by nightfall the *Morrison* was off Tanega-sima, leaving the inhospitable shores of Japan behind her. The seven exiles refused either to be put ashore in the night, so as to find their way home secretly, or to be taken to Nagasaki; justly concluding, that their lives would be in danger if they trusted themselves among their own rulers, after such a daring and lawless attempt to bring a foreign ship into the harbors of Japan.

Heading for the coast of China, then almost unknown, Capt. Ingersoll late in the afternoon glided by a small reef of rocks right in his way, which Admiral Cecille afterwards named the *Ingersoll Rocks*. Commodore Perry has also marked the place where the *Morrison* was repulsed, by calling the steep point near by *Ingersoll Bluff*. Thus our good captain's name is recorded in those seas and shores; but people who read those names will seldom learn who he was, or how much his faith cheered his shipmates. As he was getting under weigh near Uraga, while the balls were whizzing around, he cried out, "Fire away! God knows we have come on a good errand, and He will not let you hurt us." So of the other escapes on this voyage; he always saw and owned the guardianship of God in each one; and I have much pleasure in bringing him to mind in this short notice of his last cruise. When discussing among ourselves, the reasons for the failure, and whether any different course would have made the experiment better, Mr. Gutzlaff assured us that his conviction was, that the poor result was owing to leaving all the Scriptures and tracts behind in China with the ship's guns.

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The *Morrison* reached Macao on the 29th of August, after fifty-six days absence. Commercially speaking, the voyage cost about two thousand dollars without any return; and the immediate effects, in a missionary or scientific way, were nil. But not finally. The seven men brought back were employed in one way and another, and most of them usefully. Two remained with Mr. Gutzlaff for many years; and two worked in my printing-office at Macao; these four aided us in getting some knowledge of their language; so that between us the books of Genesis and Matthew, and the gospel and epistles of John, were done into Japanese for their instruction. Rikimats, the youngest man, went to Nagasaki with Admiral Stirling in 1855 as his interpreter. He and Otosan, who lived at Shanghai, both showed in their correct lives, that the faith which they had professed was a living principle. They were the first-fruits of the church of Christ in Japan, whose numbers are now flocking in like doves to their windows. For nearly two years, five of them maintained daily prayer in my house at Macao; and their harsh repulse was one of the arguments they used, to implore the Governor of nations to send the Gospel to their countrymen. Whatever Professor Tyndall may believe, or not believe upon such a matter, I think that those prayers were heard and are now being answered. The story of the treatment of the *Morrison* also called forth the sympathetic prayers of God's people in Great Britain and America, that he would unbar the gates so fiercely guarded.*

Mr. King offers some hints in his closing chapter as to the policy which ought to be pursued by the American government in view of the conduct of the Japanese government towards American unarmed vessels coming on its coasts. His suggestions in 1837 were so much like the spirit and text of the instructions given in 1852 to Commodore Perry, that one can hardly doubt, that Daniel Webster, the moving spirit of that expedition, must have seen them. Mr. King proposes that the envoy be furnished with the views of the President on the treatment of the American flag in the case of the *Morrison;* that the ultimatum offered should embody security for the kind reception of the vessels and seamen of both nations in each other's ports; that the admission of an American minister to the court of Yedo be granted, and an exequatur furnished to consuls to look after seamen; and that the first demand should not include any stipulations about trade, but be made in the name of humanity.

* In 1872, Mr. Satow of the British Legation at Yedo, translated a Japanese account of this voyage, in which the writer had strangely mixed up the leading incidents, with some of his own notions, taking the name of the ship as that of the person who had been sent by the American Government to spy out things, &c., &c. The whole paper is a good illustration of the way in which some of the history of Asiatic nations is constructed.

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If these reasonable requests were rejected, Mr. King would have the squadron which was to accompany the envoy, proceed to liberate all the islands lying between Satzuma and Formosa, and place their inhabitants under the king of Lewchew, or their own individual chiefs. This he was sure could easily be done by blockading the Bay of Kagosima, and then "a vessel should proceed to Lewchew, and successively to the smaller islands; declaring them free, relieving them entirely and for ever from the presence of their Japanese masters, and aiding them in their first efforts to discharge the obligations of independence." Many reasons, and what Mr. King thought were proofs, are adduced to show the desirableness, the ease, the good results, and the policy, of such a step. His scheme is altogether one of the most singular castles-in-the-air possible, and is a true curiosity in its way. But his proposals for the visit to Yedo from an U. S. squadron are so sensible, that we will not severely criticise his impracticable ultimatum. However, other cogent reasons for carrying out Mr. King's plan were at that time wanting, such as afterwards arose in the impertinent treatment of Commodore Biddle in the Bay of Yedo in 1846; the cruel usage and confinement of the crew of the whaler *Ladoga*, in 1850; and more than all, the settlement of California right opposite the Japanese coast. These all had their cumulative effect, and Commodore Perry's Treaty of Kanagawa, signed March 31st, 1854, contained all that Mr. King could have wished for, if he had been living to read it.

The promoters of the voyages of the *Himmaleh* and *Morrison*, and their chief actors have mostly passed away. Dr. Parker and I still remain to observe the wonderful way in which "God is marching on" to accomplish the purpose of his grace towards the nations then shut out from the truth. But in those early days the encouragement of Christian merchants was needed. American missions to China were begun in 1829 at the suggestion of Mr. Olyphant. He supported and encouraged them when their expenses were startling, and the prospect of success faint. He and his partners furnished the mission a house rent free in Canton for about thirteen years. The church with which he was connected in New York, at his suggestion, in 1832, sent out a complete printing-office, called the Bruen Press from their late pastor; and when the *Chinese Repository* was commenced in 1832 he offered to bear the loss of its publication if it proved to be a failure, rather than that the funds of the American Board should suffer. He built an office for it in Canton, where it remained twenty-four years, till it was burned with the factories in 1856. The ships of the firm gave *fifty-one* free passages to missionaries and their families going to or from China. The voyages of the two ships now noticed cost many thousands of dollars, and this and other benefactions were cheerfully given, if thereby

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the good cause was advanced. The memory of such men is blessed, and their works follow after them; and it is a pleasure, after so many years, to recall them to mind. Their example is worthy of imitation, for Christian merchants have as much a duty to do good to the Chinese and Japanese in their trade, as missionaries or physicians have in their preaching and practice.

JEHOVAH.

By Rev. John W. Davis.

MY object in this article is to show that the name Jehovah never can be translated, and that the wisest course to pursue in translating the Bible into any language is to simply *transliterate* the name Jehovah just as we do the names of Moses, Samuel and David. I do not propose to discuss the question concerning the proper rendering into Chinese of God or *Elohim*, concerning which so much *odium theologicum et philologicum* has been excited.

In the outset the reader is requested to note the fact that "Jehovah" differs very remarkably from all other appellations of God as well as from all other names given under heaven among men. Turrettin has well said concerning the names of God,—"Quaedam petuntur a fortitudine, ut El, Elohim; quaedam ab omnipotentia et sufficientia, ut Schaddai; quaedam ab excelsitate, ut Elion; quaedam a dominio, ut Adonai; sed omnium primum et principium est Jehovah quod ab essendo vel existendo deducitur." It seems probable at a glance that JeHoVaH is derived from the verb HaIaH, the equivalent in Hebrew, to *eimi* in Greek, and *esse* in Latin. It is the verb which denotes simple existence. No Hebrew student need be told that the etymological principles which, in Hebrew govern the inflection of verbs, making the countless prefixes and suffixes of the language and deriving nouns from verbal roots, are as beautiful and exact as the Greek rules of euphony. One of these principles is that the weak consonants are often interchanged. *Yod*, I, is frequently changed into *Vav*, V. Let a few examples suffice to illustrate this.

BIN, *to discern.*	NBVN, *intelligent.*
KVM, *to stand.*	HKIM, *to cause to stand.*
ISF, *to add to.*	IVSF, *increase.*
IZA, *to come forth.*	MVZAH, *sewer, drain.*
IRH, *to shoot.*	MVRH, *archer, shooter.*
ISD, *to set.*	MVSD, *foundation.*

Now when Hebrew scholars say that JeHoVaH is derived from the verb HaIaH by changing *Yod*, I, into *Vav*, V, they only claim that changes are made which are in accordance with fixed principles of the Hebrew language, and the proof may be found on every page of

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the Jewish Bible.* But granting that the name Jehovah may have this derivation where is the proof that it really is thus derived? The proof is found in the remarkable passage in the third chapter of Exodus, "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM:† and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, JeHoVaH, God of your fathers.....hath sent me unto you." The common interpretation of this passage is simple and natural, consistent with itself and with the usages of the Hebrew language, and gives to it a meaning not unworthy of the Almighty speaker who here declares his name. God gave to Moses, in answer to his request, the name by which he should be called. He intended that this name, Jehovah, should express the essence of his divine nature, the fact that he is the uncreated, self-existent and eternal God. Hence he first used a verbal form of HaIaH, viz, AeHIeH, and then used a substantive form, viz, JeHoVaH. A learned rabbi, who lived nobody knows how many hundred years ago, has suggested that JeHoVaH is made up of the preterite and future forms of HaIaH, and hence contains in its bosom an assertion of the fact that Jehovah is the one "who was and is and shall be." Another has discovered or invented the tradition that the imperfectly understood Urim and Thummim, (Lights and Perfections) which gave to the high priest the supernatural power of declaring the unerring counsel of God, was a diamond with the name Jehovah inscribed on it. But let us return to the subject of the essay. It is plain that in translating the Bible into any language we must choose between three things:—

1. Sometimes use Jehovah itself simply transliterated, and sometimes use a substitute for it.

2. Always use the substitute and never use the name Jehovah at all.

3. Always use Jehovah and never use any substitute.

The first plan has been used many times. It is the method employed in two pricelessly precious books,—King James' English version, and Dr. Schereschewsky's late Chinese version of the Old Testament. The way in which this plan originated will appear presently. The objection to it is unanswerable. *It is inconsistent.* If the Holy

* "*Ayin Yod* verbs (i. e. verbs whose second consonant is *Yod*, I) adopt the *Vav* forms (*i. e.* change *Yod*, I, to *Vav*, V,) in all the derivative species." Green's *Hebrew Grammar*, 3rd Edition, p. 190.

† AeHIeH ASHeR AeHIeH.

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Ghost says Jehovah in any given place in the Hebrew, why does the translator not say Jehovah in English or Chinese? What right has he to say, I will use Jehovah in this place and a substitute for it in that? That the inspired writers "guided their hands wittingly" when writing the various names of God, surely no man will deny, unless he intend to deliberately charge the Divine Author of the Bible with carelessness. Now if a translator sometimes uses Jehovah in texts where this name is found in the Hebrew, and sometimes in similar texts uses a substitute for Jehovah, let him show the reason why the Holy Ghost did not in these places use a word corresponding to his substitute. As to the first plan, therefore, we will write "Tekel" over it and pass on to the second.

This second plan would require that the name Jehovah should not appear in the translations at all. It would in every place where Jehovah is found in the Hebrew, substitute a word considered by the translator a fair translation of this peculiar name. But there are some texts which, without this name Jehovah, are plain illustrations of the play of Hamlet with the part of Hamlet left out. I will give the texts as they stand in the English Bible, changing LORD into Jehovah in a few instances. "And I appeared unto Abraham, unto Isaac, and unto Jacob by *the name of* God Almighty; but by my name JEHOVAH was I not known to them." Ex. vi: 3. The italics and capitals are King James'. "Jehovah is a man of war: Jehovah is his name." Ex. xv: 3. "Then there shall be a place which Jehovah your God shall choose to cause his name to dwell there." Deut. xii: 11. "And call ye on the name of your gods, and I will call on the name of Jehovah." 1 Kings xviii: 24. Compare verse 26 with verses 36, 37. "And called on the name of Baal from morning even until noon, saying, O Baal, hear us....." "Elijah the prophet came near, and said, O Jehovah, God of Abraham, Isaac, and of Israel.....Hear me, O Jehovah, hear me." "And when all the people saw it, they fell on their faces: and they said, Jehovah, he is the God; Jehovah, he is the God." ver. 39. "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH,* and rejoice before him." Ps. lxviii: 4. "Fill their faces with shame; that they may seek thy name, O Jehovah..... That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." Ps. lxxxiii: 16, 18. "Thy name, O Jehovah, endureth for ever; and thy memorial, O Jehovah, throughout all generations." Ps. cxxxv: 13. "I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images." Is. xlii: 8. "Our Redeemer, Jehovah (God) of hosts is his name, the Holy One

* *Jah* is simply a contraction for *Jehovah*, as seen in proper names. Adoni-jah, *My lord is Jehovah*; Eli-jah, *My God is Jehovah*; Jerem-iah, *The grandeur of Jehovah*; Jedid-iah, *Beloved of Jehovah*; Hallelu-iah, *Praise ye Jehovah*.

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of Israel." Is. xlvii: 4. "Jehovah (God)* of hosts is his name." Is. xlviii: 2; li: 15; liv: 5; Jer. x: 16; xxxi: 35; xlvi: 18; l: 34; li: 19. "I will cause them to know mine hand and my might; and they shall know that my name is Jehovah." Jer. xvi: 21. "And this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." Jer. xxiii: 6. "For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, Jehovah, the God of hosts, is his name." Amos iv: 13. "Seek Jehovah and ye shall live.....that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: Jehovah is his name." Amos v: 6, 8. The use of LORD for *Jehovah* is so plainly inappropriate that the translators of the English Bible were forced to see it, and hence we occasionally find JAH or JEHOVAH printed thus in capitals. The reason why they shrank from the use of Jehovah in all places where it is found in the Hebrew will be given below. There are some texts† in which Jehovah is rendered GOD (printed in capitals). The reason is that the next word is the one which means *Lord* in Hebrew, and it would be very awkward to say "unto the LORD the Lord belong the issues from death." Ps. lxviii: 20. It is amusing to think of the perplexity into which the translators of the English Bible must have been plunged by this text. How they must have scratched their learned heads and wrinkled their thoughtful brows, as they puzzled themselves over this Gordian knot which they were compelled to cut open at last!

Without any further pleading I will submit the case so far as this second plan is concerned to the judgment of my candid reader. Can we in translating the Bible omit this name *Jehovah* entirely? The second plan is consistent, but it is consistently bad; to adopt it would be to do violence in many cases to the plain meaning of the original.

The third plan is simple, consistent and in all respects unobjec-

* "The phrase *Jehovah Zebaoth* does not occur in the Pentateuch, Joshua or Judges, from which some have inferred that it was afterwards introduced in opposition to the worship of the heavenly bodies and of the spirits which were supposed to govern and inhabit them. According to the usage of the Hebrew language, *Jehovah*, as a proper name, can not be construed with a genitive directly, nor is it ever so connected with any other noun. The anomaly can only be removed by making *Zebaoth* itself a proper name, or by supplying the word *God* between it and Jehovah. The first solution may appear to be favored by the *Sabaoth* of the Septuagint, retained in Rom. ix: 29, and James v: 4. But the other is proved to be the true one by such passages as Hosea xii: 5, and Amos iv: 13, where we have the full form, *Jehovah God of hosts*. We have it also in Ps. lix: 5; lxxx: 4; lxxxiv: 8." (Addison Alexander on Psalms, Sixth Edition, vol. i, page 205.) Hence I have inserted the word (God) in parenthesis in the texts quoted above.

† In the thirty-ninth chapter of Ezekiel there are eight illustrations of this way of translating Jehovah.

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tionable. *Wherever Jehovah is found in the Hebrew, write Jehovah in the translation.* I purposely repeat a thought already presented. If any one should say that there are cases in which the use of Jehovah would be wrong, let him show the reason why; the *onus probandi* rests upon him. He will find the task a hard one, for he must answer this simple question,—If in any given case it is wrong to use Jehovah in the translation then why did the inspired writer use it in the original?

The force of the argument rests mainly upon the fact that Jehovah is the name which God has chosen for himself and is therefore his name *par excellance.* Jehovah is God's name: Elohim is a common noun; hence we should transliterate the former and translate the latter. This principle will hold good in such cases as *Jehovah Zebaoth* already explained, and *Jehovah Tsidkennu,* "Jehovah our righteousness." Part of these phrases consists of words which may be translated; hence "Jehovah our righteousness" is better than *Jehovah Tsidkennu.* We do not in other cases translate proper names; we do not say *Drew-him-out* for "Moses," or *Cut-him-out* for "Caesar," or *Heel-catcher* for "Jacob," or *Red man* for "Edom," or *White man* for "Laban;" we do not call "Naomi" *My sweetness,* or her two sons "Mahlon" and "Chilion" *Sickly* and *Pining;* nor do we call "Caleb" *Dog,* or "Nabal" *Fool* (though his wife did so habitually), or "Aquila" *Eagle;* we simply take these proper names and use them as such.

Is it not therefore a mistake to think of changing Jehovah to anything else, no matter what the language be into which the Bible is to be translated? Even if there were in any language a name well known and in common use of which it might be said "*ab essendo vel existendo deducitur,*" would it be consistent with our habit of transliterating other proper names, to put it in the place of Jehovah? But where is there such a name? Search and see. From the Greek, in which man's thoughts may move with the ease and grace of a victor in the Olympic games, to the Chinese, in which even dignified philosophy is forced to hobble like a clubfooted Chinawoman, is there any language that contains a name that is parallel with Jehovah?* I am inclined to think that one reason why translators have never used another name

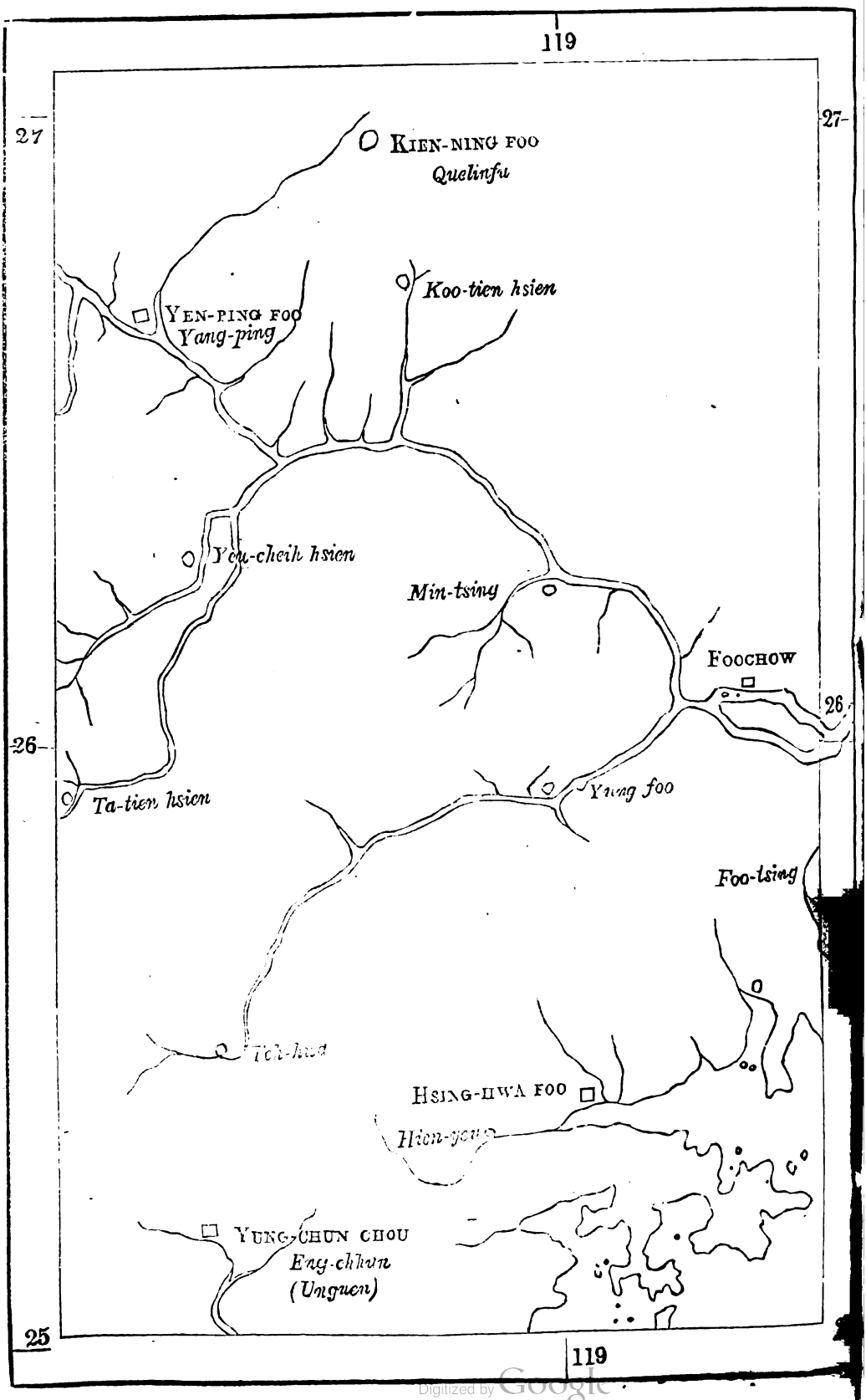
* Some of the Greeks derived *Zeus,*—the oblique cases of which, *Zenos, Zeni, Zena,* seem to be derived from an obsolete nominative *Zen,*—from *Zao,* "I live." [See the speech of Aristaeus to Ptolemy Philadelphus on behalf of the Jews. Josephus *Antiq.* book xii, chapter 2]. Aristaeus says, "We call him Zeus because he breathes life into all men." But this is far short of the lofty idea contained in the name Jehovah. How can it be said that *Zeus* was eternal and self-existent, when any little ragamuffin on the streets of ancient Athens could have told in a moment who Jupiter's father was? Now if this is the best that the Greek language can do, is it worth while for any other to make the attempt? To expect that what Greek language aided by Greek thought has not done, may be found accomplished in Chinese, is to expect that a task too arduous for an athletic Hercules, may be done by a deformed child.

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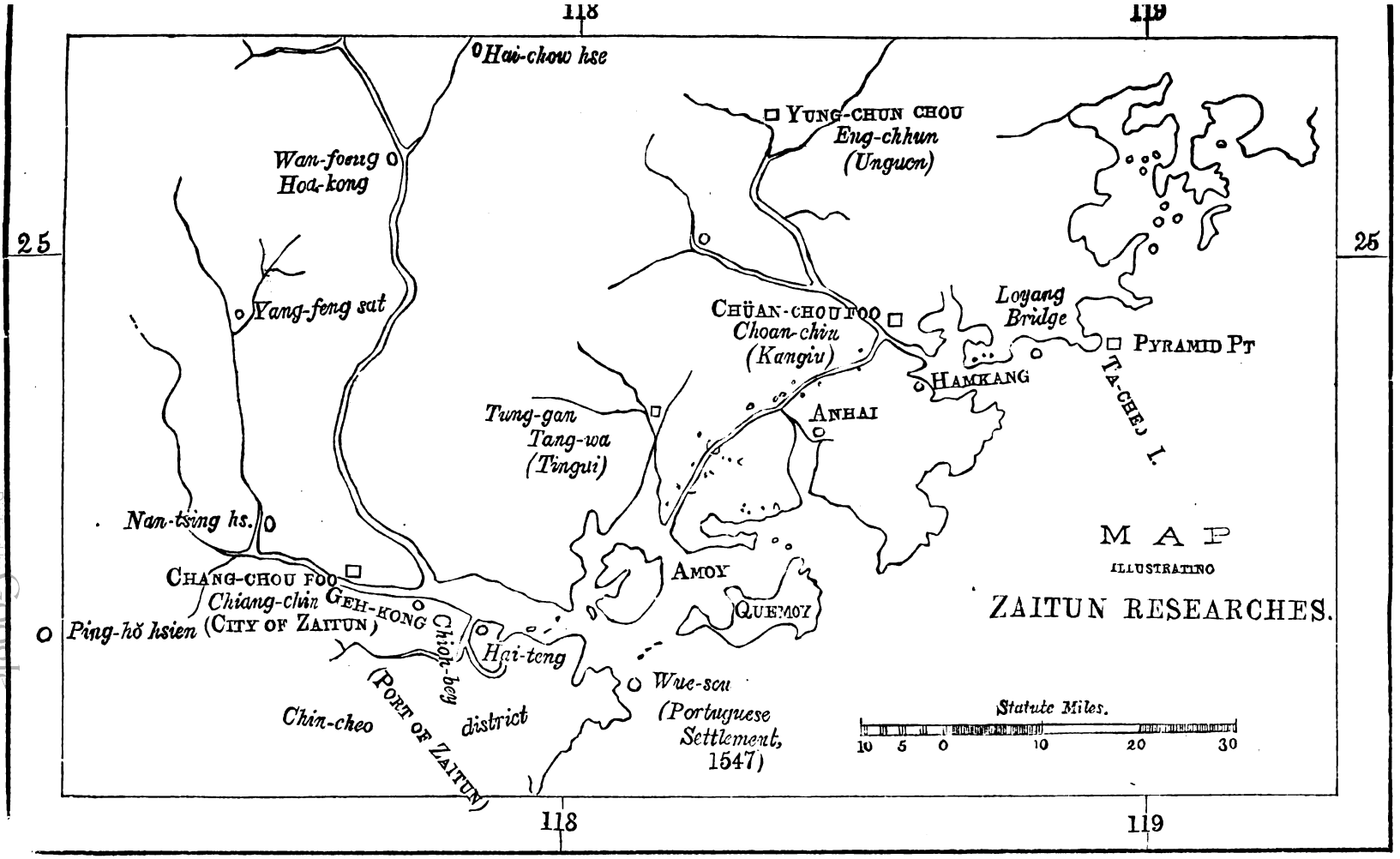
for Jehovah, is the same that is usually assigned for the failure of a certain famous man to eat his supper. They had none. But there is another reason. Why is it that the modern versions put another word (observe that they never use another proper name) in the place of Jehovah? Why is it that we find, instead of Jehovah, *The LORD*, *Der Herr*, *Le Seigneur*, *L'Eternel?* Simply because the Latin versions use *Dominus*, and the Greek *Kyrios*. And why did the seventy-two Jews who went down to Egypt to translate the Pentateuch into Greek for Ptolemy Philadelphus use *Kyrios* for Jehovah? Now we come to the very bottom of the matter. The Jews did this from sheer superstition. They would not pronounce this word. It was too high and lofty a name for them to take upon their lips. (Just here let me say in parenthesis that this fact tends to confirm the statement, that the name Jehovah differs from all others). It cannot be wondered at, therefore, if they refused to put it into the mouths of "uncircumcised dogs." Of course we can have some respect for the feeling of reverence which doubtless underlay this superstitious scruple; but we cannot entirely suppress our contempt for the weakness which refused to give to the world the word of which Jehovah said repeatedly, "That is my name." I will not insult the reader's understanding by proving at length that we ought not any longer to follow this superstition. Had it never existed, the name Jehovah would doubtless have been used freely in all the Bibles of modern times. I am not certainly informed as to the views on this question entertained by the scholars of England and the United States who are engaged in the work of revising the English Bible, but I think that they are unanimously in favor of the plan which uses *Jehovah* in English, in every text in which it is found in the Hebrew. Be that as it may, we have this name already transliterated into Chinese (耶和華), and few if any of the natives, who have for any length of time been associated with Christians and have received religious instruction, are ignorant of it; it is in their Bibles, hymn-books and catechisms. Hence the question is not, Shall we introduce a new term? but, Shall we be consistent or inconsistent in the use of one with which even the children in the mission schools are familiar?

SOOCHOW.

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MAP
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ZAITUN RESEARCHES.

By Geo. Phillips, F. R. G. S.

PART IV.

BEFORE giving the list of the chief officials, who held office at Chuanchow and Changchow during the Mongol period, it will, I think, be as well to turn our attention to a few facts connected with the cities of Unguen or Unken, Cangiu or Fugui, and Tingui or Tyngui, as set forth by Marco Polo and contemporary writers, and see to what cities and districts of this part of Fookien their descriptions appear applicable.

I will make use of The Geographical, Pauthier's, and Ramusio's text for commentary; for each text has its peculiar value, and contains some independent statement peculiar to itself; although as far as Fookien is concerned, the text of Ramusio* is much clearer and fuller than the two others, and must, as has been suggested, have been revised either by Marco Polo himself or his uncle. Whether or not such be the case, the additional facts contained in that text bear the greatest impress of truth

Marco Polo in his description of his journey from Kelinfu (Kienning foo) to Unguen says:—

"In the other three days of the six that I have mentioned above, you continue to meet with many towns and villages, with traders, and goods for sale, and craftsmen. The people have much silk, and are Idolaters, and subject to the Great Kaan. There is plenty of game of all kinds, and there are great and fierce lions which attack travellers. In the last of those three days' journey, when you have gone 15 miles you find a city called Unken, where there is an immense quantity of sugar made. From this city the Great Kaan gets all the sugar for the use of his Court, a quantity worth a great amount of money."

Ramusio's text adds the following: "And before this city came under the Great Kaan these people knew not how to make fine sugar; they only used to boil and skim the juice, which when cold left a black paste. But after they came under the Great Kaan some men of Babylonia who happened to be at the Court, proceeded to this city and taught the people to refine the sugar with the ashes of certain trees."

All the texts offer great difficulties to the reconciling of the distance and time, required to travel over the country lying between Kelinfu

* I may be thought obstinate in so persistently advocating the merits of Ramusio's text; but I ask, who could have stated a fact (mentioned further on), of the Chinese in Fookien previous to the time of the Mongols, not knowing how to make fine sugar, but only used to boil and skim the juice, which when cold left a black paste? This information must have been derived either from M. Polo himself or his uncle, and it is curious that Ramusio—and Ramusio alone—mentions the fact.

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and Unguen, and from thence on to Fugui or Cangiu. Colonel Yule states with regard to this question: "But evidently there has been bungling in the transcript." (*M. Polo*, vol. ii, p. 212.)

It will be, I consider, simply waste of time to try and reconcile, what on close examination must, I think, be seen to be clearly a clerical blunder.

But on thinking over the description of the journey from Kelinfu to Unguen, wherein much is said about the continual meeting with towns and villages, and traders with their goods for sale, and craftsmen, together with the statement of the great abundance of silk, the plentiful supply of game, and of the large and fierce lions, which attack travellers, &c, it seems to me that all this relates more to a land journey than one performed in a boat, in which for at least the greater part of the way, most of the adjoining country would be shut out from view, by the high banks of the river on either side.

There is nothing however to give us a clue to the country travelled over until Unguen is reached, where we are told an immense quantity of sugar is made, and further from this city the Great Kaan gets all the sugar for the use of his Court. Pauthier's text endorses this statement by saying, "en laquelle (Unguen) on fait grant planté de sucre." Ramusio mentions a fact concerning it not found in the other texts, "That the people of this city did not know how to make fine sugar before they came under the Great Kaan."

The language used by Marco Polo is so positive regarding Unguen being a great sugar-producing district, that from what I personally know of Min-tsing, and from what others have told me, it is difficult to identify that city with Unguen, and moreover the names are so widely different. The only city in this part of Fookien at all agreeing with Marco Polo's description of Unguen, is Yung-chun chow, locally called Eng-chhun, which besides the fact of its being a great sugar-producing district, the name nearly approximates in sound to Unguen.

The fact mentioned by Ramusio that the people of Unguen did not know how to make fine sugar (that is clarifying it with distemper) till the time of the Mongols, &c., finds curious corroboration in the *Chüan nan chih*, 泉南志; but the district of Nan-gan, a district adjoining Yung-chun chow is mentioned as the place, where in Mongol times the people of that neighbourhood first learnt the art.*

The American Methodist Episcopal Mission at Foochow has a station at Yung-chun, and to the Rev. S. L. Baldwin, of that mission, I am indebted for much information concerning it.

I for a long time tried to fix a route by which Marco Polo could

* "Chüanchow History," book xix. Products. This fact also conclusively shows, that the Chuanchow district was a sugar-producing country in Mongol times.

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have reached Unguen from Kelinfu, and at last found in the Chinese itinerary, *She wo chow heng*,* in its description of the route from Hang-chow to Foochow, that on descending the Min from Kien-ning fu, one reaches Yen-ping foo, and about ninety-seven *li*, or twenty-two English miles from that city, one reaches Yew-khi kow, where a river falls into the Min coming down from the district city of Yew-khi, which is about eighty miles up the stream. The Chinese itinerary states, that travellers wishing to go to Chuanchow and Yung-chun chow, must ascend this stream as far as Yew-khi city, where they disembark and perform the remainder of their journey to Chuanchow by land.

Presuming this to be the route which Marco Polo travelled over on his way to Unguen from Kelinfu, I placed myself in communication with the Rev. S. L. Baldwin, and put to him a few questions regarding the cultivation of sugar at Min-tsing, asking him at the same time for any information he could give me, about the route from Yew-khi to Eng-chhun.

To my letter I received the following reply:—

1. "Sugar is cultivated in the district of Min-tsing, and in the country between that district and Foochow; but it can hardly be said to be "largely" cultivated, and so far as I know, it is only the *red* sugar† that is cultivated in the district named.‡

2. I have visited Yu-ki. Yu-ki k'ou is the mouth of the stream that runs down from Yu-ki, and empties into the Min about forty miles above Shui-k'ou, or one hundred miles above Foochow. The district city of Yu-ki is about eighty miles up the stream.

3. The distance from Yu-ki to Chinchew can be travelled about as follows:—

From Yu-k'i to Ta-tien	.. ..	3 days.
,, Ta-tien to Te-hua	.. ..	3 ,,
,, Te-hua to Yung-chun	.. .. ..	1 ,,
,, Yung-chun to Chinchew	.. .. ..	2 ,,
		9 days.

* 示我周行

† There are two kinds of sugar-cane in Fookien. The red sugar-cane, called also Kwăn-lun cane 崑崙, and white sugar-cane, called also *tieh* cane 荻. The red sugar-cane I am informed is chiefly sold for eating, it being unprofitable for making sugar, whereas the white sugar-cane, being very hard, yields more saccharine matter, and much sugar is made from it.

‡ Small quantities of sugar are made outside the West gate of Foochow, and the country between it and the upper bridge has many patches of land planted with sugar-cane; from the upper bridge as far as Kan-chĕ chow 甘蔗洲 also it is seen growing, but it is usually sold cut up into pieces for eating, and in this state much of the cane is imported to the north. Very little sugar is made from it.

I have seen sugar made in the country near Yung-foo (永福), some forty or fifty miles to the south of Foochow, but it was very poor. Farther south at Hing-hwa and Chuanchow it is extensively grown and sent to Foochow by land and

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4. The sugar production increases all the way down, and is greatest in the neighborhood of Yung-chun, which district sends more and better sugar to Foochow than any other."

To use Marco Polo's language, there is no more to say of the place, so we will now speak of the splendour of Fugui, or as Ramusio has it Cangiu, which city is next reached after a stage of fifteen miles from Unken.

I count the distance as nothing; all I look to is that Fugui or Cangiu is not far from Unken, and is the next city halted at *en route* to Zaitun.

In this city of Cangiu or Fugui enormous quantities of sugar are also made; so says the Geographical text and Pauthier; which sugar, according to Ramusio's text, is said to be largely exported in ships to other places.

As enormous quantities of sugar are not made at Foochow, and what is made is of a very inferior quality; and further, sugar is not now an export from Foochow, and as far as I can learn never was; and as much of the sugar consumed in Foochow is brought from the districts lying to the south of it, I therefore feel myself compelled to seek a city answering to Cangiu or Fugui in some other direction than Foochow.

Chuanchow and its neighbourhood produces sugar in great abundance, and exports it largely;* therefore Chuanchow may possibly represent Marco Polo's Cangiu or Fugui; and if Unguen is Eng-chhun, the probability is all the greater. But there will be violent opposition against Fugui being possibly any other place than Foochow, for the name is so much in its favor. The name I consider does not count for much, for I find that the Spaniards who called Changchow and its neighbourhood Chincheo or Chincheu, and for a long time led every one to suppose that Chüanchow was meant, did also describe Chüanchow and its neighbourhood as Ucheo or Ocho,† which is the Amoy pronunciation somewhat softened for Foochow.

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by water. In the district of Changchow the sugar-cane is also extensively grown. The best sugar-candy in China is made at Changchow, and was one of the chief articles of commence between Amoy and Swatow, when the East India Company had their factory here in the seventeenth century.

* When I was at Chüanchow in May last, I saw several junks that were said to be loaded with sugar for Foochow.

† The Chinese junks (frequenting Manila) came chiefly from Ocho and from Chincheo, ports of Amoy, a province of the Chinese coast opposite the Philipines. (An account of the Phillipines, by a priest, who had resided in Manila eighteen years; printed in Mexico, 1638. Thevenot *Relations de divers Voyages curieuses*, vol. ii, p, 11.) [The Chinese junks at Manila] are from the provinces of Canton, Ucheo and Chincheo. (*The Philipine Islands*. DeMorga, pp. 390, 391. Hakhuyt Society's translation.) The greater part of the Chinese traders frequenting Manila at this day are from Chuanchow, or as they call it Tsin-kang. Tsin-kang is the name of the district in which Chuanchow is situated. I have for many years, in my official capacity, been connected with Chinese emigration; and I have found that the people of Chuanchow emigrate and send more traders to Manila than Changchow, and that Changchow sends more merchants and passengers to Java than Chuanchow.

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There is here a curious proof that Chüanchow was once known under the name commonly applied to Foochow, and if it were so in the 16th or 17th centuries, why may such not have been the case in earlier times?

Odoric describes a city under the name of Fuko, Fluzo or Foggia, which is usually identified with Foochow, but I am inclined to think that Chuanchow is meant. The text reads as follows:—"Continuing my journey [from Zaitun] still farther to the east, I came to the city of Foquien, which is thirty miles in circuit. The poultry here are very large, and as white as snow, but have wool like sheep instead of feathers. This is a stately and most beautiful city, and standeth on the sea."*

This stately and most beautiful city of Foquien that standeth on the sea, cannot I think be meant for Foochow, as that city is situated about thirty-five miles inland. It seems probably to be meant for Chuanchow, which although not actually on the sea, is only some four or five miles from it. Whatever city it may be intended for, it lay to the eastward of Zaitun, the city where the missionary Odoric had found two churches of his order; and as traces of two churches were found in Changchow by the Jesuits in the 16th century, we have reasonable grounds for supposing these traces to have possibly belonged to the Minorite churches of Zaitun. Starting upon the supposition that Changchow represents Zaitun, the city lying to the eastward of it upon the sea, called Fuko or Foquien, Fluzo and Foggia, seems to be intended for Chüanchow. Chüanchow lies well to the east of Changchow, and seems to agree better with what Odoric says about it than could be said in favor of Foochow; for that city, putting aside its inland situation, lies more to the north of Chuanchow than to the east.† Odoric makes mention of the woolly fowls he saw at Fuko or

Marco Polo speaks of the merchants of Zaitun and Mangi bringing from Java abundance of gold and spices. Among the Chinese passengers for the Straits and Manila, it is a most rare occurence to meet with men who come from further north than the Chuanchow prefecture. There are of course isolated cases of a man coming from Hinghwa or Fuhtsing, but I cannot call to mind passing a man from Foochow. This fact of not finding merchants and others from the districts north of Chuanchow, emigrating to foreign countries or having ships trading to the Straits, makes it very hard for me to accept the Fuju of the Geographical text of Marco Polo as Foochow; for why should the Foochow people have lost their spirit of trading with and emigrating to Manila, Java and the Straits, when the people of Chuanchow and Changchow are just as enterprising and fond of going abroad now as they were in Marco Polo's day. The Portuguese make no mention of falling in with Foochow junks and Foochow traders when they reached the east about a hundred and fifty years after the Mongols had left China. It was from the merchants of Changchow that the Portuguese in Malacca, at the commencement of the 16th century, first heard of the celebrated Fookien port of Chincheo; and one Jorge Mascarenhas, who accompanied Andrade to China in 1517, was the first Portuguese to visit it.

* Kerr's *Collection of Travels*, vol. i, p. 415; and Ramusio, vol. ii, pp, 241, 246. Venice, 1574.

† Ts'üan-chow, Chüanchow or Chinchew, latitude, 24° 56′ 12″ N., longitude, 118

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Fluzo. While I was at Chüanchow in May last, I was struck by the great number of these fowls that I saw both inside the city and in the suburbs. In the ground of the Mahommedan mosque I saw some black ones, but was told they were a cross breed.

Ramusio's Cangiu next demands attention. I have long sought for mention in a contemporary writer of a city in Fookien called Cangiu, and I have of late thought that possibly Ibn Batuta's Kanjanfur or Kanjura might be the same as Polo's Cangiu; more especially as the account given of Kanjanfur answers well in many particulars to Chuanchow, which city I consider represents M. Polo's Cangiu.

On Ibn Batuta's return to Zaitun from Sinkilan, he states,* "Soon after my arrival, came the answer of the Khan to his lieutenant there, in which it was ordered that I should be honourably provided for, and sent to the presence, either by land or by the river, as I might choose. They accordingly provided me with vessels and servants, and I proceeded at the charge of the sultan by the river, leaving one village in the morning, and arriving at another in the evening. This we did for ten days, and then arrived at the city of Fanjanfur,† which is a large and handsome place situated in a plain, and surrounded with gardens, something like the plain of Damascus. Here I was met by the judge, the presbyters of Islamism, and the merchants, with the Emir of the city and the officers of his forces, by whom the emperor is entertained in the most honourable manner. I accordingly entered the city. It has four walls. Between the first and second of these are the emperor's servants, who watch the city; between the second and the third, are the troops of cavalry, and the city magistrate; between the third and fourth are the Mahommedans, where also I took up my residence with their sheikh, Zahir-oddin. Within the fourth wall are the Chinese; and this is the largest part of the city. It was strange enough that, one day, when I was at a feast which they had made for me, in came one of the great Mahommedan fakeers, whom they welcomed by the title of the sheikh Kawam-oddin. After the salutation, and his joining our society, I was wondering at his appearance, and had looked on him for some time, when he said:—Why do you continue looking at me, unless you know me? I then asked him of his native place. He said, it was Subta (Ceuta). I said: Well, I am from Tanjiers. He then renewed his salute and wept; and at this I wept too. I then asked, whether he had been in India. He said: Yes; at the palace in Dehli. When he said this, he came to my re-

47′ 40″ E. of Greenwich. Changchow, latitude, 24° 31′ 12″ N., longitude 117° 59′ E. of Greenwich. Foochow, latitude, 26° 2′ 24″ N., longtitude, 119° 25′ E.

* *The Travels of Ibn Batuta*, Lee's translation, p. 215.

† Fanjanfur is evidently an error for Kanjanfur, as the name appears written further on.

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collection, and I said,—Are you El-bashiri? He said: Yes. He had come to Dehli with my uncle, Abul-kasim el-mursi, when he was young and before a beard had appeared on his cheek. He was then one of the most clever at retaining the *Koran* by memory, and of those termed benchers. I had mentioned him to the emperor of India, who accordingly wished to retain him in office. But this he did not accept of. His wish was to go to China. The emperor had given him three thousand dinars, and he had then set out for China. In China he was put in office among the Mahommedans, and became possessed of great wealth. After this, he sent me several presents. His brother I met, some time after, in Sudan. What a distance between these two brothers! In Kanjurd I resided fifteen days: I then proceeded by the river, and after four days arrived at the city of Bairam Katlū, which is a small place, the inhabitants of which are very hospitable. In this place there were not more than four Mahommedans, with one of whom I resided for three days, and then proceeded by the river a voyage of ten days, and arrived at the city of El Khansa."

The situation of Kanjanfur in a plain surrounded with gardens something like the plain of Damascus answers well to the situation of Chüanchow, but not much depends upon that, as Changchow and Foochow are also thus situated.

"On his arrival he was met by the judge, the presbyters of Islamism, and the merchants, &c."

This seems to point to a city, with a numerous mercantile Mahommedan population, having a cadi or judge.

For many centuries Chüanchow had been the resort of Mahommedan traders, and they appear to have had a factory there as well as at Canton, and most probably had also a cadi or judge among them.

"This Moslem judge or cadi of the merchants," (according to Renaudot) "was properly a consul. By degrees he became judge over all the Mahommedans; and even took on him the religious function, presiding at their religious assemblies."

There exists at Chüanchow at this day very extensive ruins of an elegant mosque, with a lofty arched entrance; and inside the grounds the remains of thick and substantially-built walls, profusely sculptured with Arabic characters, probably passages from the *Koran*. The building extends over a large space.

An account of this mosque from the local histories, will give some idea of the prominent position held at Chuanchow by the Mahommedans in mediæval times, and will, I think, justify me in considering Ibn Batuta's account of Kanjanfur very applicable to it.

This mosque,—says the Chüanchow history,—was built in the first

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year of *Shao-hing's* 紹興 reign, 1132,* soon after the appointment of a superintendent of customs there, by the Mahommedan traders frequenting the port, who resided together in the sourthern part of the city, where they amassed great wealth. One of their members, Na-chi-pu Mo-he-loo-ting 納只卜穆喜魯丁, a native of Sa-na-wei, 撒那威† built a mosque which he adorned with silver lamps and censers, and endowed with houses and lands.‡

Towards the end of the Sung and during the greater part of the Yuan dynasty, the mosque was in a ruinous state, and had no repairs done to it; but in *Che-cheng's* 至正 ninth year, 1350, Hea-pu-lu han-ting, 夏不魯罕丁 and one Kin ah-li, came forward with funds to repair it, and sought permission from the authorities to carry out their plans; which permission they obtained, and the mosque to the great delight of all, was thoroughly renovated, a great part of the old material being used.

This Hea-pu-lu han-ting, who was one of the prime movers in restoring the mosque, was a native of Cha-chi-li-mien, 喳喏例綿, a country in the western ocean, which for the moment I am unable to identify. He arrived at Chuanchow in *Huang-king's* 皇慶 reign, 1312-1314, in the suite of an envoy, and lived in Pai-pu street in that city, being a Mahommedan. The Mahommedan merchants of Chüan-chow invited him to take charge of the mosque, which, as seen above, he appears to have done for many years, and eventually rebuilt it. At the time the repairs of the mosque were completed, he is said to have been a hundred and twenty years old, and was as vigorous and strong as a young man. His biographer says further of him, that he was endowed with great wisdom and virtue, and was by the common consent of all styled Nee-szû-læn,‖ which being interpreted means the chief. El-islam han-ting died in 1371, at the good old age of a hundred and forty-two. His son Hea-chih 夏敕 succeeded him in his office of the mosque, and he is said to have died at the age of a hundred and ten.

Repairs to this mosque were further made in *Cheng-te's* 正德 reign, 1506-1522; in *Lung-king's* 隆慶 reign, 1567-1573; and in *Wan-leih's* 萬曆 reign, 1537-1620.

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* A 提舉市舶司 t'i-keu szu-po-szû, (superintendent of customs) was first appointed at Chuanchow in *Yuan-yew's* 元祐 reign, 1086-1094. Ma Twan-lin says it was the 2nd year of *Yuan-yew* or Che-tsung 哲宗 1088, that a ti-keu szu-po-szû was first appointed; and that previous to this, the Fookien junks coming from foreign countries, had to pay their duties at Canton, under penalty of confiscation if they did not so. Many representations were made begging for a superintendent of customs to be established at Chuanchow, and their prayer was at last granted.

† This name is also written 撒那威 Sa-na-wei

‡ This agrees well with the *Wen hien t'ung k'aou*, wherein, article Ta-shih, kenen cccxxxix, f. 23, mention is made of Chuanchow as being frequented by Arab merchants in *Cheng-ho's* 政和 reign, 1111, to 1118.

‖ 撏思產.

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It is stated formerly to have had a pagoda, but no traces of that are now visible. I am inclined to think that the present building is the one said to have been put up by Hea-pu-lu han-ting and Kin ah-li. At the entrance on the right-hand side, there is let into the wall a small black marble tablet, upon which is engraved an imperial mandate, for the protection of those professing Mahommedanism in Chuanchow. This mandate bears date *Yung-lo* 永樂, fifth year, fifth month, eleventh day,—about midsummer, 1408.

There is here I think sufficient to show, that many points of Ibn Batuta's account of Kanjanfur answer well to Chuanchow.

There were Mahommedan merchants having their own quarters in the city, with a mosque and a sheik El-islam; and at a feast given in honour of Ibn Batuta, there was a native of Ceuta present. Ibn Batuta himself was from Tanjiers, and doubtless there were among the other guests, merchants from many other Mahommedan countries.

With regard to the city magistrate and the military commandant with his troops of cavalry being together in another quarter of the city, such is true of Chüanchow. The yamens of the general, the magistrate and the prefect nearly adjoin each other, and are in a different part of the city, quite away from the mosque.

Further, a certain Eddin or Odden was the sheik El-islam of Chüanchow during the time Ibn Batuta was in China,* and if Zaitun was Changchow, it seems not improbable that the sheik Zahir-oddin, mentioned in his travels as holding such a post at Kanjanfur, is the Hea-pu-lu han-ting of the "Chüanchow Annals." The first name appears somewhat different, but that may have occurred in transcription, or he may have borne another name. Hea-pu-lu seems to represent Abru, but Han-ting is doubtless Oddin or Uddin.

It is to be regretted that Ibn Batuta makes mention of no city we can identify with certainty after leaving Zaitun on his way to Kinsay; but I think the city of Kanjanfur, passed through on his way thither, seems to answer better to Chüanchow than to any other city in the Fookien province. It would be entirely out of his route to place it in Kiangsi; and if there, I cannot see with what place it can be identified.

The city of Bairam Kattu, mentioned after Kanjinfur, in which he says there were only four Mahommedans, was probably in Chekiang, and might possibly be the present Yenchow 嚴州, known in Mongol times as Kien-tih 建德. This is of course only conjecture.

It seems to me most probable that Odoric and Ibn Batuta travelled over the same road from Zaitun to Hangchow, and that Marco Polo

* Ibn Batuta appears to have reached China about 1345.

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travelled over it also in a contrary direction; and the second city of note mentioned by them near Zaitun, although under different names, appears to be one and the same city, and that city, I think, is Chüan-chow.

Perhaps those who hold different views from myself will contest that Polo's Fuju, Odoric's Fluzo or Foggia, and Ibn Batuta's Kanjan-fur represent Foochow, but place in array all the facts that Marco Polo, Odoric and Ibn Batuta say of their cities of Fugui, Foggia, and Kanjanfur, the balance of evidence appears against Foochow. There is now to consider what Abulfeda says regarding Zayton, and to see whether his description applies to Chüanchow.

"It is situated," says he, "on a marine estuary which ships enter from the China sea. The estuary extends fifteen miles, and there is a river at the head of it. According to some who have seen the place, the tide flows. It is half a day from the sea, and the channel by which ships come up from the sea is of fresh water. It is smaller in size than Hamath, and has the remains of a wall which was destroyed by the Tartars. The people drink water from the channel and also from the wells." (Yule's *M. Polo*, vol. ii, p. 220.) It will not be out of place to add here what Jaubert says of it in his translation of the *Geographie Turque*, as found in Pauthier. Besides telling us that the city of Zaitun was situated half a day's journey inland from the sea, he tells us that the inhabitants there burnt their dead, either with sandal or Brazil wood, according to their means."*

"The estuary extends fifteen miles."

There is no estuary of this length at Chuanchow. When you get inside the islands of Siao-tui, Ta-tui and Tah-kut, which are off the entrance of the Chuanchow harbour, it is not more than six or seven miles to the entrance of the river running up to the city of Chuanchow. The estuary extending fifteen miles with a river at the head of it is here sought for in vain.

"It is half a day from the sea."

Chüanchow is only four or five miles from the sea, and can be reached with a fair tide in about three-quarters of an hour.

With a knowledge of these facts, it seems to me that Abulfeda's Zaitun is to be looked for elsewhere.

Turning to the Changchow river and the Amoy harbour, there is there an estuary extending fifteen miles; for the estuary running into the interior, drawing a line from the British consulate on Koolangsoo

* Cremation was extensively practised in Fookien in the middle ages, and was most common at Shao-wu fu, and at Teng-wa near to Changchow. It was forbidden in *Cheng-hwa's* reign, 1465–1488. It appears not to have been popular. ("Chuanchow Annals," Memoirs of illustrious officials.)

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to the commencement of the Changchow river, a little above Hai-teng, is something over fifteen miles, and from the point where the river commences, to the city of Changchow, is a day's good travelling.

This fact seems to me almost to settle the question, and coupled with the discovery of Christian remains at Changchow, and the satin manufactures there, would long ago have settled it, had it not been for Rashid's historical statement. It becomes a very vexed question when history and geography are so much at variance, and one is compelled to ask,—Is the historian or the geographer at fault? We look round to see how these opposite statements can be reconciled. Colonel Yule's historical deductions are correct, but can it be proved that my geographical deductions are wrong?

A few remarks may not be out of place regarding the entrance to the port of Chüanchow, which I visited in May last.

The port and harbour of Chüanchow is one very difficult and dangerous to enter, and it must apparently always have been so. Its dangers do not so much arise from any silting up of channels or shifting sand-banks, but from the extreme narrowness of the approaches leading into the harbour, which abound in rocks and hidden dangers.

The sailing directions for making the port, as described by Linschoten nearly three hundred years ago, are pretty much the same as those of the *China Pilot* of our day.

The Portuguese entered the harbour by the north-east channel, which is described by them as being the narrowest and shallowest; and they strongly recommended those wishing to use the south-west channel not to do so without a pilot. All this is true at the present day.

The gun-vessel on which I was, entered the harbour by the south-west channel at low water, which at places was only a cable's width across, and some ugly-looking rocks were to be seen on either side of us. The distance from Pyramid Point,* the extreme north-eastern horn of Chuanchow Bay is twenty-three miles from the city of Chuanchow; and from Pyramid Point to inside the islands forming the harbour of Chuanchow, where the ships usually anchor, is about sixteen miles; from the anchorage to the entrance of the river about three miles; and from the entrance of the river up to Chuanchow bridge about four miles.

From Mr. Mayers' notes upon Chuanchow,† it appears that

* Pyramid Point is called Tacheo and Tachoo by the old Portuguese navigators, and the entrance to Chüanchow is called the Tachoo river. The Chinese pilot who boarded the vessel I was on, called Pyramid Point,—Tachŏ. The Chinese characters representing the name are 大 宅. This fixes a point in the old sixteenth-century maps, and in Linschoten, whose sailing instructions, without loca knowledge it is almost impossible to understand.

† *China Review*, vol. iv, p. 186.

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there was a custom-house in Mongol times at a place called T'ang-she 塘市. I have searched the "Chüanchow Annals" to identify it with a place known in our day, and I find that it was near the present village of Ham-kang 鉗江, opposite to Wen-tow, where the ships usually anchor. There is a custom-house now at Ham-kang, and another also at Fa-shih 法石, a place about a mile inside the river, and another, the head office, just outside the south gate of the city near the bridge. Whether there were as many custom-houses at Chüanchow in Mongol times, I cannot say.

The "Chuanchow Annals" state, that during the Sung dynasty the chief custom-house was at some little distance from the present one near the water gate.

The next place we have to comment upon is Tyunju,—Tyunguy,—Tingui. Of this place the Geographical text says:—"Let me tell you also that in this province (*i. e.* of Fugui), there is a town called Tinugui, where they make vessels of porcelain of all sizes, the finest that can be imagined. They make it nowhere but in that city, and thence it is exported all over the world." Pauthier's text says of it: "Et sachiez que pres de ceste cité de Çayton a une autre cité qui a nom Tiunguy, là où l'en fait moult d'escuelles et de pourcelainnes qui sont moult belles."

Ramusio says of it: "The river which enters the port of Zayton is great and wide, running with great velocity, and is a branch of that which flows by the city of Kinsay. And at the place where it quits the main channel is the city of Tingui, of which all that is to be said is that there they make porcelain basins and dishes."

What I have first to draw attention to, is the fact of Tingui being in the Fookien province, which appears undoubted; for the Geographical text says:—"Let me tell you also that in this province there is a city called Tinugui."

The next thing to look at is its nearness to Zaitun.—"Sachiez (says Pauthier) que pres de ceste cité de Çayton a une cité qui a nom Tiunguy."

Here is a statement placing Tingui near Zayton.

Thus the Geographical text says Tinugui,—as it calls it,—is in Fookien, and Pauthier says it is near Çayton.

Ramusio says the river which enters the port of Zayton is great and wide, running with great velocity, and is a branch of that which flows by the city of Kinsay.

We have here mention made of a river entering into the port or harbour of Zayton. This river is, I consider, the river of Teng-wa, which communicates directly with the Amoy harbour; and as I consider it probable, that the port of Zayton was situated at the western extremity of what is now known as the Amoy harbour, the river of Teng-

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wa answers in every way to Marco Polo's description of the river of Tingui. Off the entrance of this river is situated the present treaty port of Amoy.

With regard to the river upon which Tingui was situated, being a branch of that which flows by the city of Kinsay, this points,—says Colonel Yule,—to a notion prevalent in the middle ages, as to the interdivergences of rivers in general, and especially of Chinese rivers.

The city of Tingui, we are informed, was situated at a place where the river quitted the main channel,—that is to say, it was situated at the divergence of two streams. The city of Teng-wa is situated at the divergence of two *streams* whose blended waters, as shewn above, enter the harbour of Amoy.

Further, in the neighbourhood of the city, much coarse porcelain is made.

We have thus a city situated in Fookien, near to Zaitun, at the conjunction of two streams, which enter the sea at the port of Zaitun. Search where you may in Fookien, there is no city to which Marco Polo's various geographical accounts are so well adapted as Teng-wa; and the porcelain of its neighbourhood, together with the porcelain of Zaitun, mentioned by Ibn Batuta, is now as then—in the shape of basins and bowls—exported over the whole eastern world. This porcelain is one of the chief exports of the port of Amoy.

AMOY, *October 17th*, 1876.

STATISTICS OF THE PROTESTANT MISSIONS AT HANKOW AND THE OTHER RIVER STATIONS.

HANKOW.

STATISTICS OF THE LONDON MISSION.

THE Rev. G. John, who commenced the mission at Hankow in 1861, furnished us with the following statistics regarding the station last year:—

There have been in all six missionaries, of whom four have been married.

The present number of missionaries at the station is three, of whom two are married.

Including the prefectural cities of Woo-chang and Han-yang, there are five chapels.

There is one organized church.

There are four native preachers, none of whom are ordained, or have a pastoral charge.

One of the preachers is supported by the native church.

One Bible-woman is employed.

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The number of baptisms from the commencement have been 353 adults and 110 children.

The number at present in church fellowship is 300 of both sexes.

The native contributions in 1874, amounted to $80.

The *Medical* work of the society was commenced at Hankow in 1866.

There is one hospital and one dispensary.

From 1868 to 1870, a medical missionary occupied the station. With the exception of these two years, the hospital has been under the charge of Dr. Reed, a physician in private practice.

Two native students are under training.

The work is carried on by contributions from the foreign and native communities.

From the beginning, including contributions towards erecting a new hospital, about 1,600 taels have been received from natives for this object.

The annual expenditure is about 500 taels.

The numbers annually treated in the wards range from 100 to 125; and the number of dispensary patients amounts to about 3600. These are from all classes of the population, but principally the poor.

We believe Annual Reports of this hospital have been published, but not continuously. For a notice of the latest issue, we may refer to our July-August number of the present year, p. 306.

In the work of *Itinerancy*, journeys are made by the members of the mission, by boats, sedan-chairs and wheelbarrows.

The principal journey that has been undertaken, was by Mr. John, in company with Mr. Wylie of the British and Foreign Bible Society, into Szechuen, in the summer of 1868; when they got as far as the city of 成都 Ching-too, the capital of the province.

BRIEF SKETCH OF THE HANKOW WESLEYAN MISSION.

By Rev. W. Scarborough.

The Wesleyan Mission at Hankow was commenced in 1862, by the Rev. Josiah Cox. In September of that year he purchased mission premises in the heart of the native city, three miles from the foreign concession. In 1863, Dr. Porter Smith was appointed to labour as a medical missionary at this station, which he reached on May 17th, 1864. The Revs. D. Hill and W. Scarborough followed in 1865; soon after which Mr. Hill turned his attention to Woochang, and Mr. Cox

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to Kewkeang, leaving the Hankow station in the hands of Mr. Scarborough and the medical missionary. In 1866, the Kewkeang station, having been relinquished, Mr. Cox returned to Hankow. In 1867, the Rev. F. P. Napier, B. A. joined Mr. Hill at Woochang; but his health failing in 1870, he was obliged to return to England at the end of the year, leaving behind him the remains of his beloved wife, whose loss was felt to be the most severe trial the mission has had to endure, and whose grave is the only one the mission has had occasion to make. Dr. Hardey arrived in 1870 to replace Dr. F. P. Smith. In 1872, Mr. Hill removed from Woochang, to the district of Kwangtse, where an opening for successful labour seemed to present itself. There he is still working. The staff at Hankow consists of the Revs. W. Scarborough and A. W. Nightingale, with Dr. E. P. Hardey.*

Dates of Arrival in Hankow.

Rev. J. Cox came to Canton in 1853, arrived in Hankow in 1862, and returned to England in 1875.

Dr. F. P. Smith arrived in 1863, and returned to England in 1870.

Revs. D. Hill and W. Scarborough arrived in 1865.

Rev. F. P. Napier, B. A. arrived in 1867, and returned to England in 1871.

Dr. E. P. Hardey arrived in 1870, and returned to England in 1875.

Rev. J. W. Brewer arrived in December, 1872.

Mr. C. W. Mitchel, a lay agent, arrived in December, 1873.

Rev. Joseph Race arrived in January, 1874.

Rev. A. W. Nightingale arrived in January, 1875.

Rev. W. S. Tomlinson arrived in the summer of 1875.

For the following summary of statistics of this mission in 1875, we are indebted to the Rev. W. Scarborough:—

The Wesleyan mission at Hankow was commenced in 1862.

There have been altogether eleven missionaries from the commencement, seven of whom have been married.

The present number of missionaries is nine, including two absentees. Five of these are married.

There are two chapels, one of these being at Han-yang, only two miles from Hankow.

There is one organized church.

There is one native preacher.

There is one student preparing for the ministry.

The numbers baptized from the commencement have been 104 adults and 44 children, in all 148.

* Dr. Hardey returned to England last year, and has since dissolved his connection with the society.

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The present numbers of church communicants are 60 male and 20 female, or 80 in all.

The contributions of native Christians for the year ending November 30th, 1874, amounted to taels 22.09.

The Rev. W. Scarborough has given us the following statistics of the *Medical* work of the mission for 1875; referring for further information on the subject to the *Chinese Recorder*, vol. v, p. 143:—

Medical operations were commenced at Hankow in 1864.

There is one hospital containing twelve beds, and one dispensary.

There is a medical missionary in charge.

The annual expenditure is about 600 taels. This is defrayed by subscriptions from foreign residents, very small subscriptions from natives, fees for the first visit of each male patient, the sale of trusses, and the funds of the society.

There is an annual number of 80 ward patients, and about 7,000 at the dispensary.

Regarding the admission of patients, Mr. Scarborough remarks:—"At first we charged nothing, when a great rabble came. We then charged the male patients 50 cash for the first visit,—subsequent visits being free,—and found the result to be good, as it keeps away all who have only fancied ailments or are merely troubled with curiosity. So far the institution of this fee has given us great satisfaction, and has not prevented real cases making their appearance at the dispensary."

Several publications have been issued by Dr. F. P. Smith in connection with this work; e. g.

保免攔除 *Paou mëèn lán ch'oó.* Prevention and arrest of disease. 8vo. 17 leaves. Xylography. Hankow, 1867. An edition of 1000.

醫院錄要 *E yuen lüh yaou.* Report of the Hankow Wesleyan Mission Hospital. 8vo. Xylography. Hankow. Two numbers were issued; *i. e.*—for 1866-1867, 12 leaves, 1867;—for 1869, 12 leaves, 1869.

Contributions towards the Materia Medica and Natural History of China. For the use of Medical Missionaries and Native Medical Students. By Frederick Porter Smith, M. B., London. Medical Missionary in Central China. Shanghai: American Presbyterian Mission Press. London: Trübner and Co., 60 Paternoster Row. 1871. 4to, pp. vii, 237.

Annual Reports of the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society, have been published since 1865, up to the time of Dr. Hardey's departure in 1875.

Mr. Scarborough gives the following statement last year, regarding the *Itinerancy* of the mission:—

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Travelling is done by boats; but there has not been much opportunity for this kind of work.

In 1864, the Rev. J. Cox took a trip up the Yang-tsze river, as far as the district city of 歸州 Kwei-chow in Szechuen, and to 長沙 Chang-sha, the provincial city of Hoonan, but no record of it has been preserved. The journey was rather taken on account of health and prospecting, than for direct missionary work.

Mr. Scarborough has made the following trips:—

In 1867, he made a tour—principally for health—from Kewkeang, to the Yellow mountain in the district of 太平 T'æ-ping near Nanking, distributing tracts on the way.

In 1868, in company with Mr. Hill he visited the district city of 武昌 Woo-chang and the prefectural city of 黃州 Hwang-chow, with all the smaller towns on the river between that and Hankow.

About the same time, he made a trip towards the prefectural city of 德安 Tih-gan, but was unable to reach that place. In the towns and villages in that direction however, he preached frequently and sold many books; being exposed to a good deal of mobbing on the occasion.

In 1873, he visited all the cities on the Han, up to the departmental city of 均 Keun above the city of 襄陽 Seang-yang, and the towns of 樊城 Fan-ching and 老河口 Laou-ho k'ow.

Many shorter journeys have been made, of which no record has been kept.

MISSION OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

A married missionary of this society has been for several years stationed at Hankow, but we have no report.

WOOCHANG.

WESLEYAN MISSION.

The Rev. J. W. Brewer has furnished us with the following statistics respecting the Wesleyan mission at this station:—

This branch of the mission was commenced in 1866.

There have been four missionaries from the commencement, two of whom have been married. These are included in the numbers given for the Hankow station.

Two missionaries now occupy the station.

There is one chapel the property of the society, and a rented house used for the same purpose.

There is one out-station, with preaching place and school, in the southern suburb of Woochang.

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There is one organized church.

There is one native preacher.

The numbers baptized from the commencement have been 33 adults and 6 children, in all 39.

Formerly a colporteur was employed for some three or four years, supported by a lady in York.

The church communicants at present number 26 male and 6 female, or 32 in all.

The contributions of the native Christians for the year ending November 30th, 1874, were taels 20.55.

Regarding *Medical* work, the Rev. J. W. Brewer informs us, that there is a dispensary at the station, which was commenced by Dr. Smith in 1867. It is open twice a week.

The numbers of patients seen by Dr. Hardey in 1874 were 1843 males and 478 females, making a total of 2321.

Mr. Brewer furnishes the following information regarding the *Itinerancy* of this mission:—

The journeys have been made principally by native boats.

In March and April, 1871, the Rev. D. Hill, in company with the Rev. T. Bryson and a native preacher made a journey, visiting the towns of 壟坪 Lung-ping and 武穴 Wooheuĕ, the departmental city of 蘄 K'e, the district cities of 大冶 Ta-ya and 武昌 Woo-chang, the prefectural city of 黃州 Hwang-chow, and several smaller places.

A number of shorter journeys have been made in the more immediate neighbourhood of Woochang, of which no record has been kept.

The colporteur formerly employed visited all the district cities, and many small towns, in the southern part of Hoopĭh province.

MISSION OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

We have received the following statistics of this mission, for last year.

The first agent of the society, the Rev. W. J. Boone, M.D., reached China in 1840.

The Woochang station of the mission was commenced in 1868.

There have been in all, from the commencement, four missionaries, three of whom have been married.

There are at present three missionaries, all married.

There are two chapels.

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There is one native preacher.

There are four students preparing for the ministry.

The numbers baptized from the commencement are 13 adults and 35 children, in all 48.

There are at present 13 members in church fellowship.

The *Medical* work of this station was commenced on January 1st, 1875.

A hospital was opened on September 1st, 1875, with ten beds.

There is a dispensary in connection with the street chapel.

These institutions are under the charge of A. C. Bunn, M. D. the medical missionary.

The work is sustained by funds from the church in the United States.

In the first six months, 1700 prescriptions were issued, the patients being chiefly of the poorer class.

CHINA INLAND MISSION.

We received the following particulars regarding this mission last year from Mr. C. H. Judd:—

This station of the mission was commenced in July, 1875.

There are two missionaries, one of whom is married.

There is one chapel.

Two native preachers are employed.

Three converts have been baptized.

The present church membership is 3 males and 2 females, two of the former having been transferred from Kewkeang.

Mr. H. Taylor notes with regard to *Itinerancy* in the mission:—

Native Christians are employed in conjunction with the foreign missionary in this work, the journeys being made by boats and wheelbarrows.

In April, 1875, Mr. Taylor accompanied by a native preacher, started on his first journey, to Honan province. On this occasion he visited the prefectural cities of 汝寧 Joo-ning and 南陽 Nan-yang, with all the district cities in the neighbourhood. The journey occupied two months.

KWANGTSE AND WOOHEUĔ.

WESLEYAN MISSION.

These two stations lie about midway between Hankow and Kew-

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keang, on the north side of the river. The Rev. D. Hill furnished us last year with the following statistics of the united station:—

Work was commenced there in 1871.

From the commencement there have been two missionaries, who still remain there.

There are two chapels, the property of the society, and two houses rented for the same object.

There are two out-stations,—at Lung-ping, ten miles east from Wooheuĕ, and Le-mung keaou, eight miles north from Kwangtse.

There are two organized churches.

There is one native preacher, partly supported by the native church.

There is one student training for the ministry.

The numbers baptized from the commencement have been 56 adults and 9 children, in all 65.

The church members at present number 28 male and 7 female, in all 35.

The native contributions amount to,—for 1872, taels 98.79; for 1873, taels 54.61; for 1874, taels 16.31; making a total for three years of taels 169.71.

Regarding *Medical* work, Mr. Hill writes last year:—"On this station we have no hospital; but the prevalence of ague, eye and skin diseases, &c., the poverty of the people and inefficiency of native doctors, have led to the distribution of medicine during the past year by the Rev. Joseph Race, at the Kwangtse station. Treatment has been confined to simple diseases."

Some 2500 cases have been treated; among whom 35 persons have been saved from death by opium-poisoning.

Mr. Hill furnishes some notes regarding the *Itinerancy* of the mission:—

Travelling is done by native boats, wheelbarrows, and on foot. The following journeys have been made.

In June, 1872, Mr. Hill visited the district city of 蘄水 K'e-shwuy.

In November, 1872, Mr. Hill, accompanied by the Rev. T. Bryson of the London Mission and a colporteur, visited the departmental city of 興國 Hing-kwŏ.

Mr. Hill has at various times chiefly in 1874, visited the departmental city of 蘄 K'e.

In January, 1875, Mr. Hill, accompanied by two native Christians, visited the district cities of 湖口 Hoo-k'ow and 彭澤 P'ăng-tsĭh in Kwangse, and the town of 華陽 Hwa-yang, reaching the district city of 東流 Tung-lew in Ganhwuy.

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In April, 1875, Mr. Hill, again accompanied by two native Christians, visited 安慶 Gan-king the provincial city of Ganhwuy, the district cities of P'ăng-tsĭh and Tung-lew, and other places.

KEWKEANG.

BRIEF RECORD OF THE MISSION OF THE METHODIST EPISCOPAL CHURCH, IN THE UNITED STATES OF AMERICA.

By Rev. V. C. Hart.

This mission station was opened in November, 1867. Giving two years for preparation before much active work could be done, brings the active working of the mission to the year 1869. The mission was feeble until 1873-1874, when, by the arrival of the Revs. A. Stritmatter, A. J. Cook, and J. R. Hykes, with the Misses L. H. Hoag and G. Howe of the previous year, it assumed a formidable appearance so far as numbers are concerned. Our plan from the first, was to reach the people by the simplest, and least expensive means,—selling the Scriptures, daily preaching in our chapels, and itinerating for the purpose of preaching and disseminating religious books. We have had day-schools from the beginning, and started a boys' boarding-school in 1869, but closed it in about one year, on account of sickness, when I was obliged to leave the port for a short time. The school has not been recommenced up to the present time; but we have serious intentions of establishing a school upon a large scale. We have found it much easier to reach the rural population than that of the city, and have never but in one instance received any molestation in our work. The instance referred to was at 瑞昌 Sui-chang district city, last November (1874). (See *Chinese Recorder*, vol. v, pp. 372, 373.) We find the simplest methods the best, so far as our experience goes, and employ as few natives as possible. We have long felt that a medical missionary would be of great service to the mission,—and now we are just undertaking that branch of our work.

The mission has included the following members.

Rev. V. C. Hart first occupied the station, in November, 1867.

Rev. E. S. Todd arrived a month later, and left for home in about a year.

Rev. H. H. Hall, arrived in 1870, left for America in 1873, and has recently returned to Kewkeang.

Rev. John Ing arrived in 1870, and left the mission in August, 1874.

Miss L. H. Hoag arrived in 1872.

Miss Gertrude Howe arrived in 1872.

Rev. Andrew Stritmatter arrived in 1873.

Rev. A. J. Cook arrived in 1873.

Rev. J. R. Hykes arrived in 1873.

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Miss Lettie Mason, M.D. arrived in 1874.
Rev. W. E. Tarbell, M.D. arrived in 1875.
June 11th, 1875.

By favour of the Rev. V. C. Hart, we are enabled to give the following summary of statistics of this mission for last year:—

The Kewkeang station of this society was commenced in 1867.

There have been altogether, from the commencement, eight ordained missionaries and three ladies.

The present numbers are,—six ordained missionaries, three of whom are married, and three single ladies.

There are four chapels.

There are three out-stations, *i. e.* at Kung-sung fourteen miles north, and the district city of Sui-chang twenty-five miles west of Kewkeang, and the prefectural city of 南康 Nan-kang.

There are three organized churches.

There are three native preachers.

One colporteur is employed.

Two Bible women are employed.

From the commencement of the mission the baptisms have been 31 adults and 4 children, in all 35.

The numbers at present in church fellowship are 21 male and 7 female, in all 28.

The native contributions amount to $50.

With regard to *Medical* practice among the natives, Mr. Hart last year states:—

"We have just commenced medical work at this place. Dr. W. E. Tarbell is to open a dispensary at once, and build a hospital in about a year. Miss L. Mason, M.D. has been working at this port for the Woman's Foreign Missionary Society about eight months, and proposes to dispense to the women and children, as also to engage in hospital work as soon as a hospital building is erected for her."

We received the following particulars last year from Mr. Hart regarding the *Itinerancy* of this mission.

The mission having a commodious yacht for travelling purposes, journeys are made mostly by boat. Sedan chairs are also used, but most of the overland journeys are performed on foot.

Journeys into the interior have been frequent, by nearly all the members of the mission; and native agents have traversed the province of Keangse in all directions selling books. It is not possible to

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give a precise statement as to time. Probably the most distant place reached by any of the missionaries has been the departmental city of 義寧 E-ning, a hundred and fifty miles distant. The various cities along the Yang-tsze river have been visited. Other places visited have been the prefectural cities of 饒州 Jaou-chow and 南昌 Nan-chang, the departmental cities of 興國 Hing-kwŏ and 蘄 K'e, the district cities of 宿松 Suh-sung and 黃梅 Hwang-mei, and the town of Woo-chin.

WESLEYAN MISSION.

In 1865, the Rev. Josiah Cox settled at Kewkeang, being the first Protestant missionary located there. The society however did not see fit to continue the mission, and he returned to Hankow about the end of 1866.

The China Inland Mission has had a station at Kewkeang for a number of years, but we have no report of their operations.

THE language used over the range of mission stations spoken of above, from Hankow to Kewkeang, is a form of the general spoken language of the empire, and may without undue extension be included in what has been termed the Nanking Mandarin. A good deal has been written on this branch of the colloquial; but from the looseness with which this part of philology is often treated, it requires some care and discrimination on the part of the student, to extricate what is pertinent from the extraneous matter by which it is surrounded. We give the titles of some books dealing with this division of the Chinese language.

Theophili Sigefridi Bayeri Regiomontani Academici Petropolitani, Graecarum Romanarumque Antiquitatem Prof. Publ. Ord. Societ. Regiae Berolin. Sodalis Museum Sinicum In quo Sinicae Linguae et Litteraturae ratio explicatur. Petropoli ex Typographia Academiae Imperatoriae MDCCXXX. 2 vols.

The first volume pp. 1—134, is occupied with a Mandarin grammar, under the title. "*Qvon hva çv kin kiai.* Sinicae Linguae accurata explicatio seu Grammaticae Sinicae," in two books. About half of the second volume, *i. e.* pp. 1—208, consists of a Chinese dictionary, with the title "Lexicon Sinicum Latine explicatum."

Linguæ Sinarum Mandarinicæ Hieroglyphicæ Grammatica Duplex, Latine, & cum characteribus Sinensium. Author Stephanus Fourmont. Lutetiæ Parisiorum. 1742. Folio.

Dialogues and Detached Sentences in the Chinese Language. Macao, 1816. 8vo.

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This work, which is published anonymously, is from the pen of Dr. Morrison.

The Sacred Edict, containing sixteen Maxims of the Emperor Kang-he, amplified by his son, the Emperor Yoong-ching; together with a paraphrase on the whole, by a Mandarin. Translated from the Chinese original, and illustrated with notes, by the Rev. William Milne. London: 1817. 8vo.

A second edition of this was published at the Presbyterian Mission Press, Shanghae, in 1870.

The English and Chinese Student's Assistant, or Colloquial Phrases, and Letters &c., in English and Chinese: the Chinese by Shaou Tĭh, a native Chinese student in the Anglo-Chinese College, Malacca. Printed at the Mission Press. 1826. 8vo.

Notitia Linguæ Sinicæ auctore P. Premare. Malacca cura Acad. Anglo-Sinensis, 1831. 4to.

This work is divided into two parts, the first of which treats of Mandarin grammar.

Chinese Dialogues, Questions, and Familiar Sentences. By W. H. Medhurst. Shanghae, 1844. 8vo.

Manuel Pratique de la Langue Chinoise Vulgaire. Par Louis Rochet. Paris. Marcellin Legrand, 1846. 8vo.

The Notitia Linguæ Sinicæ of Premare, translated into English, By J. G. Bridgman. Canton, 1847. 8vo.

Chinese Conversations: translated from native Authors. By J. Edkins, Shanghai, 1852. 8vo.

A Guide to Conversation in the English and Chinese Languages for the use of Americans and Chinese in California and elsewhere. By Stanislas Hernisz, M.D. Boston, 1854. 8vo.

Grammaire Mandarine, ou Principes généraux de la Langue Chinoise Parlée, par M. A. Bazin, Professeur de Chinois moderne à l'Ecole Impériale et Spéciale des Langues Orientales vivantes, Secrétaire adjoint de la Société Asiatique. Paris. Imprimé par autorisation de l'Empereur à l'Imprimerie Imperiale. MDCCCLVI.

A Grammar of the Chinese colloquial Language commonly called the Mandarin Dialect. By Joseph Edkins, B. A. Lond. of the London Missionary Society. Shanghai: London Mission Press. 1857. 8vo.

A second edition of this work was published at the Presbyterian Mission Press in 1864.

Progressive Lessons in the Chinese Spoken Language; with Lists of common words and phrases, and an Appendix containing the Laws of Tones in the Peking Dialect. By Joseph Edkins, London Missionary Society, Tientsin. Shanghae: London Mission Press. 1862. 8vo.

A second edition of this was published at the Presbyterian Mission Press in 1864.

Chinese Dialogues, Questions, and familiar Sentences, literally rendered into English, with a view to promote commercial intercourse, and to assist beginners in the language. By the late Revd. Dr. Medhurst. Revised by his son. Shanghae: printed at the London Mission Press. 1863.

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西語譯漢人門 *Dictionnaire Français-Latin-Chinois de la Langue Mandarine Parlée* par Paul Perny, M.A. de la Congregation des Missions-Etrangères. Ouvrage dedié a sa Majesté l'Empereur des Français. Paris, Libraire de Firmin Didot Frères, Fils et Co. 56 Rue Jacob, 56. Adolphe Labitte, Rue de Lille, 4; Adolphe Lainé, Rue des Saints Péres, 19. 1869-1872. 4to. 2 volumes.

Deutsch-Chinesisches Conversationsbuch nach Joseph Edkins' "Progressive Lessons in the Chinese Spoken Language," übersetzt, erlaütert und theilweise umgearbeitet, von Joseph Haas. Shanghai: Presbyterische Missions Presse. 1870. 8vo.

Dialogues Chinois-Latin. Par Paul Perny. Paris, 1872. 8vo.

Grammaire de la langue Chinoise Orale et écrite. Par Paul Perny. Tom. I. "Langue Orale." Paris, 1873. 8vo.

The amount of Christian literature in the Mandarin dialect is very limited as yet; and of what there is, the greater portion may be classed under the more northern division. With two exceptions, the works in the following list are all the productions of Hankow missionaries, and may therefore be supposed to be marked by any dialectic peculiarities special to that region.

新約全書 *Sin yŏ tseuên shoo, "The New Testament."* Rev. W. H. Medhurst, D.D. 232 leaves. 8vo. Shanghae, 1860.

Four or more editions of this have been published.

祈禱文全書 *K'é taòu wăn tseuên shoo, "Complete Book of Prayer."* Rev. J. Cox. 18 leaves. 8vo. Hankow, 1865.

This is a translation of the Morning and Evening services of the Anglican liturgy, with the Litany.

讚美詩篇 *Tsán mei she pëen, "Hymn Book."* Rev. V. C. Hart. Foochow, 1869.

Several thousands have been printed.

初學問答 *Ts'oo hëŏ wăn tă, "The Wesleyan First Catechism."* Rev. W. Scarborough. 17 leaves. 8vo. Hankow. 1869.

Five hundred copies have been printed.

本堂要法 *Pun t'ang yaou fă, "Rules of the Wesleyan Methodist Church."* Rev. W. Scarborough. 10 leaves. 8vo. Hankow, 1870.

This contains a short memoir of the Rev. John Wesley. Five hundred copies have been printed.

請進教 *Ts'ing tsin keaou, "An invitation to enter the Church."* Rev. W. Scarborough. Sheet tract. Hankow, 1872.

Two thousand have been printed.

耶穌聖教 *Yay soo shing keaou, "A brief account of the Christian Church."* Rev. W. Scarborough. Sheet tract. Hankow, 1872.

Two thousand have been printed.

種麥畫圖 *Chùng mĭh hwa t'oô, "Plate of the Sower."* Rev. D. Hill. Large sheet. London, 1873.

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This is a translation of Matthew, iv: 1—20, with short comments. Three thousand were printed by lithography, under the supervision of Thos. Bywater Smithies, Esq, editor of *The British Workman*, at the expense of J. G. Barclay, Esq.

耶穌出身傳問答 *Yay soo chŭh shin chuen wăn tă.* "*Catechism of the Life of Christ.*" Rev. W. Scarborough. 84 leaves. 12mo. Hankow, 1874.

This is intended for use in schools. Five hundred have been printed.

上帝大道 *Shang te ta taou*, "*God's great Way.*" Mr. C. H. Judd. 5 leaves. Shanghae, 1874.

About seven thousand have been printed.

上帝恩惠 *Shang te gan hwuy*, "*God's Grace.*" Mr. C. H. Judd. Sheet tract. Woochang, 1874.

Several thousands have been printed.

頌揚主詩 *Sung yang choo she.* "*Laudation Hymns.*" Rev. W. Scarborough. 100 leaves. 8vo. Hankow, 1875.

This is partly compilation and partly original; in which the author was assisted by the Rev. J. Cox. and Dr. F. P. Smith. Five hundred have been printed.

救主耶穌之言 *Kew choo yay soo che yĕn*, "*Words of the Lord Jesus.*" Rev. A. Foster. 42 leaves. Hankow.

新約撮要 *Sin yŏ tsŏ yaou*, "*Important selections from the New Testament.*" Rev. A. Foster. 26 leaves. 8vo. Woochang, 1875.

VISIT TO THE CHAN-T'AN SÏ,—MONASTERY OF THE SANDAL-WOOD BUDDHA.

By Rev. J. Edkins, D.D.

ONE of the favourite places of Buddhist pilgrimage in Peking is the Chan-t'an sï. It is to this shrine, that from many a distant lamasery, village, and tent, the Mongols approach with sentiments of devotion. To the student of Buddhism it is therefore a spot of deep interest, as illustrating the kind of influence used by the priests of that religion to affect the popular mind.

Most of the foreign residents in Peking are located in the eastern half of the Tartar city. This temple lies towards the setting sun. It is on the west side of the lake which adorns the palace environs. Within the imperial city, it can only be approached from the Tartar city by three gates,—one of these being one of the gates of the imperial city itself. It is well shut in, and is intended to have a salutary effect in promoting the happiness of the imperial family. It is in fact one of a girdle of Buddhist temples which protect the back and sides of the palace from evil influences.

It was on New-year's day that I went with some friends to visit it last. A bitterly cold wind blew from the north-west. The thermometer at night had been five degrees above zero. Few people

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comparatively were in the streets. The cold weather seriously diminished the number of those who—dressed in their best—were paying visits of compliment. The crowd of Mongol princes and others who had been invited to the emperor's feast at 7 A. M. had long since dispersed to their homes. We crossed the yellow path* made for his imperial majesty's visit to the Prospect Hill gardens, and to the Ta-kau tien, a temple where he worships the Ruler of the physical heavens. At the marble bridge we noticed that the ice of the lake which reaches for a mile to the north and a mile to the south, was covered with dust consequent on the windy weather of the last few days. But this detracted little from the beauty of the scene, on account of the extent of the water, the wood on its winding banks and the many picturesque temples.

On enquiring, we learned that the temples at the head of the lake to the west of the hill where the empress feeds the silkworms, are still closed to western strangers; though at this time of the year many Mongol visitors are admitted, and a few years ago not a few Europeans gained access to them. We passed along a wide open pavement in front of the Chan-t'an sï. Here the sacred dance takes place on the sixth day of the first month. Maitreya Buddha, a large idol, is on that occasion brought out in a chair, and takes part in the processions.

We entered the first court, and noticed on each side of the marble moon terrace† two vast monuments inscribed with the history of the monastery, and of the Chan-t'an Fo there worshipped. The inscriptions are in four languages, Chinese, Manchu, Tibetan, and Mongol.

In the first great hall, at the front of which are these monuments, is the much venerated wooden image of the Chan-t'an Fo. It is about eight feet high, and represents him standing. Over it is a small round canopy. Handkerchiefs and sashes are continually being hung upon the hands, the gifts of Mongol worshippers. The hat is that of a Bodhisatwa—or that called wu-fo kwan. A lama elevates the gift, or *hada* as it is called, on a long crooked stick. In front is what the Mongols term a *hot'o mandal*, in this case consisting of a circular arrangement of small towers. The image is gilt, and is ornamented with many long and valuable necklaces, chiefly of black beads of a large size. Those who present a *hada* are conducted up a narrow staircase to a point close to the image. As we entered, this distinction was accorded to a gegen (living Buddha) of the Alashan tribe, who arrived at the moment in sable robe and a long rich necklace. The image and its canopy are enclosed in a lofty and spacious shrine, the roof of which rests on four large pillars.

* Yellow earth is strewn on the path, for the whole distance along which the emperor is carried in his sedan.

† The broad paved terrace in front of any large building, and rectangular in shape, is called a moon terrace.

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Two images of disciples stood beside the Buddha, facing east and west. They were each covered with a robe of cloth of gold evidently presented by some rich devotee.

West of the shrine was an image of Jan-teng Fo, a teacher of Buddha in a former age, and on the east one of Maitreya, the coming Buddha. Beyond them were placed eight figures of Bodhisatwas, or divinities of the second class, four on each side. Further away and with their backs to the east and west walls were the eighteen Lohans, belonging, as the reader will be aware, to a class one grade lower. In the large hall behind that of the Chan-t'an Fo, we found three large idols, the common triple representation of Buddha, as past, present, and future. On each side of it were the twenty gods of the Hindoo pantheon, so often seen in the temples of Chinese Buddhism. Brahma, Siva, Indra, and the sun and moon figure among them. The building at the north side of the court at the back of this hall has an upper story. It is continued on the east and west sides of the same court. In the east apartment on the upper floor are a thousand small Buddhas. On the north side are ten thousand Buddhas—small wooden figures placed in rows against the wall. Sitting in state in the midst of these diminutive images are Wen-chang; Maitreya, and Ch'ang-sheu Fo otherwise called Amit'abha. This is the Maitreya who is taken out in a chair to witness the annual dance of the deities. Another of the Buddhas honoured in this gallery with special shrines is Tung-gora Borhan. Another is the white Dara or female Buddha, the Fo-mu of China. In the centre of the north gallery is one of those double standing images which represent a male and female Buddha. The larger one, apparently intended for the male Buddha, has four faces and eight hands and is called Dim-choga. The other is called Yabi-yung and Karamya. Such images as this are not found in any of the temples of Chinese Buddhism, as not accordant with decorum. It is an invention of a more recent Buddhism then that of China, and is doubtless of Indian origin and connected with Sivaism.

On the west side of the gallery are placed images representing five hundred metamorphoses of Dara, the Buddha mother. In this part of the edifice, a divinity called Juder Namjig was represented with four hands. One held a bow, another an arrow, a third held a seal, a fourth an image of Abida Borhan. The best account of this divinity is said to be found in the work called *Th'o hwa*.

Not far from the Juder Namjig was a *namsarai* seated on a lion, with a rat in his left hand and an upright staff in his right. The worship of namsarai is said to rest on a passage in the *Tung choda king*.

Let the position of these special lama divinities be noted. They are behind the Chan-t'an Borhan and Shakyamuni Borhan, in a gallery

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where, though their position is honourable, it is still subordinate. On the lower floor are the two great Buddhist cyclopædias of theology, the *Ganjur* and *Danjur*, one on each side of the central figure. They are sacred books, and therefore wrapped in yellow cotton cloth. The visitor sees a large heap of yellow bundles piled from the floor; which are the collections in question; there being here no bookcases. Images of Tsung-kaba and his two attendant lamas, of Maitreya, of Abida, and some other divinities occupy the centres of compartments. We saw a large number of copper deities placed on the ground. In answer to enquiry we learned that they had been brought here, as to a place of safe keeping after the burning of Yuen-ming yuen. Of course the libraries were brought here for protection at the same time, and this explains why they are not in bookcases. The idols looked in piteous condition, seated in rows on the ground, and treated evidently with respect, but that only of a secondary sort. In the hall of the three Buddhas we saw a drinking skull, half full of arrack. It was bound with copper round the edge. The bones of the face are entirely removed from such drinking vessels; the crown, back, and part of the sides only being retained; and the sutures are plainly visible outside. This rested on the first stool on the east of the sacrificial tables placed in front of the three Buddhas. It was consequently close to the seat of the most honoured lamas next to the presiding gegen; the gegen or chief lama, personating Buddha, sits in a chair in front of Buddha's image and facing south. The attendant lamas, meeting in this hall to conduct daily service each morning and evening, sit—as in other monasteries—on low seats well cushioned, and with red stools before them, on which are placed their liturgical books. Near the skull are two horns about eight feet in length, capable of extension like a telescope. They rest on the ground while being played, and a deep sound is caused by hard blowing. The skull is said to be spoken of in the *Doshida king*. Perhaps a reference to that work would solve the mystery connected with the use of this repulsive drinking cup. Doubtless it indicates victory over some enemy of the Buddhist faith.

In the courts and paved passages which surround the halls of the Chan-t'an Fo and the Three Buddhas, the pilgrims of successive ages have—by kneeling and prostrating themselves—worn deep and broad furrows in the stones. Each vies with the others in that zealous devotion which will not allow them to pass from one image to another without a prostration, repeated for the whole distance. To prevent ease of access, four locks are placed on each door, and the keys are kept by separate lamas. Thus four lamas must be present whenever the door is opened for the pilgrims. Our own entrance was much facilitated by the opportune arrival of the Alashan gegen, who, richly

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dressed as he was, and high in station, could not be kept long waiting. The prince, called Ping-t'eu wang, seated in a red cart with the wheels placed at the back, left the temple with a large retinue as we reached it.

The sacred dance—called *ch'am harain*—already referred to, is in fact a Buddhist play. In the great *ch'am* eighty lamas appear. Maitreya is carried round the temple, and those who follow the image are supposed to express by doing so, the desire to follow that divinity after death in the regions of the departed. Twenty-one lamas represent the twenty-one metamorphoses of Dara. Namsarai, Erlig han, Yamandagan, and Mahagala are all personated. There are three representatives of the local deities called Gajir in ch'agan ubegun (white old men of the land) who rule over land and ensure prosperity to those who pray to them. Four lamas represent Asuras, and eight children as many butterflies. They have copper tubes on their fingers with which they imitate the leaping restless motion of the butterfly. Yamandagan has nine metamorphoses, so that he needs that number of lamas to personate him. They are called the nine dogshida. Beside these a deer (*bog**) and some other animals are represented. Monstrous masks assuming the required shapes are worn by the lamas who take part in the masquerade. The object is to pay respect to Buddha.

There is also a small *ch'am*. It is in honour of Milai Bogda, a Tibetan lama who lived six hundred years ago. He was a remarkable hermit who dwelt on the mountains, wore his hair and ate grass. Legendary tales about him are rife. For instance, it is said that some archers would have shot at him, but repented of their purpose on learning his true character as a Buddhist anchorite. Thirty lamas are a full complement to perform this play.

These plays, resembling the mysteries of mediæval Christianity, and of Persian Mahommedanism at the present time, are highly popular. The broad pavements are thronged when they are performed. They constitute one of the curious sights of Peking, and are interesting as illustrative of the ancient processional dances of the old Asiatic religions. The entire absence of exertion and of rapidity in movement, the slow minuet step, the attention paid to costume, the religious character of the masqued personages, the entrance of divinities into a dramatic scene where they walk in procession with representatives of the animal tribes, are all characteristic of these religious plays.

* The coincidence of the Mongol *bog* with the English "buck" is an instance of a large number of the most remarkable correspondences, the relics of a time when those races, which now speak in words strange and difficult to identify, had a common language and a common religion.

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SHEN AND SHANG-TI.

By Rev. B. Helm.

DOUBTLESS some of the readers of the *Recorder* desire to see inscribed over the "Term" question, "*Requiescat in pace;*" and if I thought the following remarks would tend to widen the breach, I should cease ere I had begun. For although I feel a deep interest in a question involving the name of God himself, and also so much of the unity of work and economy of means in publications for this people, I feel a yet deeper interest in that "unity of the spirit," which at once testifies to the world the divine mission of Christ, and the divine origin and nature of the Christian religion. And believing that though there is a difference of suitableness in terms, they are still to the Chinese much what we make them by explanation, I am willing to accept whichever term, 神 *Shen*, 神明 *Shen-ming*, or 上帝 *Shang-ti*, the body of missionaries can agree upon. The following observations are elicited by the letters of Messrs. Muirhead, Ross and Roberts, in the May-June No. of the *Recorder*, and by a late circular,—*The Name of God in Chinese*, by John Chalmers, A.M. For some time I have felt that, as Mr. Roberts has suggested, the classics alone cannot, and should not decide this question; but that the popular language of this generation, which also moulds that of the succeeding one, together with their religious literature, should have more weight, than it appears to have had, in the discussion. Why are some of the ablest scholars of the west now revising King James' Version? Is it not because the language of the 17th century is not so suitable for a version as that of the living generation? Would any translator now go to Chaucer for phraseology in which to translate the Bible for the use of the 19th century. Language grows and changes with the age; and terms once eminently suitable, may be less so now than those which formerly held an inferior position.

If 上帝 *Shang-ti* was originally the designation of a monad, it does not follow either that this monad was the true God, or that the term is the most suitable one *now* to designate the God of the Christians, and to represent the various objects of heathen worship.

Mr. Chalmers, after enumerating a number of Shang-tis, says, "Here therefore the necessity of correcting names is most urgent and imperative (on the Chinese themselves. And here also is *a full and sufficient justification* of our use of 上帝 for 'gods' in the first commandment, and through the Scriptures)." True, the term now has a more extended use than it once had, but this has only injured its claims to be a *suitable term* to represent the monad of Christians (and this is

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the strong argument in its favor), while it is still not comprehensive enough to be a generic term, the correlate of *Elohim* and *Theos*, which are applied, not only to God, but to "all that are called gods" among the heathen.

If the first commandment is rendered by 上帝 *Shang-ti*, it reads to a Chinaman thus:—Thou shalt have no other Shang-tis before me." He replies with irresistable logic, "I will then cast off my ten or a dozen Shang-tis, but this in no wise forbids my worshipping as many other *shen* and *kwei* as I desire. It is vain to reply, "There is but *one Shang-ti*." "True," he says, "I have but the one,"—though he may be worshipping many *shen*. But this point has been made before, and by referring to the old discussion in the *Chinese Recorder*, more will be found than I can or care to say. On page 4 Mr. Chalmers says, "In China the classics of the Confucian school make frequent mention of the High-God (or high-god). In the Shoo it is said '(Shun) sacrificed specially in due from to High-God' &c."—"On a comparison of dates we find that Shun's sacrificing to High-God, and Abram and Melchizedek's service of the Most High Elohim were separated by little more than a hundred years. Therefore, since the Elohim of the West, and the High God of China are both undoubtedly defined to be Lord of heaven and earth; since the words 'Most High' and 'High' are here identical in meaning; Elohim and *Ti* (God, sovereign) both originally denote one having authority, how can there be any further doubt about the common origin of the two titles? This is the High-God whom sages and worthy men have spoken of from the remotest antiquity." Let us examine the force of this syllogism. At a much later date, and not seperated by even a hundred years, we find the Phœnecians and even some of Israel worshipping Baal, while Elijah and the seven thousand faithful ones worshipped Elohim. Then Elijah's service of Elohim, and the imitators of Jezebel's service of Baal were contemporaneous. Elohim and Baal are both defined to be Lord of heaven (Augustine on Judges), "a designation of the highest being among a great part of the Semites, as the *nomen numinis*, like *ēl*, which see." (Fuerst, *Heb. and Chal. Lex.*) Since *ēl* and *Baal* both mean "mighty" and thence "God, Lord, sovereign;" since both terms are used by *descendants of the Semite* family, "can there be any further doubt about the common origin of the two titles?" The titles may be the same, but the object of worship quite different. Let Elijah's ridicule of Baal be the answer. In a word,—the conclusion is not contained in the premise. In much the same manner would Zeus be proved to have been originally the Elohim of the Greeks, when they emigrated from their Aryan home contiguous to Abraham's native country.

Mr. Muirhead, arguing from the etymology of *theos* (θεος), *deva* and

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deus, finds their analogue in 天 *T'een*, or avoiding this materialistic term, in the classic equivalent 上帝 *Shang-ti*. But Zeus (Ζευς) was also a name of the sky-like *dyaús;* and from Mr. Muirhead's premises we should certainly have expected the apostles to have chosen *Zeus* (Ζευς) instead of *theos* (θεος) as the representative of the Hebraist idea of the monad. For says Max Müller:—"Nowhere again have we seen the original character of the worship of *Zeus* (Ζευς) as the god, or as he is called in later times, the father of the gods, as the god of gods, drawn with so sure and powerful a hand as in Welker's Mythology." "When we ascend with him to the most distant heights of Greek history, *the idea of God as the Supreme Being* stands before us as a simple fact.

Next to this adoration of one God, the father of heaven, the father of men, we find in Greece a worship of nature. The powers of nature originally worshipped as such were afterwards changed into a family of gods, of which Zeus became the king and father; Zeus being originally the name of the sky, like the Sanskrit *dyaús*, became gradually a proper name."

Again, Müller in solving the mythological cobwebs in which Jupiter became involved, says that instead of being the son of *Kronos* (Κρονος), "Κρονίαν, Κρονιθης were used in the sense of *connected* with time, existing through time. It was a name fully applicable to the supreme God, the God of time, the eternal God. Who does not think of the Ancient of days?"* Yet although Zeus was originally used for the sky (as 天 *T'ien* and 上帝 *Shang-ti* may have been), for the eternal God, Ancient of days, the Supreme Being, one God father of heaven, father of men, the highest in the Greek pantheon, still the inspired writers did not select this term when they wrote, whatever they might have done had they written in those ancient days. And so, whatever may have been the *original* use of Shang-ti, I should prefer to follow the example of the New Testament writers, and select, as Mr. Roberts so well points out, the analogue that expresses the generic idea of an object of worship. Do we find such in *shen?* Mr. Chalmers objecting says,—to say "'Thou shalt have no other spirits besides me,'....amounts to much more than putting away the false,—it means that all (spirits) good and bad alike are not to be permitted to exist." This seems to me a *non sequitur*. 1st. To translate the term "spirit" without proving this to be its true and only meaning, is an unintentional begging the question. This point will be noticed further on. 2nd. It overlooks the gist of the first commandment, contained in "have." "Thou shalt have no other gods before me," does not mean no other gods are to be permitted to exist; none ever did, and by virtue of the true definition of "God,"

* *Chips from a German Workshop*, vol. ii, pp 75. 151, 155.

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none can ever exist. The force is: Thou shalt not worship, honor or depend on any other being, real or imaginary, as a creature must worship and depend on a Creator. Hence covetousness is styled idolatry; because it dethrones God and places earthly treasures supreme in the affections and desires of the creature. Therefore, granting, for argument's sake, that *shen* means "spirit," and only "spirit," still all that the command prohibits, is the honoring and worshipping of any spirit other than the one styled pre-eminently the Lord thy God (Spirit); and in no way does it impugn, but rather implies the existence, or supposed existence, of other spirits.

Spirit being adopted as the term by which we express our idea of God, it is perfectly admissible to speak of "a true" and "a false" spirit,* no allusion being made to its *essence* as a spirit. It is still the ἀληθινον πνευμα as to his order of being, authority, and worship due him, though the others might also be so styled in reference to a real as opposed to an imaginary existence. But is "spirit," in the sense many understand the term 神 *shen*, its only meaning? Both the literature of China, and the *usus loquendi* of the living generation, for whom we translate, will, I think, sustain the rendering "god." And should others still insist on rendering it "spirit" in all cases, it will be by doing violence to the use of language, ignoring the fact that the Chinese use this word to answer to the term "god" in other languages, though the radical meaning of the word be "spirit." It could be used just as well for God as the *Manitao*, "Great Spirit," of the North American Indians, *provided some other word is found by which to render spirit in other connections than where God or gods is meant.*

In the 論語 *Lun yu*, book ii, we have 祭如在 *Tsi ju tsai*, 祭神如神在 *Tsi shen ju shen tsai*. Chu-fu-ts in explanation says, "*Tsi ju tsai* is the worship of ancestors, and is supreme in filial piety (王於孝 *wang yu hiau*)." But the latter clause he interprets as "the worship of (外神 *wai shen*) outside deities;" and moreover, since it is supreme in veneration (王於敬 *wang yu king*), it naturally points to other than ancestral worship; and both heathen and Christian teachers say Chu-fu-ts means "all the P'u-sah (菩薩)"—a term used in common parlance, in this seat of Budhism, to represent all deities. In a *hien* of this *fu*, I saw a tablet over the main entrance of a temple inscribed 神明如鑒 *Shen ming ju kien*. The plain meaning is, that the deity adored there is as clear and perspicacious, as a mirror. This would be the natural reading in such a place, however else it might be rendered. In a native dictionary I find 祭 *tsi* defined 言人事至於神也, "All the duties of man with respect to the Gods." Here spirits might be inserted, but it evidently refers to all the objects of sacrifice known to

* See Mr. Ross' article in May-June No. of the *Recorder*.

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the Chinese; and even if the spirits of men are included, they are worshipped as were the deified ancestors of the Greeks and Romans. *Theos* is defined "God, a demigod, hero," just as 岳飛 Yoh Fi and 關帝 Kwan-ti are regarded by the Chinese.

Furthermore, the term is used as an adjective, where "spirit" cannot possibly be its synonym. A native lexicon defines 陰陽不測之謂神 *Yen yang pŭh tseh che wei shen*, and 聖而不可知之謂神 *Sheng urh pŭh k'o ch'e che wei shen*. "The yen and yang which are incomprehensible are called divine;" and "the wise or holy one who cannot be known is called divine,—god." How would "spirit" or "spiritual" here distinguish the *sheng* from any other man, who equally has a spirit, and is spiritual?

Turning to consider its popular use in this city and province, probably the most given over to the worship of Budhist and Taoist deities of any of the eighteen;—when I came to Hangchow, from another city, I used the term 上帝 *Shang-ti*. One day when sitting at the city gate, I found that a countryman interpreted my term *Shang-ti* to his less intelligent companion by 神明 *Shen-ming*. Since then I have found that this is the term in common use here and at Ningpo among the natives. It is used I suppose, partly, because at Ningpo the character sound of 人 *jing* and 神 *jing* are the same, while in Hangchow, both in speaking and reading they are pronounced alike *zen;* and partly because they have a foundation in Chinese literature. The term is found in a dictionary, the 說文 *Shwo-wan*, of the 1st century, and in other books. A converted native told me, that before he became a Christian, he regarded the *P'u-sah* as the localized gods of the temple; but he had only a vague idea of the *shen* as the deities above. What are the *Tsao-s shen?* Not only the spirits, but the presiding deity of the cooking-range,—"the kitchen god." And contrary to the view expressed in the May-June *Recorder*, the term *shen* is either singular or plural. This would be the *prima facie* inference from the undeveloped nature of the Chinese language, where parts of speech, number, &c., for the most part, are understood rather than expressed. And it is about as common to hear a native speak of *na ih wei shen* (那一位神), as to hear him speak of *ih tseh ho luen ch'wen*, "one steamer." And not only is it so used in the patois, but a native dictionary says 上帝天神之也 *Shang ti t'ien shen che yay*. "*Shang-ti* is the heavenly god, or god of heaven." Now, if the heavenly Shang-ti is one, *Shen* is singular here. Furthermore, there is not the impossibility of joining 眞 *tsen* and 神 *shen* that some suppose. The native helpers continually so use it, which could not be the case were it a plain violation of the idiom of the language. A heathen teacher, hypercritical of Christians, says there is no more incongruity in this union than in 眞王 *tsen wang* and 僞王 *wei wang*. To-day I heard

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a heathen say to a native helper, "I know,—it is 玉皇大帝 *Yuh-hwang ta-ti.*" "No," he replied, "you mistake." "Yes I understand,—you are speaking of 眞神 *Tsen-shen.*" He also spoke of *tsen* and *kia P'u-sah,*—terms often used as the equivalent of *Shen.* It is true, as Mr. Chalmers claims, the combination 眞神 *tsen-shen* is not found in the classics to represent god; and it would have been surprising had it been otherwise. True, the term 眞神 *tsen-shen* has been seen written on a shrine of the god of wealth. But this is an anomaly. I believe the Greeks never spake of their gods as ψευδοι or αληθινοι; and ψευδο θεος is not to be found in the lexicons I have consulted. But they used κακοθεος and κακος-δαιμων "evil gods" and "evil deities," just as the Chinese distinguish their deities as 正 *cheng* and 邪 *seay,* "upright" and "vicious." Both nations regarded their gods as having real existence, and it would be surprising to have found them speaking of them as 眞 *tsen* and 假 *kia.* But when Christian writers came to speak of those deities, they did not hesitate to join ψευδος and θεος; and we can equally as well do what the Chinese did not usually do,—join 眞 *tsen* and 假 *kia* with 神 *shen.* Is there another term that we can use for "spirit," if *shen* be employed to render "God?" That *shen* and *ling* (靈) are interchangeable at times, no one doubts; but that they "only differ as parts of speech" is far from evident. When an idol is made, a hole is left in its back, through which a serpent, or other object, is inserted. This is called in the local idiom 把他一个靈 *pa ta yih ko ling.* The Taoists say that one who has purified himself till his *ling* (*spirit*) issues from the top of his head, and becomes at least the size of an infant, is a genii. Here verily the word is a substantive and the spirit is a reality only too material, as any one who has seen the picture can testify. The ancestral tablet is called *ling-wei* (靈位) or *ling-p'ai* (靈牌), and the worship of the departed is *kong-tswen-ling.* The tablet is the seat or throne of the *shen* or *ling,* which is the πνευμα of the departed and the worship is of the *ling* (πνευμα,—spirit). The natives speaking of a man near death, as he grows unobservant of surrounding objects, say: 他出了靈 *ta chŭh leaou ling,* "his spirit has gone forth from him;" in all which places *ling* is the same as *hwen-ling* (魂靈), the πνευμα which dying Stephen prayed the Lord to receive. And as πνευμα needs only the prefix ἁγιος to make it "Holy Spirit," so 靈 *ling* needs only 聖 *sheng* to make the exact equivalent. Then whether the classic literature of China sanctions the use of *ling* or not, we find the usage of Taoists and others of the present generation in central China does. Therefore we have a term for "spirit;" and *Shen* or *Shen-ming* is left free for use in rendering "God."* *Shen* then has this advantage,

* *Shen-ming* is preferable to render "God," and *shen* for "gods," I think, as the former is not used of animal spirits, ancestral worship, &c. while the latter includes almost everything that is worshipped.

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—it is used not only to designate "spirit," but also for "a deity" or object of worship when it is immaterial, as far as the context of the writer, or the mind of the speaker is concerned, whether the being be a spirit or not. And yet the use of the character in other places, would naturally indicate that the object of worship is a spirit. Thus we get the analogue for *Elohim* and Θεος; and it is the most generic term known to the Chinese for objects of worship, including all from the *kwei-shen* up to *Shang-ti*, the head of their pantheon. And so far from this position of Shang-ti justifying us, as I understand Mr. Muirhead to argue, in choosing this term, it becomes an objection. A native once objected on this ground to the religion, that only the emperor could worship Shang-ti (unless it be at the new-year). Let us rather then select a term that the entire people can employ, without violating the rules of their heathen government.

I cannot better answer Mr. Chalmers' interrogation,—"how *can* Spirit be a fit substitute for the excellent name of High 'God?'" than to say, that if the term *Shen* or *Shen-ming*, while containing the idea of "spirit" in a substratum, also expresses that of "deity;" like the beautiful term *Manitao*, "Great Spirit," of the North American Indians, it is pre-eminently suited as a definition of "God," who "is a spirit." And when he says,—"Our earnest wish is that Western Scholars who worship the selfexistent and everlasting Lord, would come to an agreement as to his most excellent name, and not perpetuate division for the sake of a mistaken and vague term like 'True Spirit.' Why not rather all use High God which everybody knows?" I reply heartily, —Let us have agreement. But I am reminded by the term "everybody knows," of an anecdote told me of two worthy brethren in Ningpo. When one had finished preaching to an audience, during one of their tours, the other asked: "Friends, what has my brother been preaching to you?" The reply given was,—Exhorting us to go and worship our Yuh-wang ta-ti (玉皇大帝), just put up in the new temple near by. The same might have occurred with those using the other term; but it illustrates a fact patent to every preacher, that all terms to a heathen must have a Christian idea infused into them by explanation. And therefore while I prefer Jehovah transferred to Chinese, where it exists in the original, and *Shen* or *Shen-ming* for "God," and "gods," I am free to accept *Shang-ti* for such phrases as "Most High;" and, though not viewing the question as indifferent, yet since God has set his seal to the labors of those using both *Shen* and *Shang-ti*, I cannot regard either one as teaching idolatry; and for the glory of the God of unity and peace, will still prefer one, but consent to accept either that will unite the missionary body.

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LINES ADDRESSED TO A GENTLEMAN,

WHO SAID HE WOULD "GIVE FOUR OR FIVE YEARS MORE TO STUDY,"
BEFORE HE ENTERED THE ARENA.

BY A LADY.

Rise! for the day is passing,
And you lie dreaming on;
The elders have buckled their armour,
And forth to the fight have gone.

A place in the ranks awaits you;
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern to-day.

Rise from your dreams of the future,
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield.

Your future has deeds of glory,—
Of Honour,—God grant it may!
But your arm will never be stronger,
Or the need so great as to-day.

Rise! if the Past detains you,
Her sunshines and storms forget;
No claims so unworthy to hold you,
As those of a vain regret.

Sad or bright she is lifeless ever,—
Cast her phantom charms away;
Look not back, save to learn the lesson
Of a nobler strife to-day.

Rise for the day is passing;
The sound that you faintly hear,
Is the enemy marching to battle;
Arise, for the foe is near!

Stay not to sharpen your weapons,
Or the hour will strike at last;
When from dreams of a coming battle
You may wake to find it past.

June 18th, 1876.

Correspondence.

Orthography of Chinese Words.

DEAR SIR:—

Allow me to second the suggestion about uniformity of spelling, made by Dr. Williams in your last number. The confusion in the matter of spelling Chinese is waxing worse and worse; and truly, to have peace at any price on this question would be better than the present condition, in which every man's hand is against his neighbour. There are diversities of pronunciation in all languages in the world, but this does not necessitate diversities of spelling. Let us tend to uniformity, and not to endless diversity. Let individuals yield up their idiosyncrasies for the good of the community. When a member of parliament or a president has to be elected, every citizen does not nominate himself; but a few of the most likely men are put forward; in order to narrow the question of who is to be the one. Why not nominate Morrison, Williams and Wade, as candidates for the leadership in spelling? Until the final decision is known, each writer might state—the first time he introduces a Chinese word—whom he follows; thus "*shăn* (Williams)." Dr. Williams is too modest to nominate himself, and puts up Morrison. I beg to suggest that Dr. Williams' *Syllabic Dictionary* (subject of course to correction, and with *ow* or *ou* substituted for *eu*) be made the universal standard. A small spelling-book might be published for the convenience of those who do not possess the larger work; and in this the mistakes in individual words might be corrected. If only the missionaries would agree to this—leaving others to follow Wade—they would be rendering a great service to the public.

Yours, &c.

JOHN CHALMERS.

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Missionary Statistics.

DEAR SIR:—

Allow me through the columns of the *Recorder*, to address a request to all missionaries. Would the brethren think fit to send a census of their work to the *Recorder* annually, at the time the censuses are made out, and sent home? It would be very satisfactory to see the annual results at the different stations, and to know the exact numbers of Protestant missionaries labouring in China, as well as the numbers of Protestant Christians. It would form a topic in the *Recorder* to which all missionaries no doubt would look forward with interest.

Yours truly,

R. LECHLER.

HONGKONG, *October 17th*, 1876.

Terms used by native Christians.

MR. EDITOR:—

In the account of the offering of a prize for essays at Canton, which is given on page 69 of this year's *Recorder*, there are some inaccuracies which it appears desirable to correct before the close of the volume. We therefore request that the following statement be published in the No. of the *Recorder* for November-December. Whilst the offer of the prizes was made by the Canton missionaries, it was open to native Christians in the whole province; and a large number of the essays were from Hongkong and from the German missions in various parts of the province.

Of the forty-two essays which were handed in, thirty-six of them were written by persons connected with misionaries who use *Shang-ti*. Of the *four* essays which received prizes, the first and fourth were written by the same individual, who is a preacher of the London Mission at Hongkong. The one which received the second prize was written by a teacher in the employment of the American Baptist Mission. The essay which received the third prize was written by a preacher of the American Presbyterian Mission.

In the first prize essay, *shin* is used in the sense of "gods" in speaking of the gods of Canaan and Egypt. In the second and third essays, *Shin* and *Shang-ti* are used interchangeably. So far as we know, all the other writers followed the usage of the mission with which they are connected.

While making this statement we exonerate the writer of the letter in which the account occurs, from any responsibility for the inaccuracy. We desire to correct the statement, because of the effect it has had upon some minds, as stated on page 217 of this year's *Recorder*.

Yours very truly,

R. H. GRAVES.

A. P. HAPPER.

November 28th, 1876.

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Hangchow Missionary Association.

DEAR SIR:—

The Association met a few evenings ago, to hear and discuss a translation of the tract 眞道辨正 *Chin taóu peen ching*, which you noticed in your journal some months ago. Perhaps a more than ordinary interest was manifested in the translation, from the fact that the tract was written by a native; it being a *Prize Essay*,—one of two selected out of a number that were called forth, by a prize offered by the Ningpo Missionary Association, above a year ago, for a tract of a specified size, that would refute in the best manner the objections made to, and slanders circulated about, Christianity.

The tract presents the aim of Christianity as the instruction of the nations of the world; and shows that there are corresponding features (亦相合者也 *yih seang hŏ chay yay*), between it and Confucianism; that as far as the social relations, right government in the family, or in the state, and other social and moral virtues are concerned, there is no conflict between the two; but that a knowledge of God,—of monotheism,—of immortality, and forgiveness, is peculiar to Christianity, which must be preached everywhere under heaven.

One of the points on which the two systems come daily into most irreconcilable conflict, is the duty of "filial piety;" which duty in China is performed in great part by sacrificing to departed ancestors. By very extensive quotations from native standard books, it is clearly shewn that the practice of sacrificing to the dead, if not ignored, is certainly not enjoined by the early sages, who made "filial piety" to consist in serving, working for, ministering to, and nourishing one's parents, cultivating one's own character, and being careful about the conduct; while they laid no stress, or almost none, on sacrificing to the dead; "that Confucius" as well as other worthies "regarded sacrificing to the dead as false, or useless, we can see; but where pray can we see, that they regarded it as the equivalent of filial piety." "Moreover that 'filial piety' does not consist in sacrificing to the dead, we can still more clearly see in Mencius, who says:—'There are five things called unfilial, and three in which the superior man delights;' but makes no mention of sacrificing (among them)."

Two of the cases used to shew the estimate placed on filial piety by the ancients are too characteristic not to be given: "Wang Tsiang thawed the ice with the heat of his own body, in order to catch a fish for his sick mother. Mang Chung, when his mother was sick in the winter, and wanted fresh bamboo sprouts, went to the woods and wept till the sprouts sprang up." Such arguments may seem strange to us; they are however regarded as solid by the Chinese, and are quite as sound even in our opinion as some used by the early Christian fathers.

The rumours about foreign missionaries taking out eyes, hearts, &c. are also passed in review. It says, among other arguments of a like kind, "There must be at present in China not less than a myriad of native Christians of all kinds; some of them have been excluded from the church for bad conduct much to their chagrin and displeasure. If these reports about gouging, &c. were true, they would certainly come from the disaffected Christians; but no church member, or any one who ever was a church member has ever been known to make the charge.

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Moveover the expenses for hospitals, schools, chapels, &c. must be several tens of thousands of dollars a year, while the natives who die can be only ten or more annually. To take the eyes &c. of these ten or more Christians and work them into medicine, which they give to the Chinese at an annual expense to the home societies of several tens of thousands of dollars, would be a practice which it is scarcely possible to think that there are big enough fools in China to believe in."

The tract is interesting as showing in some measure the extent to which arguments may be found in the writings of the early Chinese sages, for combating the superstructure of superstition and folly erected by their successors. It would perhaps be too strong, though certainly not without an element of truth, to say that the writings which the Jews held sacred and classic about eighteen hundred years ago, were not more capable in proper hands of being used for the overthrow of Jewish superstitions, than are similar writings in the hands of the Chinese at present, of being used for the overthrow of Chinese superstitions.

In the tract, *Shang-ti* 上帝 and *Shin* 神 are used with about like freedom and frequency for "God." *Shin* 神 is used for "God;" "gods" "soul," and "spirit." *Ling* 靈 is used for the "human soul," "intelligent" and "a coffin," or the curtain or covering of a coffin. So the tract, though written by an educated native Christian, who was at liberty to use what terms he chose, has not done much towards settling the "term controversy."

There are some misprints, and some illustrations, as *e. g.* the two given above, that would not be regarded of much value by foreign readers; and some pointless arguments, which need not be published in your journal, as the writer of the tract would not see them there. But notwithstanding the above-named blemishes, which may perhaps be corrected in the next edition, some of the members of the Association thought it the best calculated to promote the ends designed by tract distribution in China, of any tract that has yet been read; and we can cordially recommend a perusal of it to your readers.

The following however embodies all that the Association would adopt concerning it:—

Resolved: "That while the tract is needlessly complimentary to Confucianism, and while it uses some illustrations that would not be accepted by foreigners; and perhaps some arguments that should not be accepted by either foreigners or natives; yet we regard it well calculated for Chinese readers, especially the educated classes who may have been influenced by the rumours inimical to Christianity."

S. D.

HANGCHOW, *December 4th*, 1876.

The "Terms."

DEAR SIR:—

In order to show my opinion on the question of "Terms," will you please publish the following doxology and oblige,

Yours truly,

T. P. CRAWFORD.

TUNGCHOW, *December 4th*, 1876.

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讚	讚	讚	讚
美	美	美	美
三	聖	耶	上
位	靈	穌	帝
一	天	天	天
位	聖	聖	聖
神	氣	子	父

Tsán mei Sháng-tè T'ëen Shing Foó;
Tsán mei Yay-soo T'ëen Shing Tszè;
Tsán mei Shing Ling T'ëen Shing K'è;
Tsán mei san wei yih wei Shin.

The Yih king.

DEAR SIR:—

In Dr. Eitel's attack on my translation of the *Yih king*, and on myself personally, which appeared in the last number of the *China Review* (September-October), that writer expresses dissatisfaction at my not having printed a much larger work. The imperial edition of the *Yih king* consists of sixteen volumes, and nothing would give me greater pleasure than to translate the whole, if Dr. Eitel will supply the funds for printing. I would however recommend caution to the editor of the *Review* on this point; for, if the printing of only *one* volume has had the effect of bringing on such a paroxysm of wrath, what dreadful consequences might not have ensued if I had printed *two* or even *three* volumes!

1. "'Shangti'" says Dr. Eitel, "is referred to in two brief almost identical passages as being sacrificed to by Kings and Sages, but there is not one syllable in the whole book identifying him with Heaven or the K'een diagram." If Dr. Eitel had stated that the *designation* "Shang-te," as applied to the framer of the world, only occurs in the two passages referred to, he would have expressed himself accurately. This designation is mentioned in these two passages because they record acts of ancestral worship, and "Shang-te" is the first ancestor of the line of emperors. Confucius tells us, that when the ancient kings sacrificed to "Heaven and Earth," they thus served "Shang-te." The object of the worship of the ancient kings therefore, is the *animated* "Heaven and Earth," under the designation "Shang-te;" and hence these designations are interchangeable. In the *Le ke*, vol. i, where all the objects worshipped by the emperors throughout the year are enumerated, the first mentioned are "Heaven and Earth;" but the designation "Shang-te" does not occur at all. Also, in the enumeration of the objects worshipped by the emperor at Peking, the designation "Shang-te" does not occur; he is worshipped under the threefold division of his substance (氣), viz. "Heaven, Earth, and Man." How Dr. Eitel therefore, could venture to assert that "Shang-te" is referred to in two brief passages, when he is mentioned as the sole generator of the world under his designations

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"Kheen," "Heaven and Earth," "Mind," &c. &c. is surprising; and shows clearly his inability even to understand the book he ventures to criticise.

Confucius states that "Kheen is *Heaven*, and hence he is styled *Father*." Khëen therefore is Shang-te. But Dr. Eitel evidently ignores all statements coming from Confucius and his school, for he sets them all down as "amateur sinologues." In the *Review* for July-August, 1873, the Dr. ranks under this head all who hold that *Tae-yih* (太一) is a designation of chaos. The philosopher Shaou Pih-wŭn says: "The appellation Tae-yih (太一) means the subtle and coarse air *when chaotic and blended together as one, before its division.*"* The division of this 太一 or chaos in the formation of the world is thus mentioned by Confucius, as translated by Dr. Medhurst: "Thus it is that ceremonies must date their origin from the 太一 Supreme One; *he dividing*, constituted heaven and earth; *revolving*, he produced light and darkness," &c.† Clearly then, Confucius and his followers are all "amateur sinologues" according to Dr. Eitel. And who can wonder at this, when all these philosophers seem to be infected by that "craze about chaos," and all talk that "gibberish," which the editor of the *Review* told us some short time ago, in piteous accents, is quite "sickening" to him! That delinquent Confucius too, it will be seen here, tells us the 太一 *Tae-yih* is both *masculine* and *feminine*, thereby actually turning Shang-te into an hermaphrodite, contrary to Dr. Eitel's protest against the use of so "hideous" an epithet!

2. "If" proceeds the Dr. "'Ti' is identical with Shangti, then the fact that 'Ti' issues forth in the Chin diagram proves conclusively that 'Shangti' cannot be identical with the K'een diagram," &c. Surely Dr. Eitel does not think it necessary to prove by severe logic, that the soul is not identical with the body? The Kheen *diagram* consists of six strokes on paper, representing the material heaven, which is Shang-te's body, which Kheen or Shang-te's rational soul generates for itself, as Choo-tsze distinctly states. Thus the *animated* Kheen or Heaven is Shang-te, body and soul; and these two parts of Shang-te can neither be separated or pronounced "identical." The late Dr. Medhurst in his *Theology of the Chinese*, translates the above passage thus; "The 帝 (Supreme) Ruler issues forth under the Chin diagram" &c. and yet, that learned writer, in the *Chin. Rep.* vol. xvii, p. 630, states also that one of the various appellations by which "Heaven or the divinity is known to the Chinese" is 乾 Kheen. Dr. Eitel therefore evidently does not yet fully comprehend the subject on which he ventures to write.

Here again then we have Dr. Eitel's bugbear, the great hermaphrodite who generates all things from and within himself; for, we are told distinctly that "Kheen-khwăn is the 帝 (Shang-te) who governs all things;" and every one knows that Kheen is Shang-te's masculine portion, and that Khwăn is his feminine portion.

3. Dr. Eitel objects to my translation of 至神 on p. 318. This passage,—he remarks,—consists "of three parallel sentences, and the parallelism (of 至精 most subtle, 至變 most changeable, and 至神

* *Yih-king*, Introduc., p. xiv. † *Theol. of the Chinese*, p. 82.

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most spiritual) is so prominent here, that, we venture to say, no one acquainted with the structure and idiom of the Chinese language will see in the term '*chi shin*' anything but an adjective—'most spiritual.'" Now, in the first place, Dr. Eitel's parallelism, even if correct, would prove that 至神 *che shin* ought to be translated "most *divine;*" for *shin never* means "spirit" or "spiritual" under any circumstances. But, to translate this word as "an adjective" here, would render the whole passage unintelligible; for, according to Dr. Eitel the sentence would run thus, "If it were not for the *most spiritual* of the universe inherent in it, how could it accomplish all this?" What sense can be attached to such a statement? The "most spiritual" what, of the universe? I shall merely quote the translation of this passage by the learned Jesuit Regis, who, although considering with Dr. Eitel that *shin* means "spirit," yet in direct opposition to Dr. Eitel's remarks about "structure and idiom," properly translates that term as a substantive and not as an adjective; *e. g.* "Si non est SUMMUS earum SPIRITUS, quis est qui facere possit?" p. 510.

This *shin* which is here said to be inherent in the universe, is stated to be inherent in the 氣 *k'e* or "air" from which all things are made (p. 303), and to pervade and adorn the myriad of things (p. 363). This is the parallelism which must be observed in translating the passage, and by no ingenuity can *shin* be made an adjective in these two passages just quoted. Dr. Eitel's parallelism is inaccurate; for, the phrases "most subtle," and "most changeable" refer to the diagrams as *used by the sage;* whereas, in the third sentence, the character 氣 *k'e* or the "air" of which the universe is made, is the subject treated of; and the origin of the power of this air is said to be the 至神 *che shin* inherent in it; that is to say, the *shin* inherent in the Yin and Yang air (p. 303); and the *Shin* who by his presence "adorns the myriad of things;" and who is the *Shin, Theos,* or *Deus* κατ' ἐξοχήν of the whole PAGAN world, in consequence of whose presence as the Supreme Soul of all, Choo-tsze styles the world "a most Divine thing" (至神 *che shin*). In fact, all teachers and scholars whom I have consulted, declare that there is nothing in the whole range of the classics to compare with this indivisible Unity,—the one incomprehensible, omnipresent *Shin.*

4. As to the interpretations I have given of 彖曰 *Seang yŭe,* &c., if Dr. Eitel will refer to the imp. ed. vol. i, p. 4, and to the Hankow ed, vol. i, section i, p. 4, he will see that I am perfectly correct in my statements.

5. In Dr. Eitel's remarks on what he calls *my* "amusing blunder" about the "Ancient Historical Classic," he ignores the fact that I merely translated the words of the Chinese historian, who states that the *Shoo* was given to Fuh-he, as well as the diagrams (*Introduc.* p. ix, note). Does Dr. Eitel then think for a moment, that the Chinese historian meant to assert that the *Shoo,* which he states was given to Fuh-he, was the *Shoo* said to have been completed by Confucius? The fact is, that the *Shoo* is mentioned three times in history: 1st, That given to Fuh-he, which classic doubtless contained the history of the world down to his own time, from the times of the "Three Emperors;" 2nd, That given to the emperor Yu, which doubtless contained, with other matters, an

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historical notice of the emperors from Fuh-he down to his own time, and which will be found in the "classic" which Dr. Eitel had before him when he wrote his article; while a portion is incorporated in the next, viz. 3rd, The *Shoo* completed from *ancient manuscripts*, and ascribed to Confucius. Thus we have a threefold historical classic, partly given to Fuh-he, partly to Yu, and completed by Confucius; and in mentioning the "Historical Classic" alluded to in my note, I purposely inserted the word "Ancient," lest it should be confounded, as Dr. Eitel has confounded it, with the comparatively later one of Confucius. The care taken of these ancient *Shoo* appears from the fact, that a high officer was appointed to take charge of the historical records of the "Three Sovereigns and the Five Emperors." I wonder Dr. Eitel did not make his "amusing blunder" still more "amusing," by representing me as placing Confucius in the reign of Fuh-he, and as presenting to that emperor a copy of his own *Shoo!*

6. Of the same nature is Dr. Eitel's wonderful criticism upon the translation of 頂, in which he confounds the ancient "button" worn by the nobles, and which frequently consisted of a costly gem, with that worn at the present time, and which was introduced in the present dynasty. If Dr. Eitel will consult the 吳郡名賢圖傳贊 *Woo keun ming heen t'oô chuen tsan*, he will find ancient "buttons" on caps of all sizes and shapes.

7. Dr. Eitel, who is a perfect stranger to me, takes the liberty of informing his readers, that I deserted "the *Shang Ti* side on mythological grounds," and by "adopting a new term *Chi-shin*," &c. Here again, is the usual inaccuracy of this dashing writer apparent; for, in the first place, I ceased to teach the worship of Shang-te exactly thirty years ago; and as to the phrase *Che-shin*, I have never used it either in preaching, or in teaching, or in Christian books, in all my life. This is merely a personal matter, but as it is the second time that such statements have been made in print, I now give them an unqualified denial.

Lastly;—The following is a passage in the 暗室燈幕中寶要錄 *Gán shih tăng moo chung paou yaou luh*, fol. 5, which at once puts an end to all attempts to explain away the like passages in the *Yih king;* 保身立命○五月十五日爲天地交泰前後三天內夫婦必須分床獨宿犯者一年內夫婦雙亡. This custom prevails throughout the empire; so that the whole population of China bears witness to the correctness of my translations of the passages in the *Yih king* with reference to 天地, or the male and female Shang-te. If Dr. Eitel was aware that this custom prevailed in China, then he ought not to have indulged in pointless personalities; if he was not aware of it, then his remarks were made on an insufficient knowledge of his subject.

December 5th, 1876. THOS. McCLATCHIE.

The General Conference of Missionaries.

DEAR SIR:—

I send you a copy of the programme for the General Conference to be held in Shanghai in May next, with the hope that you may find room to insert it in the forthcoming number of the *Recorder*.

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The desire for the publication of a complete programme, with the days, and the names of the writers, has been expressed by many missionaries; and the Committee of Arrangements have thought, that by far the simplest and most effective way would be to print it in the *Recorder*, which is the natural medium of communication between missionaries in China, and is circulated also to some extent among the friends of missions in Europe and America.

The subjects are substantially the same as those already printed. The few changes that occur were made in compliance with the wishes of a large number of missionaries, and with the unanimous approval of the committee.

After the committee adjourned, and the results of their deliberations became known, the suggestions and criticisms that were offered from various quarters in regard to the programme, showed that a wide interest was felt in the approaching conference, and fully set at rest any doubts as to the propriety of calling the convention.

There was general regret expressed, that in the list of subjects selected, no reference was made to the opium question; and it was this widespread wish on the part of missionaries and the friends of missions, to have the subject discussed at the conference, that induced the committee to put it on the list.

Mohammedanism was also afterwards added, from a regard to the wishes of the missionaries in those parts of China where this system prevails.

Both of these subjects had been considered by the committee in Shanghai, and from the want of any very definite knowledge of the views of missionaries in regard to them, it was thought best to omit them. But the views which afterwards came to the knowledge of the committee, showed clearly, that the missionary body wanted the opium question brought before the conference, and Mohammedanism though of local interest was still shown to be important.

It will be seen that the writers for a few of the subjects have not yet been appointed. The selecting of writers has been one of the most difficult parts of the work of the committee. Some of those who had been appointed declined. Some who at first were unwilling to write afterwards consented. The subjects assigned to some did not suit their tastes, so well as others in which they were especially interested. A few of those appointed have left the field, and cannot be present at the meeting. This state of things has made it necessary for the members of the committee to keep up a vigorous correspondence both among themselves and with the missionaries in their respective fields, since they adjourned. It is hoped that the blanks will be filled up soon.

The aim of the committee has been to appoint writers for subjects in which they were particularly interested, and for the treatment of which they possessed peculiar advantages; and consequently we may expect at the approaching conference, essays, not composed of second-hand information and superficial experience, but the mature convictions of men and women who will present the results of years of toil and thought for the good of the people among whom we dwell. Were there no other advantage to result from the conference than to hear the views of veteran missionaries on subjects that are intimately connected with the

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moral, mental and physical good of the Chinese, this alone would amply repay all expenditure of time and money; and coming together for the glory of God and praying for His benediction, we may expect to receive spiritual blessings for ourselves and our work, that will be wide and lasting.

JOHN BUTLER,
Secretary of Committee of Arrangements.

PROGRAMME.

May 10th, 11 A.M. Sermon,—*The Missionary Work.* Rev. J. V. N. Talmage, D.D.
2.30 P.M. Election of Officers.
After the election. Address,—*Prayer for the Holy Spirit in Connection with our work.*
7.30 P.M. Prayer Meeting. Subject,—*Entire Consecration essential to Missionary success.* Rev. R. Nelson, D.D.

„ 11th, 9.30 A.M. *The field of labour in all its Magnitude.* Rev. A. Williamson, LL.D.
Confucianism in relation to Christianity. Rev. James Legge, D.D. LL.D. Rev. C. Holcombe.
2.30 P.M. *Taouism and Buddhism,—Popular Aspects.* Rev. E. J. Eitel, Ph. D. Rev. J. Edkins, D.D.

„ 12th, 9.30 A.M. *Preaching to the Heathen,—Matter and Manner.* Rev. W. Muirhead.
Itineration, far and near, as an Evangelizing agency. Rev. B. Helm.
2.30 P.M. *Colportage. Mohammedanism.* Rev. J. F. Crossette.

„ 14th, 9.30 A.M. *MedicalMissions.* J.G.Kerr,M.D. W.Gauld,M.D.
Feet Binding. Rev. L. W. Kip. Miss Woolston.
2.30 P.M. *Woman's Work for Woman.* Rev. A.P.Happer, D.D. Mrs. Crawford.

„ 15th, 9.30 A.M. *Relation of Protestant Missions to Education.* Rev. R. Lechler. Rev. C. W. Mateer.
Day Schools,—Male and Female. Rev. E. H. Thomson. Mrs. Gough.
2.30 P.M. *Boarding Schools,—Male and Female.* Rev.S.Dodd. Miss Lawrence.

„ 16th, 9.30 A.M. *Christian Literature,—What has been done and what is needed.* Rev. C. C. Baldwin, D.D.
Importance of a Vernacular Christian Literature,—with special reference to the Mandarin. Rev. C. Goodrich.
2.30 P.M. *Secular Literature.* Rev. W. A. P. Martin, D.D. LL.D. Rev. Y. J. Allen.

„ 17th, 9.30 A.M. *Standard of Admission to full Church membership.* Rev. J. W. Lambuth. Rev. C. A. Stanley.
The Best Means of Elevating the Moral and Spiritual Tone of the Native Church. Rev. F. F. Gough. Rev. H. L. Mackenzie.
7.30. P.M. *On the Duty of the Foreign Residents aiding in the Evangelization of China,—and the best means of doing so.* Very Rev. Dean Butcher, D.D. Rev. J. Thomas.

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May 18th, 9.30. A.M. *Self-support of the Native Church.* Rev. J. Goddard. Rev. S. L. Baldwin.
The Native Pastorate. Rev. H. Corbett. Rev. J. Butler.
2.30.P.M. *The Training of Native Agents.* Rev. W. McGregor. Rev. J. R. Wolfe.

„ 19th, 9.30. A.M. *Advantages and Disadvantages of the Employment of Native Assistants.* Rev. T. P. Crawford. Rev. N. Sites.
How shall the Native Church be stimulated to more aggressive Christian work? Rev. R. H. Graves. M.D. Rev. G. Piercy.
2.30. P.M. *The use of Opium, and its bearing on the spread of Christianity in China.* Rev. A. E. Moule. J. Dudgeon, M.D.

„ 20th, 9.30. A.M. *Ancestral Worship.* Rev. M. T. Yates, D. D. Rev. F. Galpin.
Questionable Practices connected with Marriage and Funeral Ceremonies. Rev. C. Hartwell. Rev. T. Richard.
2.30. P.M. *What is the Duty of Missionaries in regard to the Vindication of the Treaty Rights of Native Christians.* Rev. W. Ashmore, D.D. Rev. J. A. Leyenberger.

„ 22nd, 9.30. A.M. *Principles of Translation into Chinese.* Rev. J. S Roberts.
Should the Native Church in China be united and ecclesiastically independent of Foreign Churches and Societies. Rev. J. V. N. Talmage, D.D.
2.30. P.M. *Inadequacy of the present means for the Evangelization of China, and the necessity for far greater effort and more systematic Co-operation on the part of different Societies so as to occupy the Whole field.* Rev. C. Douglas, LL.D.

A correspondent at Hangchow sends us the following local proverb 勿敬神明但聽雷聲 *Wŭh king shin ming, tán t'ing lûy shing.* "Refrain from revering the *Shin-ming*, but listen to the thunder's voice." This, we are told, in Ningpo takes the form 不敬陰陽但聽雷聲 *Pŭh king yin yâng tán t'ing lûy shing.* "If you do not revere the *Yin-yâng*, yet listen to the thunder's voice." As *Shin-ming* and *Yin-yâng* here have a polemic value, we prefer leaving the translation of the terms to any of our sinological readers who may be disposed to solve the equation. The same thought crops up in the Hankow proverb 不信神信雷神 *Pŭh sin shin, sin lûy shin;** which Mr. Scarborough translates,—"Though you don't believe in other gods, you'll believe in the God of Thunder." We find the same in Canton under the form 不信神明但看雷霆 *Pŭh sin shin ming tan k'an lûy ting,* which a correspondent renders,—"If you do not believe there are gods, behold the lightning."

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* *A Collection of Chinese Proverbs, &c.*, p. 402.

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Missionary News.

Births, Marriages and Deaths.

BIRTHS.

At Osaca in Japan, in August, the wife of the Rev. C. F. Warren of the Church of England Mission,—of a son.

At Tokio in Japan, in August, the wife of the Rev. S. G. McLaren, M. A. of the United Presbyterian Church of Scotland,—of a son.

At Foochow, on September 29th, the wife of the Rev. N. Sites of the American Methodist Episcopal Mission,—of a daughter.

At Foochow, on October 22nd, the wife of the Rev. S. L. Baldwin, of the American Methodist Episcopal Mission,—of a daughter.

At sea returning to China, on October 26th, the wife of Mr. Rudland of the China Inland Mission,—of a son.

At Shanghae, on October 30th, the wife of the Rev. James Thomas,—of a daughter.

At Hangchow, on November 1st, the wife of J. Galt, M. D. of the Church of England Mission,—of a daughter.

At Ningpo, on November 3rd, the wife of the Rev. James Bates of the Church of England Mission,—of a son.

At Nagasaki in Japan, on November 5th, the wife of the Rev. H. Maundrell of the Church of England Mission,—of a son.

At Hankow, in November, the wife of Mr. C. H. Judd of the China Inland Mission,—of a son.

At Hankow, in November, the wife of the Rev. J. Race of the Wesleyan Mission,—of a daughter.

MARRIAGES.

At Trinity Cathedral, Shanghae, November 3rd, the Rev. W. S. Tomlinson, of the Wesleyan Mission, Hankow, to Miss Satchel.

At Trinity Cathedral, Shanghae, on December 18th, Mr. E. Pearse of the China Inland Mission, to Miss Goodman of the same mission.

DEATHS.

At Carlisle, Pennsylvania, U.S.A., in the faith of Jesus, on May 1st, after an illness of three months, of bronchial fever, Eleanor Brandon eldest child of the Rev. John Wherry of the American Presbyterian Mission at Peking,—aged 11 years, 4 months and 13 days.

At Claughton Parsonage, England, on October 22nd, Sarah Jacosho, the beloved wife of the Right Rev. Bishop Alford, D.D.

At Chinkeang, on November 5th, Mrs. Stronach, late of the China Inland Mission.

Tungchow.—Miss M. Andrews of the A. B. C. F. M., who has been absent for about two years, returned in November to resume her charge; her health having been completely restored by the rest and change.

* * *

Teentsin.—We are permitted to give the following extract from a private letter, just received from this port; and trust the facts mentioned will be instrumental in drawing forth the benevolent sympathy of many of our readers:—

"Roughly speaking, the districts now suffering, are bounded by the Pei-ho river and the great road from Peking south through 河間 Ho-chien fu. My late journey took me down this *road*. I found the country near the capital had enjoyed a moderate harvest; but from 霸州 Pa chow to 任邱 Jen-chiu, the whole region, which includes 保定 Paou-ting hsien, 文安 Wan-gan, 大城 Ta-ching, &c., *i.e.* south of the Ta-ching river is a vast lake, out of which the villages stand as islands, and here the suffering must have been dreadful for a long time past. The crops round about Tientsin have been very small also, and *except on the line of the rivers*, there is great destitution. But undoubtedly the most terrible effects of the drought are to be seen in Shantung. South and east of 滄州 Tsang-chow Messrs. H. and H. have just returned from their stations at Lauling, Tehping, Wuting, Ling hsien, &c., and *the accounts they bring are heart-rending*. My impression is, that there are many other parts of the area indicated, where the famine is just as sore, only that we know less of them. The practical question is,—who can be reached, and how? I don't need to tell you, that *nominally* the officials acknowledge some sort of responsibility,—nor that, what with difficulties of transit, official suspiciousness

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and the like, it is and must be a task of extreme difficulty to get the help we can give into the right hands. Still in times like these, one can hardly go far wrong if ordinary care be used. No doubt there is abundant food in Tientsin itself;—whether the poor will get it is another question; but the authorities are too much alive to the danger of a rising, not to do something for them; and in fact many are being fed more or less. Away from the larger cities however, it is to be feared little will be done; and even the little professedly done, will be reduced to a minimum by peculation, &c. Emigration has gone on to a very large extent in many places. It is significant, that in our recent trip, we found troops scattered alike in towns and villages, all over the route from Shun-teh fu to Tientsin, avowedly in anticipation of troubles in the winter. I do not go into any details, because you do not need them. The papers have not overdrawn matters; your friends may be very sure of that. Multitudes must perish this winter; if we can save any, it will be a privilege; and whatever funds you can send us, we will endeavour to use to the best advantage. I hear that Mr. H. is going again to Lauling district very soon, *mainly on this account*. It will interest your Christian friends to hear that in some localities, these troubles are leading the people to flock into the village chapels, to learn the meaning of the Gospel; 'for' say they 'it is evident that the gods we have hitherto worshipped cannot help us.' In many respects, Mr. B. and I had a very good journey. From Peking we went south to Hsien hsien; thence south-west to our stations in the district south of Heng-sui, —spent a week there,—then went on through Nan-kung, &c. to Shun-teh, returning by way of Ning-chiu and Shen-cheu. We were away thirty-six days, and travelled in all about eight hundred miles, preaching of course daily, and selling 2500 books. For the most part, we were well received; our most frequent cause for regret was, that we could stay so short a time in any place. The number of towns and villages in central Chihli is almost incredible. In many districts they seem to cover the land. Oh how our hearts yearned over them; for humanly speaking there appears little to hinder their rapid evangelization, if men could be found to teach them. We never lost a day the whole trip, either from bad weather or ill-health."

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TSENAN.—The Rev. J. and Mrs. Murray, appointed to this station, by the American Presbyterian Board of Foreign Missions, arrived at Shanghae by the *Nevada* on November 4th, and left after a short stay, for Teentsin, whence they proceeded by native boat to their destination.

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TÄNGCHOW.—Miss L. Moon of the American Baptist Mission, left for a season of relaxation on account of failing health, in the early part of October, and arrived at Yokohama on the 26th. The change proving insufficient, she was afterwards joined by her sister Miss E. Moon, who vacated her charge and sailed from Shangae in the *Tokio Maru* on November 1st. The two sisters left Yokohama for the United States during the month.

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CHEFOO.—The Rev. H. Corbett of the American Presbyterian Mission, who left with his children for the United States in March, 1875, reached Shanghae on his return with Mrs. Corbett on October 29th, by the *Lombardy*, and left by the *Shanse* on the 31st for their station, where they met with a very warm welcome from many old friends.

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SHANGHAE.—On November 8th, a large gathering of missionaries and the friends of missions took place at the residence of Miss Fay, Hongkew, on occasion of the twenty-sixth anniversary of her entrance upon the field of mission work in China, and for the inauguration of Duane Hall and a Divinity school, to which we referred in our July-August No. Amongst those present were the Very Rev. Dean Butcher, D.D., Revs. R. Nelson, D.D., W. Muirhead, J. Thomas, E. H. Thomson, J. M. W. Farnham, Y. J. Allen, and M. T. Yates, D.D., S. W. Williams, LL.D., D. J. Macgowan, M.D.,

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T. Olyphant, Esq., etc. etc. The institution is under the superintending care of the Bishop of the mission; Dr. Nelson is Vice-president and Professor of Systematic Theology and Greek; the Rev. E. H. Thomson is Professor of Pastoral Theology and Biblical and Church History; the Rev. Wong Kwong-chai is assistant Rector, etc. etc. An important feature in the institution is the fact, that many of the more proficient students hold scholarships, founded by friends in the United States; and there is one perpetual Divinity scholarship, which will be tenable for one or three years, by any student who may be appointed to it by the Bishop of the Mission. Dean Butcher opened the meeting with prayer,—read a letter from Canon McClatchie regretting that the state of his health prevented his being present, and wishing God-speed to the institution,—and then delivered an appropriate address. After this Dr. Macgowan read the translation of a congratulatory address from the Chinese. and in closing called upon Dr. Williams, whose remarks were followed by a very eloquent and touching address from the Rev. W. Muirhead. Several other addresses were made by the clergy present,—the closing one by the Rev. Dr. Nelson.

S. Wells Williams, LL.D. having finally resigned his office as Secretary to the United States Legation at Peking, arrived from the north by the *Chihli* on November 4th. On Monday evening the 13th, he met by invitation, at the house of the Rev. Y. J. Allen, all the missionaries residing in Shanghae, the occasion proving one of marked enjoyment to those present. Apart from the mutual flow of harmonious Christian sympathy evinced, addresses to the company were given by the Revs. Dr. Nelson, and Messrs. Muirhead and Allen, expressive of the general esteem and admiration felt for Dr. Williams on account of his personal virtues as an old and tried friend, and a consistent supporter and co-worker in the missionary cause, through an unwonted length of service. Dr. Williams in reply expressed the great pleasure it gave him to receive such testimony at their hands, assured as he was that what was said was heartfelt; and said the kindly feeling evinced towards him would be a cause of thankful remembrance to the end of his life. On Wednesday, the 16th, Dr. Williams left the shores of China, apparently for the last time, by the *Nevada;* more than forty three years from the time he first landed;—a retrospect of a life of well spent service in immediate connection or closest sympathy with the missionary cause throughout. Before leaving the wharf, a deputation waited upon him with the following address inscribed on vellum, and signed by seventeen missionaries, which was read by Dr. Nelson:—

S. Wells Williams, LL. D.
Shanghai, China,
Nov. 14*th*, 1876.

Dear Sir:—

On the eve of your final departure from China, we beg to offer you the expression, not only of our regret that we can no longer have you in our midst,—but also of our affection for yourself, our reverence for your personal character and influence, and of our high appreciation of your literary attainments and large contributions from your abundant stores in aid of the work of others.

Your kindly cheerfulness and patient industry and Christian consistency have won our hearts, commanded our admiration, and given us an example full of instruction and encouragement.

Your labours as Editor, Author and

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Lexicographer have laid us and all students of Chinese history and the Chinese language, under great and lasting obligations to your extensive and accurate knowledge, and to your painstaking and generous efforts in giving it to others.

The high official position which you have so long occupied, as United States Secretary of Legation and Interpretor, and, nine several times, as United States Chargé d'affaires,—has given you many and important opportunities of turning your knowledge and experience to valuable account for the benefit of the Chinese, the good of your own country,—and, above all, for the advancement of the cause of Christianity in China. And we would express our grateful sense of the conscientious faithfulness with which you have discharged the duties of this responsible post.

But especially shall we delight to remember, that in all your relations, literary, diplomatic and social,—towards natives and foreigners in China, for the unprecedented term of forty-three years, you have faithfully and consistently stood by your colours as a Christian man and missionary.

We congratulate you, that you may carry with you the true "wealth of the Indies," in the consciousness of a life well spent in them, to the glory of the living and true God and the highest good of your fellow men.

Wishing you God-speed in your future work, and God's best blessings here and hereafter, we bid you an affectionate farewell!

Faithfully and truly Yours.

Dr. Williams had barely time to say a few words in acknowledgment, when the gong announced that the steamer was about to leave the landing; so that with a hasty farewell to the many friends present, he deferred his reply till he reached Japan. The following has since been received from him:—

REV. DRS. YATES, NELSON, AND OTHERS.

YOKOHAMA, *Nov. 23rd*, 1876.

MY DEAR FRIENDS,

Although I have verbally thanked you for the united letter which Dr. Nelson read and handed to me on leaving Shanghai last week, my feelings prompt me to send through him a more formal acknowledgment to you all of this unexpected mark of your esteem and love. As I read it over, I do not say that it expresses more than you intended to say, but it contains more than I ever expected to read in a letter from those with whom I have been so long associated. It suggests a feeling of deep gratitude to God for those associates, and that I have been permitted to labor so many years in the mission work; and recalls many pleasant memories during those years of happy days with honored brethren who have gone before us, and with yourselves and others still in the field. Happy are we all in the consciousness of working with and for the Blessed Master, who knows the value and use of every, even the humblest, effort put forth in his service, and whose approval will be our last and best reward.

I shall prize your letter as one of my most valued treasures, and cordially thank you for your kind words and wishes. My interest in the progress of the great and good work of evangelizing the Chinese will never cease; and I believe that the advance made since my arrival in the country, is only a promise and a scantling of the glorious results we may expect to see in the years drawing nigh.

With the sincere prayer that every good and perfect gift may be given to each one of you,

I remain, Yours affectionately,

S. WELLS WILLIAMS.

Bishop Marvin of the American Episcopal Methodist Church South, accompanied by the Rev. E. R. Hendrix, arrived from the United States and Japan, by the *Nagoya Maru* on December 14th, to visit the stations of their mission in China and afterwards in India.

* * *

FOOCHOW.—The Revs. J. E. Walker and J. B. Blakely of the A. B. C. F. M. with their families left on November 1st, for the prefectural city of Shaou-wu. This city lies on the upper part of the Min river, nearly two hundred and eighty miles from Foochow, requiring about two weeks for the journey.

The Revs. R. W. Stewart and L. Lloyd, to whom we referred in our July-August No. have lately arrived from England to join the Church of England Mission here.

* * *

NINGPO.—Miss Abbie Ketchum, who arrived in Shanghae by the *Nevada* on November 4th, having been sent

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out from the United States by the American Presbyterian Board of Foreign Missions, reached this on the 10th. She takes up the post formerly occupied by Miss Sellers, —who lately returned to America,— and will work in concert with Miss Harshberger of the same mission.

* * *

TAECHOW.—Mr. and Mrs. Rudland of the China Inland Mission, after an absence of more than two years, reached Shanghae by the *Glenlyon* on October 30th, and after a few days returned to their station at this city.

* * *

HANKOW.—The Rev. A. W. Nightingale of the Wesleyan Mission, accompanied by the Rev. C. Leman of the American Presbyterian Mission from Nanking, left for a trip up the Han in the latter part of October, returning to Hankow on November 24th. They found the people generally quiet and agreeable; but on one occasion, while walking along the bank, just beyond Seen-taou chin, a couple of fellows armed with knives shewed a disposition to strike up an acquaintance with more of the unpleasant than the amiable, and soon collected a crowd. The missionaries deemed it desirable to retire to their boat, when an attempt was made to detain them by seizing the sail, but after a while they succeeded in pushing off. The prefectural city of Seang-yang, about four hundred miles north-west from Hankow was the limit of their journey. The officials, on hearing of their presence, sent yamun runners to keep away the crowds of boys, and shewed friendly intentions towards them. Their success in the sale of books was but small.

* * *

CANTON.—The Rev. A. B. and Mrs. Williams of the American Baptist Mission left for a visit to the United States, on account of the health of the latter. They sailed from Hongkong in the *Great Republic*, about October 19th, and reached Yokohama *en route* for San Francisco on the 24th, leaving again on the 27th.

* * *

JAPAN. HAKODATE.—The Rev. L. and Mrs. Williams of the Church Missionary Society, recently appointed to join Mr. Dening at this port, arrived from England, at Yokohama, via Hongkong, in the *Bombay*, on October 16th, and left on the 27th, in the *Hiogo Maru* by which they completed their voyage.

* * *

TOKIO.—The Rev. Mr. and Mrs. Eby of the Canadian Wesleyan Mission arrived at Yokohama on September 8th, to join the Rev. G. Cochran in his labours in this city.

* * *

SHIDZUOKA.—The Rev. Mr. and Mrs. Meecham of the Canadian Wesleyan Mission, who arrived at Yokohama in company with Mr. and Mrs. Eby, took up their residence at this inland station, where they had been appointed to join the Rev. D. Macdonald, M. D.

* * *

YOKOHAMA.—Miss Belle Marsh, who is connected with the American Presbyterian Mission, arrived from the United States by the *City of Peking* on October 27th, to assist Mrs. Hepburn in her work among the Japanese.

The Rev. F. Dobbins arrived by the same vessel to strengthen the American Baptist Mission.

* * *

KOBE.—The Revs. Messrs. Plummer and Foss of the Society for the Propagation of the Gospel, arrived from England in September, and commenced a station of the mission here.

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Notices of Recent Publications.

Introduction to the Study of the Chinese Characters. By J. Edkins, D. D. Peking, China. London: Trübner & Co., 57 and 59, Ludgate Hill. 1876.

Dr. Edkins is too well known—by his linguistic and other productions—to most of our readers, to require any introduction from us. Amidst the multifarious occupations of a long missionary residence in China, he has found opportunity to gather an amount of material bearing on the archæology of the Chinese language, which gives a special value to the philological emanations of his prolific pen The first object aimed at in the work before us, is an analysis and explanation of the elementary characters of the Chinese written language; but we must warn our readers against being misled by the title, into the belief that it is a work adapted to a beginner in the study of the language. The results at which the author has arrived are far more appreciable to a student of ten years standing; and indeed the subject matter rather falls within the domain of the general philologist. The work deals in the first place with the shape and origin of the characters, including the theory of formation and combination. Dr. Edkins proceeds on the assumption that the characters were originally pictorial or ideographic;—a position from which it will be difficult to displace him. He illustrates his theory at great length, by a concise explanation of the 214 radicals and 1144 phonetics. The interpretations of a vast number of these are obvious at a glance; a large proportion of the remainder are probable, and many of them exceedingly ingenious; but we feel confident the author does not publish these as absolute and infallible. In his analysis of the radicals, he has in the majority of instances, supported his views by quotations from native authors of standard reputation, and notably from the dictionary 說文 *Shwŏ wăn*, probably the most ancient etymological work extant,—an authority which cannot be overlooked, by any one with a pretension to scholarship. The list of the radicals in the *Shwŏ wăn* with their modern equivalents, given in the appendix—though a supplementary—is a most useful feature; and the explanatory sections on the *Kang-he* dictionary and *Fang yen* vocabulary, will repay attentive perusal by all who are interested in the principles of the language. But it is the sixth chapter,—on the "History of the Sounds,"—in which Dr. Edkins seems to be peculiarly at home. Indeed so simple and obvious does the question of ancient pronunciation appear to him, that we fear he has assumed too much knowledge on the part of his readers. Here he stands without a rival, and the value of his discoveries, will be ever more appreciated, as the question becomes more generally understood. The result of his researches in this direction is of the most interesting character, and we wish he had allowed himself space to enlarge more fully on this head. According to the author, there was a time when the Chinese, like other languages, was exempt from the bondage of "Tones;"—when in fact the first or *even*, was the prevailing intonation of the language. The fourth or *short* tone was represented by final consonants, which for the greater part, have long since disappeared; the second or *upper* tone first came into use in the 11th century B. C.; and the third or *outgoing* tone, not earlier than the 2nd century B. C. We learn then that in the most ancient period of Chinese literature,a very much larger number of the monosyllables ended in con-

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sonants than at present; and that in both vowels and consonants, the modern pronunciation is widely dissimilar from the early type. To reach this conclusion through the dissection of a non-alphabetic literature is a problem of considerable complexity, which we approach with some diffidence. The factors in this problem, or the sources from which the author has derived light are chiefly seven, which it appears to us he has detailed rather in the chronological, than the analytical and natural order of investigation. We should be disposed to place first the transcript of Sanscrit words, found in such abundance in the Buddhist classics; as *Budh*,—represented by 佛, the modern *füh;* or the very common term *namo*,—represented by 南無, according to the mandarin *nan-woo;* in the former of which especially, but little of the original is left. These sounds may next be compared with the same syllables transferred and transliterated at various epochs, in the languages of contiguous nations, such as the Japanese, Corean, Mongolian, Cochin-Chinese, &c. The outcome is very curious, shewing a certain correspondence with the Sanscrit sounds, and at the same time clearly indicating progressive secular changes. By the way, Dr. Edkins' system explains without difficulty, how the ancient capital Chang-gan came to be called Kumdan, by the Arabians, —a question which has long puzzled scholars and sinologues. As corroborative of the above examinations, the student can next fall back on the modern dialects of South China especially, where many of these archaic sounds have been preserved in different stages to the present day; and even so far north as Shanghae, occasional evidences of this class turn up. A clue having thus been obtained to the theory of change which has been going on in the Chinese as in all other languages, analogy is brought to bear on the original characters. Above a thousand of these as explained in the body of the work are phonetic primitives; and according to a native author, from these primitives are formed on the phonetic principle, 21,810 characters out of 24,235, the whole number in use. By a careful comparison of the primitives with the derivatives, much may be done in restoring them to a uniform and consistent orthography. Next comes the old poetry, and especially that venerable relic of the past, the 詩經 *She king*. There is no doubt about these odes having been originally in rhyme; but they do not rhyme according to any modern dialect. An important key is here furnished to the recovery of many lost sounds. Another aid is derived from the use of certain characters in the classics and elsewhere, in a sense different from their normal meaning; being in fact used to represent words of a totally different meaning, but the same in sound. The sounds of these having now greatly changed they can only be explained by restoring them to their original pronunciation. Lastly there is the very important aid of the Tonic dictionaries, a class of works that began to be compiled about the middle of the 4th century A. D. and have been continued to a comparatively late period. As every word in these is registered according to the method of spelling introduced by the Hindoos, the pronunciations of the several periods in which the authors wrote are thus stereotyped for the investigation of future ages. This attempt to give an outline of Dr. Edkins' theory is doubtless very imperfect, and it may be, faulty. We refer to his book for fuller details on this intricate subject, in which he has the merit of being first in the course.

The Question of Terms simplified, or the Meanings of 'Shan,' 'Ling,' and 'Ti' in Chinese made plain by Induction. By John Chalmers, A.M., of the London Missionary Society. Canton: E-shing, Printer, Sai-hing-kai. Hongkong, Lane, Crawford & Co. Shanghai: Kelly and Walsh. 1876.

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Our pages already bear witness to the great interest that is felt by China missionaries on the "Term" question; and any proposal that may act as oil on the troubled waters, will no doubt be hailed with general satisfaction. Those who have followed the argument through the various controversial papers that have been written since the commencement, must be conscious of a certain sameness in the lines of thought pursued, and to some extent reiteration, not merely of the leading ideas, but of the identical phraseology. In the essay before us, Mr. Chalmers has struck out a novel course,—in that he has not hunted up a selection of texts, apparently calculated to bolster up his own particular views, but with all candour, has collected a thesaurus of nearly six hundred passages from the native literature, illustrating the uses of the several terms in dispute. He has thus furnished, even those who differ from himself, with an armoury, from which they may select their weapons of offence and defence. It is true he states his own views in no equivocal terms; but those who feel constrained to differ from him, are saved the laborious work of collating passages, by turning to the end of the pamphlet; the only prerequisite being "the ability to read *purely native literature*;" and we believe the selection is made with great impartiality. It is remarkable how much might be written, even on a treatise on pure theology, in which by dint of periphrases, paraphrases and synonyms, the word "God" should be altogether evaded, and yet a perfectly orthodox and well-reasoned sense be brought out. Such it appears is a key to explain much of the logomachy that has sustained the present controversy, and thrown a dense fog round the crucial point of the argument. Where absolute verbal rendering is not important, there is little difficulty in giving the sense with either set of terms; and thus we find most of those who tenaciously cleave to one set, are quite willing under given conditions to use the antagonistic terms. Many for example who hold to *Shin* as the only term for "God," will not object to put *Shang-te* in such a place as "Jehovah" or some descriptive appellation might be used. Some again who hold *Shang-te* to be the only term for "God," will speak of God as the Great *Shin* (Spirit), the *Shin* (Spirit) of heaven, &c. To obviate this confusion, it should be laid down at the outset—as indeed it is tacitly admitted for the most part—that we are looking for a term or terms, by which to translate the words *Elohim* and *Theos* on the one hand, and *Ruach* and *Pneuma* on the other, in the literary version of the Sacred Scriptures. Here is a definite aim, and no deviation from this should be countenanced. The usage of local dialects is quite beside the mark. We do not undervalue local dialects; but it is obvious that by admitting the many-tongued syren in evidence, we are tending to diversity rather than unity. Let us first seek unity in a version for universal use, and then there will be little harm in leaving each local idiom to decide on its own transcript. From the commencement of the *present* controversy, two main lines of argument have been followed by the disputants. On the one hand it is contended, that we must have a term of fitting dignity by which to designate the only true and living God; and the supporters of this view maintain that the Chinese like many other nations have retained from high antiquity a traditional knowledge of the living God, —degraded and obscured it is true in the course of centuries. This argument has been brought almost to a culminating point in the able article by the Rev. J. S. Roberts, published in our March-April No. this year;—where he tells us,—"that such knowledge, in some measure, universally exists among the children of men, is both clearly asserted in the Holy Scriptures, and

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confirmed by observation wherever opportunity is afforded;" and further, "that *some suitable term* exists in the language of every nation, for adoption by missionaries as the analogue peculiar to that nation." We have long shared the conviction, that such an *analogue* does exist in China. For the discovery of what that analogue is, there can perhaps be no better method than a careful study of the multitude of extracts given by Mr. Chalmers in the original language, and left untranslated by him. Take any number of passages and place in each of these, the several renderings successively, that have been proposed for the disputed terms. The fitness of one or the other term will naturally suggest itself to the enquirer. We cannot well see how he can escape the conviction that *Shang-te* is the time-honoured *analogue* for the word "God" in China. Some indeed have asserted that *Shang-te* is the analogue for "Jupiter." To such we would reiterate the invitation which we have seen somewhere, that they should give us a sketch of the Life and history of *Shang-te*, including his family complications, — drawn from purely Chinese sources. Such a piece would be a curious novelty. But,—say the opposing party—we want above all a generic term. *Shang-te* indeed, is also the designation of a class of worshipped objects; but whether it is *sufficiently* generic is a moot point. We require—say the postulants of a generic term—a word that will embrace all the many objects of worship in China. We fail however to see, how the mere *exigencies* of a nation should affect the rendering of any document in the language of that nation. We have only to do with the philology of the question, and having given a *faithful* version of the original, must leave side issues to take care of themselves. In this connection, we may again refer to Mr. Roberts' admirable letter, where he points out the obvious fact (p. 139), that *generic usage* may be among the *accidents* that *must* be disregarded *in order to arrive at a just conclusion on the subject.* In view of the "generic" argument, the third term that has been proposed—*T'een-choo* —stands at a greater disadvantage than *Shang-te;* and the history of the term has little to commend it. Prior to its adoption by the Roman Catholics, it was only applied to idolatrous and mythological uses. But so little favour has it found among Protestant missionaries, that its merits need not be seriously discussed. From the preceding remarks it will be gathered that we agree in the main with Mr. Chalmers' views and his manner of treating the subject. The question is a wide one, and it is altogether beyond our limits even to state it in outline. We have scarcely alluded to the word "Spirit" in the controversy; but advise every student of the subject to study Mr. Chalmers' chapters on that special question. We think indeed our author is a little too rigidly uniform in his renderings of some words, and select an instance which will serve a double purpose. On page 31, he translates 天有至神爲造化之主 *T'ëen yew che shin, wei tsaou hwa che choò*, by "There is a Perfect Spirit in heaven, who is the Lord of creation." The passage is from a commentary on Yang Heung's "Questions about *Shin;*" on reading over which, the impression we get differs materially from that given above; and which we would state in something like the following terms:— "The extremely recondite energy of the Deity (Heaven) is the ruling efficacy in the transformations of nature." The classified parallels between the philosophers of China and the writings of Emerson and others in the west are curious, and well adapted to elucidate the usage of Chinese words. The time is drawing near, when the question of "Terms" will be publicly discussed by competent and representative

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authorities. Mr. Chalmers' pamphlet comes opportunely before us for the occasion. We trust that all who are interested in the settlement of the dispute, will avail themselves of this important aid before coming to a final decision.

A Course of Lectures under the auspices of the Young Men's Christian Association, delivered at Yokohama, Japan, during the season of 1875 *and* 1876. Yokohama: Published by F. R. Wetmore, & Co., 1876.

THIS short series of Tracts for the Times, is an evidence—if need be—that amid the prevailing infidelity, scepticism and apathy regarding the old truths of the Christian faith, there are men able and willing to hold their own and defend the position against the active hostility of unbelief. The delivery and publication of these lectures is not the least of the benefits arising from the establishment of the Yokohama Young Men's Christian Association, and we trust the practice may be continued during the present winter. There is a congruity in the series, though we are not aware of any preconcerted arrangement between the lecturers. The first lecture—by Professor W. E. Parson, on "Honest Skepticism"—fitly introduces the series, by reminding those who may never have been conscious of a doubt, that scepticism is not always the outcome of depraved notions and dishonest tendencies. On the contrary many of the sincerest enquirers after truth have been long subject to unsettled views on some one or more of the vital points of Christian faith. To such most probably light will spring up in the darkness. But these are to be distinguished from another class, who wilfully shut their eyes against the clearest evidence, and thus incur the awful responsibility of those who having ears do not hear, and having eyes see not. The second lecture—by the Rev. George Cochran, "Concerning an Unchallenged Evidence of the Truth of Christianity"—deals with a class of proof which the veriest sceptic will scarcely venture to call in question,—the unanswerable evidence of a godly life. The third piece,—by Henry Faulds, on "Development and the Deity"—is an essay of absorbing interest, discussing in a masterly way, the subtleties of the newly-propounded tenets of Darwinism. With a keen appreciation of the abstruse problems of this modern creed, the lecturer points out in a simple way the want of sufficient evidence to substantiate the main propositions of the development theory; and the important consideration, that should they be capable of proof, yet the non-existence of the Deity would be no necessary inference therefrom,—as implied by some of the most illustrious propounders of the doctrine. If indeed we follow him closely through his chain of reasoning, the inevitable conclusion is, that the doctrine of development as taught by the school of Darwin, demonstrates the necessary existence of God. The *fact* of His existence is suitably dwelt on in the concluding discourse, by the Rev. S. G. McLaren, M. A., on "Evidences of the Christian Religion drawn from the Presence of God among Men at the present day." These evidences are patent to all, in the converting and sanctifying influences of the Holy Spirit on the hearts of men; a very few examples of which are given from the multitude, by way of illustration. The argument is intensified by the almost unparalleled excitement caused through the agency of the eminent revivalists Moody and Sankey, with the numberless permanent renewing changes consequent on their ministry. Throughout these four lectures we are struck with the pervading animus, so different from what we are too often accustomed to in polemics; and we heartily endorse the remark in the Preface:

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—"The spirit of candor and fairness manifested by the lecturers, while dealing with themes of profoundest interest, the proper discussion of which requires not only extensive knowledge and broad intellectual culture, but freedom from bigotry, and all asperity towards dissentients, gives these lectures a charm that must commend them to the reader."

First Annual Report of Tsukiji Mission Hospital, Tokio. In connection with United Presbyterian Church, Scotland. 1875—6. Yokohama: printed at the "Japan Mail" Office.

It may be necessary to inform some of our readers that Tokio is the new name for Yedo, formerly the second capital of Japan, and now the seat of the imperial government. Although there are some four or five hospitals already in this city superintended by European physicians, we are glad to see that the medical missionary cause is not left unrepresented. We believe this is the first published Report of a mission hospital in Japan, and congratulate Dr. Faulds the enterprising projector, under whose supervision the establishment has been founded and carried on since April 25th, 1875, when it was first opened for in-door patients. The first year's experience is interesting and important; and although the statistics do not shew large numbers, it is gratifying to know that initial difficulties have been overcome, and that,—as the result of growing confidence, recently a great increase in the number of patients has taken place. During the year about 2000 cases have been treated, 112 of which were in-patients; and the weekly average of patients is now 120. There is a resident native assistant on the premises, who has had several years experience in both Chinese and European medicine. The report speaks very modestly of the institution as an evangelistic agency; but we learn with pleasure that "of late addresses on the all-important truths of Christianity have been systematically given to the patients." A new and commendable feature in the management, was the delivery of a course of popular lectures to the natives during the winter. The subjects were —The Mississippi Valley, Past and Present,—Criticism, its uses and abuses,— Pisciculture, — Economy, —Mohammedanism in Europe,—The Animal Kingdom,—Hygiene,—Formosa,—The Electric Telegraph, with experiments,—Modern Agriculture, —Life and Vegetation, with diagrams, — Nursing the sick, — and Circulation of the Blood, with diagrams, &c. Of the above fifteen lectures, eight were delivered by natives. We trust a long and successful career awaits the Tsukiji Mission Hospital.

Transactions of the Asiatic Society of Japan, vol. IV. From 20th October, 1875, to 12th July, 1876. Yokohama, 1876. Printed at the "Japan Mail" Office.

The spirited manner in which the Asiatic Society of Japan is sustained, bids fair to render the *Transactions* of that body one of the most valuable repertories of information regarding the country and nation. In this the fourth number,—recently come to hand—we find a series of fourteen articles, ranging over a variety of subjects, literary and scientific. In the department of ethnology we have a paper of the highest interest, by Russell Robertson, Esq., on "The Bonin Islands." The first recorded discovery of these islands appears to have been by the Japanese, towards the end of the 16th century. There is some probability that they were known to the Spaniards in past ages, though we have no record of the fact. The first known visit from any of the

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nations of the west, was that of the American whaler *Transit* in 1823; and the first man-of-war was the British ship *Blossom* in 1827. On this occasion two men were found on the main island, the remnant of the crew of the English whaler *William*, which had been wrecked on the coast some months before. What became of these men the writer does not tell us. In 1830, a small colony went from the Sandwhich Islands, consisting of two Americans, one Englishman, one Italian, and a Dane. These formed the nucleus of the present race of settlers, but there is not one of them now left. In 1853, Nathaniel Savory one of the original two Americans was elected chief magistrate. He died in 1874, leaving an aged widow, with six children still alive. The settlement has increased to the number of sixty-six, by new arrivals and by generation; but the only resident who can read is Thomas H. Webb, a British subject who arrived in 1847; and he uses that attainment chiefly in reading the marriage and funeral ceremonies. Sad to say,—"Religion has with perhaps the exception of Webb, no name amongst them." Mr. Robertson remarks:—"When speaking to Mrs. Savory about her husband's death, I asked if his end had been peaceful. She replied 'quite so; that he had given certain directions with great clearness;' but when following up my question by asking if he had expressed himself in any way about a future state,—the question did not seem to be understood, and was received with blank looks." Again he says:—"No religion, no education, old men and women hastening to their graves without the one, children growing up without the other." We refrain from quoting the still darker side, and refer our readers for that and a great amount of other information, to the paper as a whole. An English-speaking community of sixty-six souls with every appearance of rapid increase, having but one of their number who can read and write, and he in the course of nature likely soon to pass away, is surely a momentous state of things. Can the Christian philanthropy of more-favoured lands do nothing for the welfare of this little band? Allied in character to Mr. Robertson's paper, is one by R.H. Brunton, Esqr. entitled "Notes taken during a Vist to Okinawa Shima—Loochoo Islands." The attention of the Society had recently been drawn to these islands by Mr. Satow, and the present notes, which are given as supplementary to that gentleman's paper, reflect the highest credit on the writer as an acute observer, and methodical recorder of his experience during a two days' visit. It appears the Mitsu Bishi Company have started a mail steamer between these islands and Japan every alternate month; so that the timid islanders are destined to be dragged from their mysterious seclusion. Coming nearer home, Professor D. H. Marshall brings to our notice a portion of the interior of the chief island of Japan, in a readable and instructive paper, under the title, "Notes of a Trip from Yedo to Kiôto *viâ* Asama-yama, the Hokurokudo, and Lake Biwa." The Notes are preceded by an elaborate itinerary, giving the distances from station to station, which will prove most useful to other travellers over the same route. A short paper by Kanda Takahira, the native governor of Hiogo,—"On some Copper Bells," is deserving of notice. The writer, while seeking information regarding certain ancient bells which have been found underground at various times, himself furnishes a suggestive hint as to their probable origin. In quoting Japanese books, if writers would give the titles in Chinese characters, it would render the information much more extensively useful. From the extracts given we learn that these instruments are traditionally known in Japan as "King A-iku's bells." We have no difficulty in identifying A-iku with Asoka of Indian legend, the 阿育

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A-yuh or 育王 *Yuh wang* of China. It is interesting to find the writer striving to learn if such antiquities are found in any of the neighbouring kingdoms, with the ulterior object of dis overing a community of race between his own and other nations. Captain Scott's paper "On the Winds and Currents of Japan," being the experience of a practical man, is doubtless a useful scientific contribution, and his investigation of the "Gulf Stream" of Japan will be duly appreciated by hydrographers. A note by J. H. Dupen of H. M. B. *Ringdove*, "On the Temperature of the Japanese Waters," is supplementary to the preceding and confirmative of Captain Scott's views. Dr. Geerts continues his series on the "Useful Minerals and Metallurgy of the Japanese," in two papers on "Quicksilver" and "Gold." In the former paper he yields to the Chinese priority in the knowledge of quicksilver, and its connection with alchemy. The Japanese are said to have received the knowledge of the art of distilling it, from the Chinese. In the paper on Gold, Dr. Geerts gives the history of its first discovery in Japan in 749, and its use as a currency; also the methods used by the natives for extracting it from the ore. He shews that the reputed wealth of Japan gold is a fiction; and points out the noteworthy fact, that the native method of washing gives better results than those used in Europe and America. The paper is illustrated by twelve fac-simile woodcuts from the native work 天工開物 *Ten ko kai butsu*. The same writer furnishes a paper entitled "Preliminary Catalogue of the Japanese kinds of Wood, with the Names of the Timber Trees from which they are obtained." Besides the botanical names, the native names are given in Roman, Chinese and Japanese characters. There is also a short paper "On some Japanese Woods" by J. A. Lindo, Esq., drawn up from materials in the *Proceedings of the Royal Institute of Engineers in Holland*. Professor R. H. Smith gives "Experiments upon the Strength of Japanese Woods," with an elaborate table of results. T. B. Poate, Esq., has a short paper "On Cotton in Japan," in which he arrives at the interesting conclusion, that the country many become, not only able to supply its own wants, but also a large exporter. A paper "On the Arrow Poison in use among the Ainos of Japan," from the pen of Stuart Eldridge, Esq., M.D. details a number of toxicological facts regarding various nations, with a series of five experiments made by himself on dogs. He concludes that the Aino poison is less virulent than that used by other nations. Lastly there is a note on the "Chalybeate Springs" at Arima near Osaca, by B.W. Dwars, who points out a resemblance between this water and the principal spring at Kreuznach. Readers of this volume will derive much information both interesting and useful.

List of Protestant Missionaries in China, Japan and Siam.
A Tabulated View of Protestant Missions in Japan, in October, 1876.

THE first of the above two lists is drawn up by A. Gordon Esq. of the Presbyterian Mission Press, and we beg to draw attention to it as a portable and compendious view of the present *personel* of the Protestant missionary body in the countries named. Besides a classified list, with the surname of each in Chinese, and the date of arrival, there is a chronological list of all the missionaries to the Chinese, from the commencement to date. This is the result of much care, and no small amount of work. Its utility to missionaries is too obvious to require further recommendation; and Mr. Gordon is entitled to the gratitude of all concerned, for this labour of love. We understand the list may be had by application to the Mission Press, at the rate of ten cents each.

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The second list is a single sheet, merely giving the numbers of the missionaries in Japan belonging to the respective societies, classified as Clerical, Medical, and Educational, with the results of their work in the various departments. It is satisfactory and encouraging.

A Professorship of Missionary Instruction in our Theological Seminaries. By A. P. Happer, M.D., D.D., Missionary of the Presbyterian Board of Foreign Missions in China. Andover: Warren F. Draper, Publisher. Main Street. 1876.

THIS pamphlet, which is the reprint of an article from the *Bibliotheca Sacra* for July, 1876, commends itself to our attention, as the production of a man of long experience, who is intimately acquainted with the subject on which he writes. The aim at efficiency in every department of life is a characteristic of the age in which we live, and we cannot see why the missionary service should be an exception. Missionary colleges have been tried in England, but have not answered to the expectation of their projectors. The Free Church of Scotland has had such a Professorship for several years, the Rev. Dr. Duff, late of India, being the venerable incumbent; but we have not heard the result. Relying mainly on the arguments set forth by Dr. Happer, it appears to us that such an endowment would be a desirable addition to a Theological Institute.

Conchyliologie Fluviatile de la Province de Nanking et de la Chine Centrale par le R. P. Hende de la Compagnie de Jesus Missionnaire Apostolique au Kiang-Nan. Deuxieme Fascicule Paris Lebrairie F. Savy 77 Boulevard Saint-Germain.

TWELVE months ago, we noticed the appearance of the first part of this work. The second,—which by the courtesy of the author—has just reached us, is in the same beautiful style of art. This carries the illustrated catalogue up to 36 specimens. It has been a complaint that the mollusks have been more imperfectly represented in European collections, than perhaps any other department of Chinese Zoology. Through the intelligent labours of R. P. Hende, this lacuna bids fair to be supplied. The seventeen Unios here given are with one exception his own classification, and about half of them are found in the river 湘 Seang in Hoonan. Nos. 26 and 27 are two curious specimens of hybrids, which the author obtained in one of the Hoonan rivers; being from a lot of seven or eight specimens found among several thousands of the natural type in the same river. How much there is in the structure of these apparently unreasoning animals to call forth the admiration of the observant, as illustrative of the wonderful works of the Creator.

益智新錄 *Yih chi sin luh, "The Monthly Educator."* Vol. i, Nos. 3—6. Shanghae, September—November, 1876.

THIS is the continuation of the magazine we noticed in our July-August number, under the title *A Miscellany of Useful Knowledge*. The four numbers which have since appeared, say much for the learning and zeal of the editorial committee. The very titles of the articles,—and we can do

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little more than allude to them here, —indicate the variety of scope there is for such a serial. We find Dr. Edkins treating on the application of Bell's "Visible speech" system to the Chinese language. Mr. Muirhead gives a rendering of Legge's "Life of Confucius," which will at least show the natives what foreigners think of their great master. An outline sketch of British India is from the same practised pen, as also three further instalments of Bacon's *Novum Organum*. Mr. Allen treats on the "Philosophy of Common Life." Education, science, philosophy and religion are all subjects of special papers. Anecdote and narrative are pleasingly interspersed; and while everything like sectarian dogmatism is avoided, we look through the several numbers with the most perfect confidence in the Christian tone pervading every article. It is in fact, a contribution to what we so much want,—secular literature from a Christian stand-point.

中西關繫略論 *Chung se kwan hé lëŏ lún*, "*China and her Neighbors: a Tract for the Times, being designed to promote peace and encourage progress, by setting forth the motives and objects of foreigners in coming to China, and the spirit and manner in which the demands of the situation should be met by the imperial government*, &c., &c., &c. *With maps, and an Appendix, Containing Important Foreign and Native Official Documents Bearing on the Questions Discussed.*" By Rev. Young J. Allen, Editor of the "Wan kwoh kung pau," &c., &c. (Fifth Thousand.) Shanghai American Presbyterian Mission Press. 1876.

Mr. Allen is not the man to be satisfied with half measures. He has strong and decided views on the position of China, her duty towards foreign nations, and corresponding reciprocal obligations on their part. His earnestness and honesty of purpose in advocating his views are made patent to the world by a most arduous personal sacrifice sustained through many years. In the book before us,—which by the way is the reprint of a series of articles that have appeared in his popular serial the *Wan kwŏ kung paou*,—we see that he has a message to deliver to the rulers of China, and it is delivered in its integrity. He rates them soundly for their timidity, conservatism, want of progress and obstructiveness. He draws attention to the potential resources, population, wealth and influence of China, as compared with some nations in the west, pointing out the means by which the kingdoms and countries of Europe and America have reached their present status of civilization. The numberless appliances of modern art and science are pressed on their notice, and the benefits of an enlightened system of education signalized. The objects that have induced foreigners to come to China are made clear; and above all the blessings of Christianity are set forth. A brief sketch of Mohammedan history is given, especially dealing with the conquest and occupancy of Turkistan and the countries on the west of China. The present attitude of England and Russia come under review, and also their contiguity to the dominions of China. The book is illustrated by three maps and a striking portrait of the author, cut by a native artist. It gives us pleasure to commend this outcome of Mr. Allen's well-directed zeal, and we should hail with delight the practical acceptance of his suggestions by the Chinese government.

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1. 約翰一二三書暨猶大書註釋 *Yŏ han yĭh úrh san shoo ke yew ta shoo choò shĭh*, "*Commentary on the First, Second and Third Epistles of John, and the Epistle of Jude.*" By Rev. S. Dodd. Shanghae, 1876.
2. 頌主詩篇 *Sung choò she peen*, "*Hymns of Adoration.*" By Rev. G. John. Hankow, 1876.
3. 聖教新歌 *Shing keaou sin ko*, "*New Christian Songs.*" By Rev. J. Lees. Tientsin, 1876.
4. 傳教大旨 *Chuen keaou ta chè*, "*The Great Themes of Preaching.*" By Rev. G. John. Hankow, 1876.
5. 聖教大旨 *Shing keaou ta chè*, "*The Great Points of Christianity.* By Rev. G. John. Hankow, 1876.
6. 戒酒論 *Keaé tsew lún*, "*Discourse on abstaining from Liquor.*" By S. P. Barchet, M. D. Ningpo, 1876.

Mr. Dodd's present contribution is a continuation of his labours on the New Testament, which we have had occasion to notice in vol. vi, p. 448, and our present volume, pp. 310, 311. We thoroughly commend the author's diligence and fidelity, and cannot doubt he is doing a good work; but we wish he had adapted his remarks more to meet the peculiarity of native forms of belief and modes of thought. Much of his prolegomena is, we think, taken up with matter altogether irrelevant in the present stage of hermeneutic science among the Chinese,—valuable as it may be in more advanced Christian nations. So far as we are aware, this is the first commentary published on Jude's Epistle.

We gladly welcome a contribution to our hymnology from the experienced pen of Mr. John, who has long given attention to the subject, and one of whose collections we are familiar with for about fifteen years. We may accept the present issue, as having been to some extent tested and approved, by a tolerably large and growing Christian church under his charge. There are two hundred hymns, introduced by a preface from a native scholar. Nearly the whole are the work of Mr. John, either translations from western hymns, or original compositions. Among the former we note a few from the popular collection of Sankey; many others are favourites well known to most of us from early days; and we observe a few from the sacred minstrelsy of the Welch. The phraseology is very free in style, verging on the Mandarin. In the metres, the author has followed the European models, so that they can be sung to the corresponding tunes; and this feature in the church service is very popular among the native Christians.

At the close of our last volume, we noticed Mr. Lees' 頌主聖詩 *Sung choò shing she*, which was in fact the nucleus of the collection, No. 3 above. This contains ten additional hymns, the whole twenty being translations from Sankey's *Sacred Songs and Solos*. Among these are some very beautiful compositions. We may name "There is a land that is farier than day," "I love to tell the story," and Bonar's sweet verses "I heard the voice of Jesus say." The present little book, although containing twice as much matter as the first, is much smaller in size and convenient for the pocket. The pieces are rendered with an evident feeling of the subject.

"The Great Themes of Preaching" appears to be a new edition in a reduced form, of a tract published by Mr. John in 1869. It is a summary in simple language of the main doctrines of Christian teaching, digested under six heads,—God the author of Creation,—Sin,—Salvation,—Regeneration,—The Future Life,—and The Gospel the word of God. The statements are clear, direct, and evangelical, and we do

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not hesitate to recommend it for extensive circulation.

In the course of his pastoral work, Mr. John has found, that there is a small circle of questions, which are constantly revolving in the minds of the natives, and that nothing can be done till the charm is broken. To meet this want is the object of the *Shing keaou ta chè*. It is in the catechetical, or rather in the dialogue form, possessing the two admirable characteristics of simplicity and brevity; explaining in a few words some of the salient points that repel outsiders from special inquiry. The usefulness of the little work may be estimated, from the fact that about twenty thousand copies have been sold to the natives at cost price.

Mr. Barchet has favoured us with a small Temperance tract, in which he introduces the subject of abstinence from alcoholic drinks, by Paul's injunction,—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The tract is divided into ten short sections, headed, — Alcohol is not Food,—Alcohol is rather a Hindrance than Help to Digestion,—Alcohol does not improve the Constitution nor increase the Strength,—Acohol conduces to Disease,—Alcohol causes premature Death, — Alcohol leads to Crime,—Alcohol brings Destitution,—Alcohol unfits the body for variations of Temperature,—Alcohol is poisonous,—and a summary of the whole, including Solomon's Proverb, chap. 23, ver. 32; also Ephesians chap. 5, ver. 8, and Daniel, chap. 1, ver. 8.

ERRATUM.

The sentence beginning on page 401 (erroneously printed 341), line 20th, should read thus: "The reason is, that the next word before Jehovah, is the one which means *Lord* in Hebrew, and it would be very awkward to say 'Unto the Lord the LORD belong the issues from death.'"

☞ We have papers still in reserve from Rev. H. Blodget, D.D., N. B. D., Rev. S. Dodd, Rev. C. Douglas, LL.D., Rev. J. Edkins, D.D., Rev. Chauncey Goodrich, Rev. R. H. Graves, M.D., *Gustavus*, *Hoinos*, Rev. A. B. Hutchinson, *Inquirer*, Rev. R. Lechler, Rev. Thos. McClatchie, M.A., A. E. M., Geo. Phillips, Rev. C. F. Preston, J. R., Rev. J. Ross, &c.

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